



Nativity of the Most Holy Theotokos Missionary Parish, Orange County, California

CHURCH NEWSLETTER

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Parish Center Location: 2148 Michelson Drive (Irvine Corporate Park), Irvine, CA 92612

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And He was Crucified...

† *Protopresbyter Alexander Schmemmann*

In this short enumeration of all that the Church believes [the Creed], why is Pilate's name mentioned? Why is this the lone name mentioned in connection with the crucifixion, death and resurrection of Christ, one name among the innumerable names of people who participated in the condemnation and torture of the innocent Teacher? Two answers must be given to this question, and both of them are equally important, substantive, and central to our faith.

The first answer is this: Pilate is mentioned because by naming him the Church affirms the historicity of those events in which she confesses the salvation of the world and of man.

There is a second reason for mentioning the name of the Roman governor in the Symbol of faith, and this is clearly shown in the actual words in St. John's Gospel that Pilate addresses to Christ who stands before him. Christ is silent, and Pilate asks: "Will you not speak to me? Do you not know that I have power to release you and power to crucify you?" (Jn. 19:10).

This means that the earthly fate of the man standing before Pilate, the death or life of this man depended on him, Pilate. And Pilate, as we know, was aware of this man's complete innocence. "From that moment," writes the evangelist John, "Pilate sought to release him" (Jn. 19:12); or in other terms, Pilate was looking for an opportunity to release Christ. But he did not release Him: he was afraid of the crowd, for it was easier to satisfy the crowd and hand an innocent man over to death than to release Him and risk riots, rebellion, denunciations to Rome and so forth. Pilate was free. His power, says Christ, was given to him from above, and therefore it was to be used for truth, justice, mercy, defense of the weak. Pilate freely chose evil. There was one moment, one and only one, when everything depended on him, and he knew it; he acted consciously against his conscience, against truth. No, there was no fate here, Pilate was not an unthinking executor of someone else's will, a plaything in somebody else's hands. Pilate was free.

And it is precisely this freedom which makes Pilate's action so irreparable, so horrible and absolutely tragic. So the mention of Pilate's name in the Symbol of faith (always, every day for more than a thousand years) is a reminder to us, to each of us that we are free. The one minute in which Pilate could have released or freed Christ lasts eternally; It lasts in the life of each one of us. There is not a day that we do not stand before a choice and have power given to us from above by that never-deceiving voice of conscience, to know the truth and either to choose it or to reject it. And this freedom, this possibility of choice makes our faith itself a judgment upon us.

In every person we can recognize the image of Christ, and either do good to him or condemn him—out of fear, out of weakness and timidity, as Pilate did on that Friday before Easter, at the sixth hour. It is only in relation to this freedom, which no one has power to take from us, that our salvation or spiritual destruction will be determined. Christ has saved us, but to make the gift of salvation our salvation is something that we alone are able to do, and only in looking at the man who stands before Pilate, discarded by all, condemned by all, abandoned by all. "So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them: 'Behold the man!'" (Jn. 19:5), not knowing that in these words is the only judgment upon us, for each of us is free to accept Him or to reject and condemn Him.

Thus, by mentioning the name of one man, the Symbol of faith forever discloses to us all the boundless depth of human freedom. God Himself stands in front of us, not in greatness and glory, for then we would submit ourselves to Him as His cowardly slaves; no, He stands before us in a crown of thorns and a purple robe. It is only in relation to Him that we are free, as Pilate was free, and in this freedom each of us determines his own eternal destiny.

Summary of Annual Parish Meeting

Sunday, March 7, 2010

By Betty Kurkjian

Parish priest: Father Blasko Paraklis

Presiding officer: Scott Kaiser

After the opening prayer and the selection of the presiding officer, the 2009 president, Zika Tatalovic, presented his report. He reviewed the various activities of the parish including regular spiritual services, feast day celebrations, special lectures and concerts. On a typical Sunday, attendance varies from 30 to 40 faithful; that number increases to 100 or more on feast days. One of the major accomplishments during 2009 was the development of a comprehensive website complete with Paypal which allows people to donate via the web. Zika complimented and thanked those who prepared weekly lunches, the Sunday School teachers and the choir members all of whom contribute significantly to the life of the church. He further shared that the parish has established good relations with other Orthodox churches in the area through involvement in International Orthodox Christian Charities (IOCC), the Serbian-Greek Friendship Night and other events. In reference to the financial status of the parish, Zika indicated that the budget deficit was due to exceptionally high electric bills, low stewardship and the increase in the annual diocesan assessment. Primary goals for 2010 include spreading the Orthodox spirit in Orange County and obtaining a permanent location for the church and culture center.

Following the president's report, choir director, Gorjana Zekic, announced that the choir has purchased a sound package which will allow them to make DVD recordings. She summarized the several highly successful performances during 2009, and indicated that the choir would need considerable financial support in order to complete their tour of performances in 2010 which will include Jackson, Phoenix and Salt Lake City as well as several Orange County locations. Father Blasko said that donations will be solicited at each concert and DVD's will be sold.

Financial secretary, Peter Djokovich, spoke at length explaining the challenges that the parish faces. Due to several variables including the downturn in the economy, low interest rates and decreased donations, the parish suffered a net loss of approximately \$29,000 in 2009. He urged all in attendance to do whatever they could to encourage stewardship and support of the parish.

IOCC representative, Betty Kurkjian, thanked Father Blasko, members of the board and parishioners for their ongoing support of this very worthwhile charity. The 2009 IOCC fundraiser, a walk-a-thon at the Rose Bowl in Pasadena, yielded \$33,000. At least 400 Orthodox faithful from Los Angeles, Riverside and Orange counties participated. The 2010 walk-a-thon is slated to be even bigger.

The Sunday School teachers presented a written report that outlined the weekly activities of the children which include prayer, introduction to the saints and feasts of the day, and thematic instruction in the faith. The children also enjoy making crafts, going on special outings and participating in the Vidov Dan and St. Sava celebrations.

Dusanka Radisavljevic, who is responsible for the auction of the numerous items in the Gajic home in Palm Springs, reported that to date the project has required at least 1,260 hours of volunteer work, and there is yet more needed. The third sale in the series is tentatively scheduled for April 18. When the project is completed, she estimates that the church's share of the profit will be approximately \$100,000.

Father Blasko opened his report with a summary of the parish statistics, followed by a brief summary of his involvement in both Diocese and Inter-Orthodox activities. His primary responsibilities centered on meeting the administrative and spiritual needs of the parish including planning several special events of which the Serbian-Greek night was the most successful.

Father stressed that all parishioners need to be thankful for the many blessings from God, and for God's help in dealing with challenging circumstances. When the parish was established already eleven years ago, no one imagined that it would still be housed in a temporary facility. The war in the Serb homeland, the cost of property in Orange County and the low number of stewards have all contributed to the inability of the parish to purchase property.

The parish will strive for continued growth and financial support in order to buy a permanent home. The church needs to be a place where we like to be; a place where we support each other; and a place we care for in all its aspects. Towards those ends, more Serbian Orthodox believers in Orange County need to support the parish through donations of both time and money. Ideally the strength of the parish should not depend solely on fundraisers and the volunteer work of a handful of people.

Though regular participation is low, dedicated parishioners have contributed to the spiritual life of the faithful. Father wholeheartedly thanked the members of the choir, Sunday School teachers, altar boys, members of the board, and families that prepared Sunday meals. He further shared his hopes to involve more teens and young adults.

In closing, Father emphasized the goals for 2010: finish the estate sale and related business at the donated property in Palm Springs; increase stewardship; and most especially focus on the reason for the existence of the parish--to develop and nurture Christ-centered lives.

STEWARDSHIP APPEAL

Dear Brothers and Sisters:

Christian stewardship is God's call for each of us to be coworkers with Him and contribute to the care of the earth. God grants us an abundance of gifts. Caring for these gifts is the essence of stewardship. We are blessed with talents, time and a variety of resources to use as faithful Christian stewards. Just as we care for our own homes and families, we need to care for God's church and our extended church family.

Essential to the maintenance and growth of any parish is financial stewardship, a commitment by each family to donate a portion of income to the house of God. Holy Theotokos seeks to buy property and build a spiritual and cultural center. With the grace of God, this can be accomplished when the Orange County faithful commit to donating a portion of their income on a consistent and predictable basis to the church.

Why do we need to donate a given amount on a regular basis?

Like any family or business, the church has monthly financial obligations. Income needs to be consistent and predictable in order to guarantee that funds are available to meet these obligations. In addition, this year and next year are especially crucial for our parish. Our building fund will increase to over half a million dollars which should be a good down payment for property. However, if we cannot prove that we have a steady income, there will be no chance of getting a loan. Without a loan, we have chance of building is slim, indeed. The bank cares not at all about how many hours volunteers spend preparing for a fundraiser that may or may not be profitable, planning a special event or cooking for a holiday banquet. Though we treasure and depend on this type of stewardship, the bank only seeks assurance that funds are consistently available to pay the mortgage in a timely fashion.

What do we need to donate?

Certainly we all need to contribute our time and talent through volunteering whenever possible. As much as those resources are needed and appreciated, a regular financial commitment is also essential. Each family is urged to determine how much to contribute. The key to success for the parish is the predictability of annual income. A list of stewards will be published, but the amount of each pledge certainly will not be. The parish trusts that each individual and each family will look into their hearts and give to the best of their ability.

Where will the money go?

Initially the money will go into the general fund. As that builds, money may be transferred to the Building Fund or to other special projects. Rest assured that the Parish Board accounts for every dollar and goes to great lengths to manage all funds in a responsible and trustworthy manner.

How should the regular donations be made?

After carefully deciding how much you are willing to donate and what time increments are best for you, please complete and mail the attached stewardship form (below). You can make your donations in a variety of ways:

1. Place your check in the donation basket during Liturgy. Be sure to indicate on the check that it is your Stewardship contribution.
2. Mail a check on a regular basis to the church. If needed, we can supply mailing labels for you.
3. Make your stewardship donation on an annual basis and simply send it in now with your completed form.
4. Go to the parish website and contribute via the internet.

The time has come for the Serbs and other Orthodox belonging to our Church in Orange County to make firm commitments **to support the church and its future growth**. The Lord has given us more than a decade already to develop our plans and to state our intentions. Now we need to make some concrete progress. I humbly and earnestly beseech you to be a vital part of that progress by becoming a financial steward.

Prayerfully yours,

Fr. Blasko

2010 Stewardship Pledge Form

This commitment I make to secure a Christ-centered life for myself and my family...to return to God the first fruits from the gifts **He** has bestowed upon me... to assist Lord in the mission of spreading **His Gospel**...

...to anchor my personal commitment in Christ, and to do my share in serving **His people**.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

TELEPHONE _____ EMAIL _____

I COMMIT MYSELF TO CHRIST AND HIS CHURCH THROUGH THIS PLEDGE.

TOTAL PLEDGE FOR 2010: \$ _____

To be paid: ___ weekly ___ monthly ___ quarterly ___ in full

SIGNED _____ DATE _____

КОСОВСКА БИТКА И КОСОВО

Професор Академик Др.Бошко Бојовић

Показатељ српске историје

На данашњи дан 1389 године одиграла се битка на Газиместану код Приштине, знаменита битка која је оставила најтрајније обележје у колективном памћењу Срба. Погибија оба владара на бојном пољу, уз жестину окршаја, као и велики број изгинулих, оставили су снажан утисак на савременике са обе стране, као и далеко ван граница Србије и Турске. Оба погинула владара су проглашени за мученике, чиме се означава верски и међуцивилизацијски карактер сукоба, онако како је Виђен очима савременика. О томе сведоче бројни српски црквени текстови у славу кнеза Лазара¹, настали већ у првим годинама после његове погибије у боју с Османлијама, као и његова канонизација (проглашење за светог мученика), као што показује црквена служба (*ацуолуџија*) написана од стране патријарха српског Данила другог већ 1392 године. Сахрањен у Приштинској цркви после битке, Кнежеве мошти су свечано пренесене том приликом у његову задужбину Раваницу².

Свом султану Мурату Османлије су подигнуле турбе на месту погибије Газиместану, у складу с муслиманским верским обичајима у славу газије (отуда и Газиместан), борца који жртвује свој живот за веру, о чему сведоче турски Хроничариз. У таквим приликама настају и трају живе усмене као и писане традиције и интерпретације чији је садржај често веома тешко проверити⁴. Последице сукоба су могле само појачати и продужити јачину доживљаја како код савременика тако и код њихових наследника, што је имало за последицу то да интерпретација догађаја надјача његов опис.

Тако се једино може објаснити оскудност чиљеница с којима располаже историјска наука кад је реч о току и појединостима Косовске битке, па чак и о самом њеном исходу. У недостатку савремених извора научна историографија није успела да утврди више од места и датума битке, као и погибије оба владара, што је само по себи готово јединствен случај у историји. Најспорнији је сам Војнички исход битке. Иако усмена народна, као и касније писано предање наглашавају пораз српске војске, у најстаријим, иако не довољно експлицитним изворима, реч је о победи хришћанске стране. О томе сведоче и најстарији западни извештаји, као и српски текстови из првих година после самог догађаја.

* Сажетак предавања одржаних у Калифорнији (април), Хонолулу и Оранге Каунтију, о Видовдану 2008.

1 & ТРИФУНОВИЋ, *Српски средњовековни списи о кнезу Лазару и косовском боју*, Крушевац 1968; Б. БОЈОВИЋ, "Генеза косовске идеје у првим посткосовским хагиографско-историјским списима. Оглед из историје идеја српског средњег века" - "Дие Генесе дер Косово-идеес ин ден ерстен посткосовоер хагиографхисцх-хисторисцхен Сцхрифтен. Версуцх аус дер Идеенгесцхихтхе дес Сербисцхен Миттелалтерс, ин *Косовска бијка 1389 и њене последице - Дие Сцхлацхтџ ауф дем Амселфелд 1389 унд ихре Фолџен*, Белграде - Дјисселдорф 1991, п. 15-28 & 215-230.

2 & Сп. РАДОЈИЋИЋ, Избор патријарха Данила ИИИ и канонизација кнеза Лазара, *Гласник СНД* 21 (1940), п. 33-88; *Манасџир Раваница - Сјоменница о десетој сјогодињелици*, Београд 1981.

3 А. ОЛЕСНИЦКИ, «Турски извори о косовском боју. Покудеј критичке анализе њихова садржаја и узајамне консекутивне везе», *Гласник Скопског науеног друштва ЦИВ* (1935), стр. 57-95.; А. £МАУС, «О косовској традицији код Арнаута», *Прилози проуеаваљу народне џоезије*, ИИИ 1-2 (1936), стр. 73-90.

4 Д. КОРАС, Р. РАДИЋ, «Косовска битка у византинологији», ин *Косовска бијка у истџориоџрафији* (уредник С. СЃРКОВИЋ), Зборник радова 11, Историјски институт, Београд 1990, стр. 93-100; *Бој на Косову. Сџтарија и новија сазнаља*, уредник Р. МИХАЃИЋИЋ, Београд 1992.

5 Б. БОЈОВИЋ, *Л'идеолоџие монарџије у данс дес хаџио-биоџрафхисес дунасџиљуес ду Моуен-Аџе сербе*, Рома 1995, стр. 571-603; Ид., *Владарсџво и свейџостџ у срџском средњем веку*, Београд 1999, стр. 245-272.

Ако су они за нас недовољно изричити, за савременике који су знали исход битке то није био случај. Важније је било у духу тадашњег времена истицати мучеништво и херојску жртву Светог кнеза Лазара и његових витезова, него наглашавати неумољиву и општепознату стварност. Без обзира на војнички исход битке, Србија је морала да прихвати надмоћ новог султана Бајазита коме је кћер Лазарева Оливера дата за удају као залог мира и вазалне потчињености. Син и наследник Лазарев, Стефан, био је тада још недорастао за владарску и војничку дужност, мудра и разборита кнегиња Милица је морала да се приклони надмоћ и силног Бајазита⁶.

Нови и млади султан је морао да жури натраг у Брусу да би осигурао престо после очеве погибије. Тиме се може објаснити његово напуштање Србије и Косова што је по тадашњим схватањима тумачено као знак пораза, јер је победник остајао на месту битке и запоседао освојену земљу.

Ако је војнички исход неизвестан или још пре у духу српске победе, политички исход сукоба је сасвим недвосмислен. Поред тога што Србија постаје вазална држава султанова, она њему предаје важна стратешка упоришта, градове Звечан на Косову и Голубац на Дунаву. Тиме Османска држава не само што први пут продире у централне делове Балкана, него стиже упориште и на самој граници Средње Европе. Овим је исходите Косовске битке од пресудног значаја не само за Србију него и за много шире просторе Југоисточне и Средње Европе. Стога је ова битка и стекла такав значај већ у очима савременика, значај због кога су њене интерпретације бациле у засенак саме чиљенице⁷.

Четири године после Косова турским освајањем Трнова Бугарска готово шапатом паде. Византија је већ одавно престала да пружа отпор и њени цареви су пратили султана с војском у његовим походима. Готово сви покушаји Западних хришћана да сузбију незадрживо турско освајање завршавали су се тешким поразима, као код Никополиса (1396) и Варне (1444)⁸. Готово три века ће проћи пре него што Европа буде у стању да почне са пружањем ефикасног отпора турком освајању. За то неће бити довољна снага тада најмоћније европске империје, Аустрије, него ће бити потребан хришћански савез Свете Лиге склопљен (1684) после друге и последње турске опсаде Беча 1683.

Турска сила је претрпела упозоравајући пораз на Медитерану још знатно раније, у великој поморској битци код Лепанта (1571), али се прекретница на копну догодила тек после поменуте опсаде Беча. Током вишегодишњег рата, 1689 године су аустријске снаге продрле најдаље у дубину турске територије, до Скопља, све до Штипа и Велеса, више од хиљаду километара од Беча. У турској противофанзиви аустријске снаге су претрпеле тежак пораз, на Косову, боље речено на његовој јужној граници, у Качаничком кланцу, јануара 1690.

Главнокомандујући

⁶ *Историја српског народа* И (Р. МИХАЏУИЋ, Јованка Калис), Београд 1981, с т р . 36-46, 64-74 ; Р. МАНТРАН (група аутора, уредник Р. Мантран), *Хистоире де л'Емпире ойттоман*, Парис 1989 ; Б. БОЈОВИЋ, *Ле миллчнаире бузантиин (324-1453)*, « Еллипсес », Парис 2008 (277 шп.), стр. 239-241.

⁷ Помилуши издају Вука Бранковића и сл. Никол не прави довољно разлике између критичке историографије и усменог предања, иако даје косовској битци и њеним последицама одговарајући међународни контекст, геостратешки и историјски знањај, цф. Д. М. НИЦОЛ, *Лес дерниерс сиецлес де Бузанце, 1261-1453*, Парис 2005, стр. 312-314, 317; оригинални наслов: *Тхе Ласиј Ценишурис оф Бузантишум, 1261-1453*, 1е ед. 1972, 8е Ед., 2008.

⁸ А. С. АТУА, *Тхе Црусде оф Ницполис*, Лондон 1934 ; О. ХАЛЕЦКИ, *Тхе Црусде оф Варна : Адискусион оф Цоншроверсиал Проблемс*, Нењ Уорк 1934 ; Д. М. НИЦОЛ, *Лес дерниерс сиецлес де Бузанце, 1261-1453*, Парис 2005, стр. 384-386, 387-390.

аустријских и савезничких снага, Генерал Е. С. Пиколомини умро је пре тога од куге у Приштини. На самрти га је исповедио и причестио српски патријарх Арсеније ИИИ Чарнојевић (почетком новембра 1689), како су француског краља Луја ЦИВ известили његови драгомани. Француска је од почетка 1689 водила рат против Аустрије, помагала и можда чак спасла Турску, у најтежим тренутцима, од још тежих последица и пораза. По извештајима француских обавештајаца са терена, патријарх српски је пре пораза на Качанику довео Аустријанцима у помоћ 10.000 српских добровољаца и нешто албанских Климената и Груда. Одмазда турске ордије и нарочито Черкеза у њиховој војсци била је тако свирепа и разорна према српском становништву да је уследио егзодус великог дела хришћанског становништва Косова и Метохије. То је била знаменита Велика сеоба Срба под вођством патријарха Арсенија, 1690. Десетине хиљада, по неким извештајима, српских породица али и албанских хришћана, населило се тада у Војводини, тадашњој Јужној Угарској, па све до Сент Андреје, северно од Будимпеште. Тиме је битно измењена етничка структура становништва, посебно у Јужној Угарској, иако су Срби тамо били настале још од краја средњег века. Данашња Војводина је дакле још од тада постајала нека врста збегачке и надокнаде за поступно губљење српске у средњем веку готово стопостотне већине на Косову и Метохији⁹.

Турска је дакле крајем ЦИВ века била у пуном успону и у незадрживој освајачкој експанзији. Војничка снага европских земаља није била довољна да заустави њено надирање ка северу и посебно ка северозападу. Недостатак политичке и самим тим војне солидарности учинили су своје. Западноевропске земље су се осим тога још од краја средњег века окретале прекоокеанским тржиштима и изворима богатства. Медитерански базен је губио значај од како је откривена Америка и њена богатства у племенитим металима.

До тада су српско злато и нарочито сребро били једна од главних изворишта европске монетарне привреде. Незадрживи успон европске економије, чији почетци датирају још од ЦИ века, као и све већи развој монетарне размене, стварао је растући дефицит монетарне масе која је највећим делом била од сребра али и од злата. Венецијански златни дукат постао је још од губитка византијске монетарне хегемоније које је трајала преко седам и по векова, најважније међународно платежно средство, почев од краја ЦИ века. Србија је почев од ЦИИИ века развијала рударску привреду, са све већом производњом племенитих метала, највише сребра, али и злата, који су преко Дубровника и његових предузетника извозени највећим делом у Венецију. Ова привреда је у првој половини ЦВ века достигла највећи успон када су српски рудници Новог Брда на Косову, на Копаонику, Руднику и Сребрници производили по неким научним проценама између четвртине и трећине европских племенитих метала. Када су Турци после коначног освајања Новог Брда и Косова 1455, као и Смедерева и целе Србије 1459, забранили извоз племенитих метала, настала је несташица сировинске базе која је тешко погађала европску економију у пуном замаху. Тако је пад Србије под турску власт битно утицао на трагање за новим извориштима племенитих метала, то је као што је познато довело и до открића Америке тек коју десетину година после турског освајања Србије¹⁰. (наставиће се у следећем броју)

9 М. РАДОВАНОВИЋ, *Етнички и демографски процеси на Косову и Метохији*, Београд 2004, стр. 81-90, 97-103, 132-136, 242-252; Б. БОЈОВИЋ, "Косово-Метохија ду ЦИе ау ЦВИИе сиџцле", *Балкан Студиес* 38/И, Тхесалоније 1997, п. 31-61; на српском у Ид., *Историја и есхајтон - Хистиоире еи есхајтологије. Из историје и књижевности јуанословенској средњег века - Де л'хистиоире еи де ла лишијерајуре ду Моуен Аџе суд-славе*, Парис-Врњаџка Банја 2008, 120-140.

Започето средином ЦИВ века, незадрживо отоманско освајање Европе ишло је главним правцем преко српских земаља. Никад опорављена од крсташког освајања 1204, Византијска царевина је била само сенка хиљадугодишње империје. Исцрпљена дуготрајним грађанским ратовима, економски подривена тржишном хегемонијом Венеције и Ђенове, неспособна да створи или прихвати синтезу с балканским државама Србијом и Бугарском, уцењивана Унијом с католичком Црквом, Византија је прва постала лек плен Османлија. Крајем ЦИВ века то је још брже и лакше постала и Бугарска. Српске земље после Душановог царства биле су једине на Балкану у стаљу да пруже снажан отпор турском надирању. Несрећни и тешки пораз моћних владара јужног дела тих земаља, краља Вукашина и деспота Угљеше, на Марици 1371, отворио је пут Османлијама у средишње делове балканског југа. Косовка битка на Видовдан 1389 имала је сличне последице за средишње и северне делове Балканског полуострва чиме је био отворен пут ка турском освајању Средње Европе. Моћна Угарска краљевина, иако помагана крсташима из осталих делова Европе, могла је само да успори то освајање. Влашке кнежевине Влашка и Молдавија остале су по страни од главног правца тог освајања и стога су и могле да задрже вазални однос према Турској и аутономију чиме је једино одржан извесни продужетак византијске цивилизације у Југоисточној Европи¹¹.

Србија је била и остала вековима на главном правцу турског надирања ка северозападу Европе, преко Угарске, Будима, ка Бечу. Турци су у свом вековном ширењу територије и ислама тежили ка богатим деловима Европе, тежећи да преко Беча, Венеције и даље заокруже медитерански базен чији је већи, цео јужни и источни део, био већ у ЦВИ веку у њиховом трајном поседу. Тиме би на свој начин обновили Римско царство са седиштем у Цариграду под ознаком зелене боје Ислама. Војничка надмоћ Турске империје која се простирала на три континента није за ово ипак била довољна. Ђена економија је исувише заостајала за Европском. Финансијски колапс, инфлација и губитак вредности турског новца крајем ЦВИ века били су први знакови слабости. Економија је као и увек на дужи стазе давала предност јачој привреди и робноновчаном размени¹². Косово је због свог географског положаја у средишту Балкана постало од турског коначног освајања једна од најважнијих база за велике војничке походе султана. Рудници су се постепено исцрпљивали и гасили током ЦВИ века иако су султани, нарочито Сулејман Величествени, улагали велике законодавне напоре да одрже њихову производњу племенитих метала. Државна економија војничкотеократске империје није могла да издржи корак с тржишном економијом Европе у пуном замаху. Аграрна привреда једног од најразвијенијих делова средњевековне Србије, колевка њене цивилизације са најважнијим духовним и културним центрима, средишње државно подручје где су рођени многи српски владари, Косово и Метохија су под турском влашћу доживљавали незадрживо назадовање. Због војних потреба и верских забрана ислама, веома развијена виородна привреда претворена је у житницу, а касније је развој сточарства потискивао замљорадњу. Растућа несигурност, хранање пљачкашких дружина, насељавање из Албаније чије становништво од краја ЦВИ века прелази у све већем броју на Ислам¹³, потискивање хришћанског становништва и његова феудална зависност од муслиманских господара, чести ратни походи, током векова су мењали структуру становништва, више него у многим другим деловима Балкана¹⁴. (наставиће се у следећем броју)

¹⁰ Т. СТОИАНОВИЋ, *Балкан Норлдс. Тхе Фирст анд Ласт Еуроје*, Нењ Уорк-Лондрес, 1994, п. 114-118; Б. БОЈОВИЋ, "Ентре економије Монде ет економије д'Етат – л' аргент дес Балканс (ЦВе-ЦВИе сиџцлес)", ин *Србија е Италиа нел Медиевое (сеиц, Ц-ЦВ)*, Венис 2002-Белграде 2006, *Глас САНУ ЛЦИВ*, 13, стр. 187-193, абстракт на српском, стр. 194-195.

¹¹ Н. ИОРГА, *Бузанце ајрес Бузанце*, Балланд, Парис 1992, стр. 253-275 (е п и л о г В. К н д е а).

¹² А. ТЕНЕНТИ, *Ла формазине дел мондо модерно, ЦИВ-ЦВИИ сецоло*, Болонја 1980; Ф. БРАУДЕЛ, *Ладунамије ду цаишијализме*, Парис 1985; Ид., *Цивилисајшон мајериелле, економије еи цаишијализме, ЦВе-ЦВИИИе сиџцле, и. 1. Лес сируцијурес ду луошидиен-ле поссибле еи л'импосибле*, Парис 1979; Б. БОЈОВИЋ, "Ентре Венис ет л' Емпире оттоман, лес метауц прециеуц дес Балканс (ЦВе-ЦВИе с.)", *Анналес : Хистиоире, Сциенцес Социалес*, новембре-децембре 2005, н° 6, п. 1277-1297.

PILGRIMAGE TO RUSSIA AND SERBIA AND ITS MONASTERIES

With the blessing of His Grace Bishop Maksim, the trip is planned for 15 days with departure on July 2, 2010. Russia and Serbia among other Orthodox Countries represent a treasure of Orthodox culture and Faith. Besides seeing and staying at some of the oldest and most beautiful Orthodox monasteries and churches, we shall have a blessing to venerate many Holy relics of Saints and miracle-working icons.

If you would like to be spiritually renewed and find a true peace from the cruel realities of daily life, this is the opportunity.

Following please find the preliminary Itinerary.

Friday, July 2 - Depart Los Angeles International Airport

Saturday, July 3 - Arrive Moscow, Sheremetevo Airport - Dinner - Rest

Sunday, July 4, Divine Liturgy and easy day in Moscow - Rest

Monday, July 5

Breakfast - Tour of Red Square and Kremlin. -
Lunch - Tour of selected Moscow churches -
Supper . - Rest

Tuesday, July 6 - Breakfast - Depart for Holy Trinity St. Sergius Lavra - Tour of the Lavra - Depart for Moscow –

Wednesday, July 7 - Visit the Church of Christ the Savior and discretionary shopping day in Moscow.

Thursday, July 8 - Breakfast - Tretyakov Art Gallery.

Friday, July 9 - Departure to Belgrade – Arrive in Belgrade Transfer to Hotel dinner and rest.

Saturday, July 10 - City sightseeing, Kalemegdan, Vracar & Monasteries Vavedenje and Rakovica in Belgrade

Sunday, July 11, Liturgy in Belgrade, departure for Monastery Zica and Studenica stay overnight in Studenica

Monday, July 12, Liturgy in Studenica, departure for Monastery Sopochni and Kosovo Monastery Decani – overnight stay in Decani or Patriarchate of Pec.

Tuesday, July 13 - From Pec departure to monastery Ostrog in Montenegro. Overnight stay in monastery Ostrog.

Wednesday, July 14 - Liturgy in Ostrog and departure to Cetinje visit of the monastery of St. Peter of Cetinje, museum of King Nikola and departure for the Coast monastery Savina. Overnight stay in Trebinje.

Thursday, July 15 - Tour the city of Trebinje, monastery Gracanica & Tvrdoš. Stay overnight in Trebinje.

Friday, July 16 - Departure for monastery Mileseva and Zlatibor. Stay overnight in Zlatibor.

Saturday, July 17 - Departure for Echo village Sirogojno, Drvengrad in Mokra Gora departure for Belgrade.

Sunday, July 18 - Departure for US.

PILGRIMAGE TO ALASKA

The pilgrimage in Alaska will take place in the month of August. Every year there is a Pilgrimage of St. Herman on Spruce Island near Kodiak .

The main celebration will take place on 6,7,8 and 9th of August. Near Kodiak there are two small Skits/monasteries that belong to our Diocese. Alaska is a cradle of Orthodoxy on this continent. Besides monasteries, the natural attractions of Alaska are breath taking.

Those interested in going on this Odyssey of Orthodox Spirituality are asked to contact me as soon as possible. - Fr. Blasko



Schedule of Services

The Divine Liturgy is served regularly at 10:00 am every Sunday and on major Feast days at our Parish Center at Irvine Corporate Park, 2148 Michelson Drive, Irvine.

10:00am: *Divine Liturgy*
11:30am: *Sunday School*
12:00pm: *Lunch & Adult Bible Study*

Vespers service followed by the Sacrament of Holy Confession will be served every Saturday at 5:00pm and on the eve of major Feast days at 7:00 PM.

Akathist Service to the Mother of God is served on Fridays at 7:00 PM

APRIL 1st - Велики четвртак - Great and Holy Thursday Matins of Holy Friday Thursday evening at 7:00pm. The service, commonly known as "The Twelve Gospels" as the Church, remembers the betrayal and crucifixion of Christ by reading the twelve Gospel accounts. A climatic point of Holy Week emphasizing the reality of actions.

APRIL 2nd - Велики Петак - Great and Holy Friday Royal Hours at 9:00am: Known as Royal because there is a Gospel reading and the Emperor would attend this service. It recounts the entire Gospel and Passion of Jesus Christ.

APRIL 2nd - Велики Петак - Great and Holy Friday Vespers at 4:00pm: Remembering the crucifixion and death of Christ. There is a solemn procession as the burial shroud (plashtanica) is brought out to the people. Christ is laid in the tomb and our vigil of the Resurrection begins.

APRIL 2nd - Велики Петак - Great and Holy Friday Matins of Holy Saturday on Friday evening at 7:00pm: Known as the Praises of the Lamentations, the service begins the Sabbath as Christ lays in rest in the tomb. Often seen as a funeral service for Christ, in fact it is a commemoration of the law and love of God towards His people.

APRIL 3rd - Велика Субота - Great and Holy Saturday Vespers Liturgy of Holy Saturday at 10:00am: The death of Christ is linked with the creative acts of God. It is here that Christ descends into Hell and breaks the doors. The service inaugurates the paschal celebration as the service is bright and uplifting. The tomb is revealed as a place of life.

APRIL 3rd - Велика Субота Васкрсно јутрење - Great and Holy Saturday: The Services of the Great and Holy Pascha Saturday evening starting at 11:45pm: The Joy of Joys, Holiday of Holidays, celebrating Christ's Resurrection. The service begins with nocturn anticipating the Resurrection. The procession follows at midnight announcing the Resurrection to the world. We then celebrate the Paschal matins. **Baskets will be blessed after Resurrectional Matins on Pascha night and again following Divine Liturgy on Sunday.**

APRIL 4th - "ВАСКРСЕЊЕ ХРИСТОВО" - EASTER CELEBRATION, Divine Liturgy at 10:00am at Parish Center, 2148 Michelson Dr., Irvine. This is the Great and Joyous Liturgy celebrating the Pascha of our Lord. The Parish celebrates the Resurrection with a feast and events for the children and adults. Banquet will be held after the Divine Liturgy. See the detailed information later in this Newsletter.

May 6th - Ђурђевдан - St. George the Victorious Great Martyr - Divine Liturgy at 9:30am.

May 12th - Св. Василије Острошки - St. Basil of Ostrog Wonderworker Divine Liturgy at 5:00 am.

May 13th - Вазнесење Господње - SPASOV DAN ASCENSION of our Lord Jesus Christ Divine Liturgy at 9:30am.

May 21st St. John the Theologian Div. Liturgy at 5:00am

May 22nd - Transfer of the Relics of St. Nicholas the Wonderworker Divine Liturgy at 10:00am - **Задушнице - Memorial Divine Liturgy!** Please bring the names of your deceased members of the Family.

May 23rd - Силазак Св. Духа на Апостоле - СВЕТА ТРОЈИЦА - ДУХОВИ - Pentecost Sunday HOLY TRINITY DAY- PENTECOST Divine Liturgy at 10:00am.

May 24th – Pentecost Monday & Св. Кирило и Методије - Sts. Cyril and Methodius: Divine Liturgy at 5:00am.

May 25th Духовски уторак - Pentecost Tuesday Divine Liturgy at 9:30am.

THE APOSTLES FAST Just a reminder that the fast leading up to the Feast of Apostles Peter and Paul begins May 31st. It, of course, ends on the Feast Day of Sts. Peter and Paul, July 12.

June 3rd - Holy Constantine and Helen

June 20th VIDOVDAN COMMEMORATION, Our Parish will commemorate **Vidovdan** on Sunday, June 20, 2010, at our Parish Center, at 2148 Michelson, Irvine. Divine Liturgy will start at 10:00am. A banquet will follow with a **lecture and program.**

The guest speaker will be Profesor Emeritus Dr. Radmilo Dostanic. Zeljka Gortinski actress will recite Kosovo poems. Our Choir Istocnik will give a concert and Sunday School children will recite poems about Vidovdan and Kosovo.

By attending this commemoration, we join together in prayer with all the Holy Martyrs of Kosovo for our brothers and sisters who still suffer there. **If you want your children to participate at the Vidovdan program please contact Fr. Blasko as soon as possible.** Vidovdan celebration (The feast itself is on June 28th)

June 28th - Св. Великом. Лазар и Видовдан - St. Lazarus The Divine

Liturgy will begin at 9:30am.

- **June 20, 2010**

SEMI- ANNUAL PARISH MEETING

You are hereby invited to attend the Semi-Annual Meeting of our Parish, which will be held at our Parish Center, 2148 Michelson Dr., Irvine, on Sunday, June 20, 2010, following the Divine Liturgy and Vidovdan celebration. It is imperative that all of our faithful attend this meeting to discuss the many important matters about the future of our Parish. **The real estate committee will present ideas about the possible purchase of a permanent location for our Church.** Your input, suggestions and ideas are extremely important!

Please invite all Orange County Serbian Orthodox people members of our Community to join you. **Also, it is essential that you submit your Parishioner Application and Stewardship Pledge Forms before the meeting to become a member in good standing.** If you do not have these Forms, please call Fr. Blasko @ (949) 830-5480. In anticipation of your presence at this meeting, we remain,

Yours in Christ, Fr. Blasko Paraklis, Parish Priest
Zika Tatalovic, President

CHILDREN'S SUMMER CAMP

July 11th through July 31st 2010

Summer camp is a unique opportunity for our children to learn about our Orthodox faith and culture as well as to meet other children from within our diocese. Every summer our Diocese organizes summer camp at St. Sava Camp in Jackson where many children from parishes within our diocese attend.

➔ **New this year, the individual registration form will be filled out exclusively online. You will still have to print and mail your Health, Insurance, Consent and Policy forms by mail. Also new this year, all forms are to be sent to Jackson at P. O. Box 965, Jackson, CA 95642. Go to www.CampStSava.org to begin the registration process.** Adult volunteers are needed to work in the kitchen, or as counselors, etc.

➔ **Also, this year approximately 25 full scholarships available** for new campers during weeks one and two. The scholarships are available to

families that can not afford to send their child to camp, i.e., low income, single parent, unemployed. The Camp staff are relying on the clergy to recommend campers for these scholarships. **All recommendations must be made by June 15, 2010.** These scholarships will be made available on a first come, first served basis. If you plan to send your child or if you can volunteer, please contact Fr. Blasko as soon as possible.

FOOD COLLECTION PROJECT FOR HOMELESS AT OUR PARISH

Our Parish has sponsored an independent homeless project every Sunday. We collect any food, fresh or canned, which we ask you place on the table located next to the playroom. We gather all your donations along with the left-overs from our parish meals and the change from the collection box on the same table, and donate it all to the Salvation Army Shelter located in our neighborhood. We urge you to leave food each week on that table. If you would like to help deliver it to the shelter, please tell Fr. Blasko, or Sanja Rakonjac. It is such a great help. Big thank-you's to volunteers for delivering our donations. Check your fridge and cupboards before coming to Church on Sundays and bring whatever you can donate.

HELP YOUR PARISH THROUGH CAR DONATION

You can now help the parish by making a tax-exempt donation of a car, truck, RV, or boat. All DMV details will be handled for you, and your vehicle will be towed for free. The church will receive funds equaling the full value of the vehicle. Please call with any questions. Also, if you have any ideas or suggestions for fundraising activities to benefit our parish, please pass them along to Zika Tatalovich or Fr. Blasko.

ENDOWMENT FUND

Another way to help our parish is to establish an endowment fund in memory of deceased members of your family. While the principal will always stay in tact, the income from the fund is used for various church needs and programs, as the donor may designate. The main thing is that the parish will pray regularly for the donor and his/her family members.

OUR SUNDAY SCHOOL CHILDREN ATTEND LA LAKERS GAME: This past April 13, Sasha Vujacic invited children from our church to attend the Lakers vs. Sacramento Kings game at the Staples Center. For all of the children, it was an exciting night watching the Lakers and getting to meet Sasha in person after the game. Even though Kobe Bryant the superstar did not play that evening, the Lakers won. We were very proud of Sasha who contributed to the success by scoring 13 points, a few rebounds and most especially making the game very exciting.

The Lakers were no doubt encouraged by supportive home crowd which included our group from Orange County. When our children met with Sasha at the end of the game, they saw how humble, loving, and generous he was, not only for providing the tickets for all of them to attend the game, and for supplying the food and refreshments, but for taking the time to give autographs and take pictures with them even though he was tired. Furthermore he prepared a lovely surprise for all of us by introducing to us his girlfriend Maria Sharapova, a world tennis champion. Maria was extremely humble, kind and generous to join Sasha in giving our children autographs and take pictures with our group. We are extremely grateful both to Sasha and Maria for such a wonderful treat for our children. As the children said at the end of the evening, "It was awesome!"



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ORTHODOX BISHOP OF WESTERN AMERICA
ПРАВОСЛАВНИ ЕПИСКОП ЗАПАДНОАМЕРИЧКИ

May 14, 2010

Dear Brothers and Sisters in Christ,

I greet you with joy in the name of our Lord and Savior, Jesus Christ!

"Faith can save us only if united with and expressed in good works, inspired by the love of God" - St. Sava

With these words of St. Sava, I would like to express to you my great joy and thankfulness for the love, concern and commitment that you have expressed over the years for the continued growth of the Western American Diocese.

Last year at this time, I wrote to you and shared with you all of the exciting news about the many inspiring retreats, seminars, and programs provided by the diocese for our Orthodox faithful. I also appealed to you as stewards, to open your hearts and give generously to support our Annual Diocesan Days Gathering. You responded without hesitation, and provided all that was needed to ensure that this spiritual and social gathering would indeed be realized.

As I write to you now, I am pleased to tell you that it is an exciting time in our Diocese; filled with enthusiasm and energy! We have many volunteers, both clergy and laity, young and old, who are giving their time and sharing their talents to help in our Ministries. I would like to share some of these Ministries with you.

Perhaps you've received the most recent publication from our Christian Education Ministry. It is a pamphlet entitled "Orthodox Christian Education, an unending activity of our parishes and our homes". This pamphlet was mailed to every family in our Diocese to help parents help their children grow in the faith and knowledge of Jesus Christ. Our Weekly Bulletin provides our faithful and clergy with the Sunday Epistle and Gospel readings, educational articles, and the latest news. The Sebastian Press Bookstore is becoming increasingly busy. Our newest publication consists of the writings by our newly canonized Saint, the Venerable Justin Popovich. It is entitled, "Commentary of the Epistles of St. John the Theologian." Our semi-annual Iconography Workshop has captured the interest of even our teenagers. It has a nice following and the students are becoming skilled Iconographers.

Good things are happening and our Diocese is flourishing. However, as you know, it is only through your good works and generous donations that make all of this possible. Therefore, I appeal to you once again to give your time, share your talent, and offer your financial support. Please consider supporting our 14th Annual Diocesan Days on Labor Day weekend, September 3rd through September 5th, in Jackson, California. Every year this gathering is spiritually and educationally edifying to all in attendance. This year we are planning to invite other Orthodox Christians from all Orthodox Churches in Northern California which will make it very special. If you become a sponsor you will help to underwrite some of the many costs incurred in organizing such an event. We have two categories of sponsorship: Gold at \$1,000 and Silver at \$500.

I would also like to make an appeal to you to purchase an Ad/Greeting in our "Annual", a publication highlighting the events and progress that has been made in the Western American Diocese during the past year.

If you would like to contribute to our Diocesan Days gathering, as a sponsor or by submitting the enclosed Greeting/Ad Form, please make your check payable to "Western American Diocese" and mail your donation to: The Western American Diocese, 1621 West Garvey Avenue, Alhambra, CA 91803 by June 15th.

We pray that our Diocesan Days tradition continues to be a most blessed occasion for prayer, fellowship and witness for the life and work of our beloved Diocese. Once again, thank you for your generous support and thoughtful consideration. May the grace, love, and the communion of the Holy Trinity be with you and your loved ones as you continue your good works of stewardship in the Western American Diocese. *"And God is able to make all grace abound toward you: that you, always having all sufficiency in all things, may abound to every good work."* (Corinthians 9:7-8)

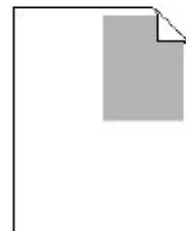
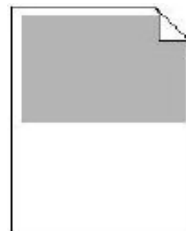
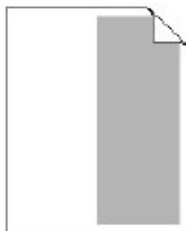
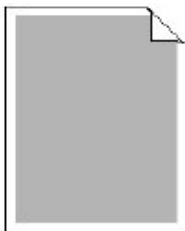
With brotherly love and esteem in Christ,

Right Reverend Bishop Maxim
Bishop of Western America

Diocesan Days 2010 Greeting/Ad

September 3 to September 5 • Saint Sava Mission, Jackson, CA

The 2010 Annual Book Greeting Order Form



Greeting Book Placement Options

Full-Page
\$150

Half-Page
Vertical
\$75

Half-Page
Horizontal
\$75

Quarter-Page
\$50

IMPORTANT!

Deadline for submission of ad material is June 15, 2010.

3 Ways to submit your greeting:

Mail-in—Just type the text of your greeting below or on a separate piece of paper and mail to the Western American Diocese (address below) along with your check and any artwork you'd like to include.

Please include your Name, Address, and phone number.

E-mail the text—Type your greeting in the message portion of your e-mail, and we'll do the typesetting. You may also compose the greeting in Microsoft Word and attach the document to your email. Please know that font type and size changes may be made when we compose the greeting. Send your greeting (and questions, if any) by e-mail to: westdiocese@earthlink.net **Please type "Annual 2010" in the subject line.**

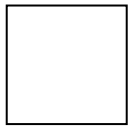
Hand Deliver—You may hand-deliver your greeting to the Diocesan Office, 1621 West Garvey Avenue, Alhambra, California 91803.

PAYMENT: Make all checks payable to Western American Diocese and mail all correspondence to: 2010 Annual, 1621 West Garvey Avenue, Alhambra, CA 91803.

Print the text of your greeting **and your contact information** here: _____



Nativity of the Most Holy Theotokos Missionary Parish
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Irvine, California 92612



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DIRECTIONS...to the Parish Center:

Location: Irvine Corporate Park
2148 Michelson Dr., Irvine
Between MacArthur & Von Karman

Directions: From North take San Diego Fwy 405 South. Exit at MacArthur Blvd., south toward airport. Turn left onto MacArthur. Turn left onto Michelson Dr. Pass Dupont. Parish Center on right side of street.

From South take San Diego Fwy 405 North. Exit at Jamboree Rd. Left onto Jamboree Rd. Over the freeway bridge to turn right onto Michelson Dr. Pass Von Karman. Parish Center on left side of street.