



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

CHURCH NEWSLETTER

October – December 2009

Parish Center Location: 2148 Michelson Drive (Irvine Corporate Park), Irvine, CA 92612
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THE IMPORTANCE OF THE VIRGIN MARY IN ORTHODOX WORSHIP

By Dr. Bill Manikas

If one was to view the list of the major feast days on the Orthodox Calendar, one can see that the Virgin Mary plays an important role in the Orthodox Christian worship. Perhaps, the Troparion/Apolytikion chanted during the Feast of the Dormition of the Theotokos on August 15th/28th, sums up the importance of the Virgin Mary. “In birth, you preserved your virginity; in death, you did not abandon the world, O Theotokos. As mother of life, you departed to the source of life, delivering our souls from death by your intercessions.”

The New Testament says nothing about the early life of Jesus’ mother. However, her background is to be found in a variety of sources: the Holy Gospels, the Acts of the Apostles and portions of the various early apocryphal accounts which have been accepted by the Church. One of the oldest and most famous of the non-canonical Gospels is the Proto-evangelion of James, written between 130-140A.D.

Mary’s parents were Joachim and Anna. Joachim, from the tribe of Judah, was from Nazareth of Galilee. Anna, was the daughter of Matthan, the priest of the tribe of Levi, and from Bethlehem of Judea. Joachim was a wealthy shepherd and very charitable. He would divide his lambs, sheep and their wool and other possessions into three portions (The Life of the Virgin Mary, the Theotokos, pg. 1). One portion he gave to the orphans, widows, strangers and the poor; the second to the temple and its servants, and those who worshipped God; and the third he kept for himself and his family. Thus, the Lord multiplied Joachim’s herd.

At the age of twenty, he married Anna, and they lived a plain, righteous, and pious life. Approximately fifty years passed and they had not offspring. They vowed that should the Lord grant them offspring, they would dedicate it to the service of the Lord. Consequently, at each yearly festival they went to the temple in Jerusalem to make offerings to the Lord.

In the East, to be a wife without children was a humiliating thing, considered a curse from God and could even lead to divorce. When Joachim and Anna brought offerings to the temple during the Feast of the Dedication (Hanukkah), the high priest Reuben beheld Joachim and turned him away and chastised him for his lack of children. Publicly humiliated, Joachim did not return home, but took his flock and retired to the hill country. He fasted and prayed saying: “I will not go down either for food or drink until the Lord my God shall look upon me; prayer shall be my food and drink” (Life of the Virgin Mary, pg. 4).

Anna, meanwhile, departed weeping, and at home in Jerusalem mourned and prayed saying: “O God of our father, bless me and hear my prayer, as though didst open the womb of Sarah and gave her a son, Issac” (Gen. 21:2-3). As Anna and Joachim prayed, an angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home and in due time Anna bore a daughter Mary.

According to Orthodox Tradition at the age of three, Mary was presented to the temple where she was to be in the service of God. For approximately ten years, Mary lived in the quarters in the temple set aside for virgins. She spent her time praying and weaving. She received her education there from the angels. In a martins (Orthros) hymn chanted on her feast day, the words are “O Virgin, fed in faith by heavenly bread in the temple of the Lord, though hast brought forth unto the world the Bread of life, that is, the Word; and as His chosen temple without spot, though wast betrothed mystically through the Spirit, to be the Bride of God the Father.

When the Virgin Mary reached the age of thirteen, she and the other virgins were to leave the temple, go home and endeavor to be married. According to Orthodox Tradition, both Mary and her parents had devoted her to service of the Lord and that she herself had vowed never to lie with a man (The Life of the Virgin Mary, pg. 60). Thus, the Virgin Mary was an active and willing participant in God’s plan for our salvation.

THE IMPORTANCE OF THE VIRGIN MARY IN ORTHODOX WORSHIP *(continued)*

Further, Church Tradition holds that Mary was chosen to be the Mother of Our Lord because of her holiness, purity and goodness. The authors of the book, The life of the Virgin Mary, the Theotokos, describe the Theotokos as a virgin not only in body but also in mind. She was humble in heart, prudent in mind, sparing of words, modest in discourse, and avoided boasting, shouting, and speaking ill of others and to others. Her thoughts were on God, not on men (Cor: 4:4). St. Athanasios writes that “she did not like to be seen by men but prayed to God to be her judge.

According to Scriptures (Lk. 1:28) on the day of the annunciation, the Archangel Gabriel greeted the Virgin Mary with the following salutation: “Rejoice thou art highly favored, the Lord is with thee; blessed art thou among women.” The archangel further said to her “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son and shall call His name Jesus” (Lk. 1:30-31). Her willingness to be a part of God’s plan is reflected in her response to the Archangel Gabriel when she said: “Behold the maidservant of the Lord! Let it be to me according to your word” (Lk. 1:38).

The feast of the Dormition of the Virgin Mary commemorates the repose or dormition or “falling asleep” of the Mother of Jesus. Orthodox Christians believe that the Theotokos was miraculously transported, in bodily form, to heaven after her death. It is estimated that at her repose, the Virgin Mary was seventy years old.

The story of the Dormition does not appear in the Bible, but it is found in apocryphal stories and folklore, with written records dating back to as early as the third century. Some of these accounts are by Theodosius of Alexandria (5th Century) and Saint John of Damascus (7th Century).

All the Apostles, including St. Paul, except Apostle Thomas were present at the Theotokos’ repose. At the moment of her death, Jesus Christ Himself descended and carried her soul into Heaven. Her body was taken in procession and laid in a tomb near the Garden of Gethsemane. On the third day after her burial, the Apostle Thomas, who was preaching in India, was transported on a cloud back to the tomb of the Virgin. At his bequest, the other Apostles opened the tomb to view her remains and did her farewell. However, her remains had vanished, for she had been bodily transported to paradise. Just as Thomas’ disbelief shortly after Christ’s Crucifixion, assured the resurrection of Christ, so too, Thomas’ delay in arriving for the burial of the Theotokos, assured the faithful that the Mother of God was bodily transported to heaven.

СВЕТО ПИСМО И МИСИЈА ЦРКВЕ

Своје кратко излагање о Светом Писму почео бих речима великог учитеља Цркве, светог Јована Златоуста, великог и духоносног тумача Светог Писма, који је у својим делима протумачио скоро све књиге како Старог тако и Новог завета. Он каже: “Свето писмо је пут и ко са њега сиђе лута”. А на другом месту каже, продубљујући и проширујући претходну тврдњу: “Богаташ (Лк. 16,19) је пророчке књиге и закон Божији сматрао за бајке и празнословље, но када је сишао у ад све је схватио”. Ове наведене тврдње светог Златоуста говоре да је за верујуће хришћане у Светом Писму откривен пут спасења, јер нас Закон и пророци Старог Завета, као и новозаветно Јеванђеље приводе Оваплоћеној Речи и Логосу Божијем Исусу Христу (Јн. 1,1). Са друге стране, пример безумног богаташа (Лк. 16,19) јасно показује да није довољно спољашње познавање науке Светог Писма, јер то само по себи не спасава. Свето Писмо спасава само оне који слушају реч Божију и држе је (Лк. 11,28).

По учењу Светог Писма, записана реч Истине има вечно и непромењиво значење, јер је сам Господ Исус Христос рекао, да ће небо и земља проћи, али речи моје неће (Мт. 24, 35). У Светом Писму свет се генерално карактерише као реалност која у злу лежи (1. Јн. 5, 19). Та би се тврдња са правом још више могла рећи за данашњи свет, јер иза њега стоје безбројне невинне жртве, многобројна и разнолика безакоња, па је и сама земља натоњена крвљу праведника, која вапије тражећи правду Божију (Рим. 1, 17). Међутим, управо том и таквом свету данас је најпотребнија Реч спасења, као једина реч која може дати истинску утеху и мир Божији савременом човеку и човечанству.

Многи од отаца Цркве су тумачећи књиге Старог и Новог Завета указивали на погубни феномен спољашњег познавања закона Божијег, вере и Светог Писма. Такво познавање Светога писма никада није приводило човека ка Богу, па то и данас не чини. Спољашње познавање речи и духа Светога Писма задржава веру на уснама (Мк. 7,6), док у срцу њиховом нема места за Господа да би ту главу склонио (Лк. 9,58). Данашњем свету су управо преко потребни истински сведоци (марири) Светога Писма као живе и истините науке Васкрсења, а то су они људи који животом сведоче реалност Светог Писма. Њихов живот је надахнут Духом Светим, па

отуда ни њихова проповед није слово које убија (2 Кор. 3,6), већ реч која васкрсава, препорађа и охристовљује сваког човека са којим се сусретне.

У Посланици светог апостола Петра (2. Пет. 3, 16) говори се о томе како је божанска мудрост записана у Светом Писму тешко разумљива и да је многи изврћу на своју сопствену пропаст. Свети апостол Петар је овим речима јасно указао на појаву јеретика у раној Цркви, али и са друге стране на потребу да Реч Божија у Светом Писму буде тумачена у Духу Светом и Духом Светим (1. Пет. 1, 12). Отуда се у православном искуству тумачење Светог Писма увек заснивало на тумачењу отаца Цркве. Оце Цркве је Бог подигао и поставио у овоме свету као светиљке и градове који на гори стоје (Мт. 5, 14). Они су својим богонадахнутим тумачењима Светога Писма открили верујућима дубоке тајне вере у које и анђели Божији желе да завире (1. Пт. 1, 12).

Данас сви говоримо о општем проблему секуларизације света, као и о евидентној доминацији материје и материјализма над духовним вредностима. Да се то искушење секуларизације не би увукло и у библијско тумачење спасоносне речи Божије, чувају нас свети апостоли и свети богоносни Оци. Они нам записаше и проповедаше речи Светог Писма, да њима живимо и да се њима спасавамо. То потврђује и свети Атанасије Велики, учитељ јединствене Цркве, речима да нам је Свето Писмо дано ради спасења, а не ради људске науке, нити философије.

По Јеванђелској причи о сејачу и семену (Мт. 13, 18) сви људи у историји човечанства, који се било када у свом животу сустретну са речју Божијом, могу се поделити у четири групе. Први су они који имају каменито срце. У срцима таквих људи никада не може да никне и да роди јеванђелско семе, јер уместо Бога, њима већ управља сатана. Други су они људи, који су непостојани у врлини. Такви кад чују реч Божију одушеве се, али крст и подвиг вере не могу нити желе да привате. Трећу групу чине они људи који су идолопоклоници овога света, поробљени сластољубљем и валстољубљем, те због тога у њима реч Божија буде угашена и не донесе плода. Тек четврта група људи се упоређује са добром јеванђелском земљом. Они кад чују реч Божију прихватају је и једни доносе плод по тридесет, по шездесет и по сто (Мт. 13, 8). Наведена прича о сејачу и семену нам указује на “трагедију људске слободе”. Слобода је велики дар Божији, који сваки човек, на жалост, може да злоупотреби и уместо да остане да живи у слободи коју му је Бог даровао (Адам у рају), он добровољно постаје роб страсти и смрти (Јн. 8, 34). Без обзира на значај и јасноћу ове приче, Црква мора увек да говори речи светог апостола Павла тешко мени (1. Кор. 9, 16), тојест нама, ако не проповедамо реч Божију, односно Свето писмо, без обзира да ли ће је неко прихватити или не.

Мисија Цркве и поповед Светог Писма је заповест коју су апостоли добили од самог Господа Исуса Христа: “Идите научите све народе крстећи их у име Оца и Сина и Светога Духа” (Мт. 28, 19). Она траје и у наше време и трајаће до свршетка света и века. Проповед Светог Писма се чак повезује и са апокалиптичким пророштвом о Другом доласку Христовом, који ће се збити када се реч Божија буде проповедала свим градовима Израилевим (Мт. 11,1).

По речима светог Симеона Новог Богослова, Свето Писмо је записана жива реч живог Бога, која је со и светлост овога света (Мт. 5, 14). Најдубљи унутрашњи и духовни смисао Светога Писма открива се свету у свој својој пуноћи, у животу и Литургији Цркве. Литургија Цркве, као долазеће Царство Божије, је оно што, по речима Господњим, првенствено треба да иштемо и ка чему треба да стремимо, а остало ће нам се све додати (Мт. 6, 33). У Светом Писму нам је откривен тај спасоносни литургијски дијалог Бога са човеком и човека са Богом, што потврђују и речи блаженог Августина: “У молитви ми беседимо са Богом, а у Светом Писму Бог беседи са нама”.

Ово кратко излагање о спасоносној речи Божијој, која је записана у Светом Писму, а упућена свим народима свих времена, завршио бих речима преподобног Аве Јустина Ђелијског: “Јеси ли тужан, у Светом Писму ћеш наћи утехе; јеси ли жалостан - радост, јеси ли гневан - укорћење, јеси ли сладострастан - целомудрије; јеси ли немудар - мудрост; јеси ли рђав - доброту; јеси ли злочинац - милост и правду; јеси ли човекомрзац - љубав. У њему ћеш наћи лек за све своје пороке и мане, и храну за све своје врлине и подвиге”.

Епископ Далматински Фотије

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.

10:00 am: *Divine Liturgy*
11:30 am: *Sunday School*
12:00 pm: *Lunch*

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

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

PLEASE NOTE: If there are any changes, the exact information will be given on monthly calendars.

Recent Events:

KSS SLAVA

PREPODOBNA MAJKA ANGELINA
Коло сестара наше парохије прославило је своју славу Преподобну Мајку Ангелину са Св. Литургијом у недељу у недељу 23 августа. Најискреније се захваљујем Оливери Виромиров - куми за припремање славског колача И и ручка.

The members of our parish Kolo Sestara commemorated their Slava, the Venerable Mother Angelina, on Sunday, August 23. Special thank you to Biljana Obradovic for preparing Slavski kolac and zito.

PARISH SLAVA, NATIVITY OF THE MOTHER OF GOD

Прослава славе наше парохије Рођење Пресвете Богородице у недељу 20. септембра био је велики успех и велика радост за све нас. Хвала свима који су допринели успеху прославе својим учешћем и радом. Посебна захвалност Његовом Преосвештенству нашем Епископу Максиму за служење Св. Архијерејске Литургије.

The celebration of our Parish Slava, the Nativity of The Most Holy Theotokos, on September 20th, was a huge success! The Hierarchical Divine Liturgy, served by His Grace Bishop Maxim, was well attended by faithful from our parish and other parishes. We extend our most sincere thanks to His Grace Bishop Maxim, the choir, as well to all of the faithful from neighboring parishes who, with their attendance and support, gave us great encouragement. Yet another special thank you goes to Zorka Lipovic and her family for being kumovi,

and to Radmila Rihter, Milanka Radic and the ladies of our KSS for preparing a wonderful luncheon. Our Church was beautified with new fresco/icons donated by Brian and Carry Bullard, and Peter and Deborah Djokovich. May God grant them all many, many years of good health and prosperity!

Calendar:

October 6th - Conception of St. John The Baptist
Divine Liturgy at 9:30 am.

October 8th - St. Sergius of Radonesh
Divine Liturgy at 9:30 am.

October 11th – Zadusnice - Memorial Saturday
Divine Liturgy at 7:30 am.

October 14th - Pokrov Bogorodice
Divine Liturgy at 9:30 am.

October 27th - Sveta Petka St. Paraskeva
Divine Liturgy at 9:30 am. Vigil service on the eve of the Feast will start at 7:00 pm

October 31st - St. Luke Evangelist & St. Peter of Cetinje Divine Liturgy at 7:30 am. Vigil service on the eve of the Feast will start at 7:00 pm.

November 7th

Pan Orthodox Friendship Serbian-Greek Music Night

This year Serbian-Greek Friendship Night will be held at **St. John's Greek Orthodox Church** in Anaheim, at 5:00pm on **Saturday, November 7th**. Let us show our brotherly love towards our great friends, Greeks and other Orthodox brothers and sisters, and enjoy both Serbian and Greek music, and a delicious Serbian BBQ Dinner. In the past this was a very successful event, and we expect it to be even more successful this year.

Since this is one of our main fundraisers for our Parish this year, please spread the word about this important event! More information in the flyer.

November 8th - Св. Великомученик Димитрије
St Dimitrius Great Marthyr of Thesalonica,
Divine Liturgy at 10:00 am.

November 16th – “Djurdjic-St. George”
Divine Liturgy at 9:30 am.

November 21st - Сабор св. Архангела Михаила -
Аранђеловдан - St. Archangel Michael,
Divine Liturgy at 9:30 am.

Nov 27 Holy Advent Fast Begins

HOLY ADVENT FAST GUIDELINES

The fast prescribed by our holy Orthodox Church for the Advent, November 28 - January 7, is as follows: during the first and last week of the fast, no meat, poultry, dairy products, eggs, fish, wine or oil are eaten. On other days, we abstain from meat, poultry, dairy products (including eggs); but fish, wine and oil are permitted. On the Feast of the Presentation of the Theotokos on December 4, we eat fish, wine, and oil no matter on what day of the week that date falls. In addition to fasting, Advent is a time during which we should prepare ourselves to receive Holy Confession and Communion, and also increase prayer, read scripture and lives of saints, and give alms. Please call Fr. Blasko to set up a time for you to participate in the Sacrament of Holy Confession, which is essential for our salvation. Thus, through fasting, prayer, acts of charity, and the Sacrament of Holy Confession, we prepare ourselves for the birth of Christ not only in Bethlehem, but also His rebirth in our hearts!

December 4th – Vavedenje - Entry of the Most Holy Theotokos into the Temple Divine Liturgy at 9:30 am. Vigil service on the eve of the Feast will start at 7:00 pm.

December 19th - СВ. НИКОЛА St. Nicholas Day, Divine Liturgy at 9:30 am. Vigil service on the eve of the Feast will start at 7:00pm

SLAVA INVITATION

ST. NICHOLAS DAY - December 19th

Света Литургија почеће у 9:30ам часова пре подне. Резање славских колача биће после Свете Литургије, на празник Св. Николе.

У име моје фамилије најискреније вас позивамо на славски ручак у парохијском центру после Свете Литургије у суботу 19. ДЕЦЕМБРА.

Најљубазније вас молимо да не доносите поклоне. Уколико неко жели, уместо поклона дајте прилог нашој цркви.

The Divine Liturgy will be served at 10:00 am. The blessing of the "slavski kolac" will be after the Divine Liturgy. Since this is the Patron Saint of my family, I kindly ask you to bring your slavski kolac to be blessed at the church on the feast of St. Nicholas.

My family and I cordially invite you to our Slava banquet to be held on Saturday DECEMBER 19th at Our Parish Center in Irvine following the Divine Liturgy.

No gifts please, instead, you may give a donation to our Church.

MONTHLY LECTURES AT OUR PARISH

The next lecture will be given by Dr. Katina Kostoulas on October 25, 2009, following the Divine Liturgy Dr. Kostoulas will talk about :

Orthodox Christian Parenting

"Train up a child in the way he should go, and when he is old he will not depart from it" - Proverbs 22:6

Parenting involves teaching our children how to grow and develop physically, mentally, emotionally and spiritually. We grow in our Faith as Orthodox Christians as we wed and bear children. We learn through teaching our children from our life experience. Dr. Katina Kay Kostoulas, a Greek Orthodox Christian and Clinical Psychologist in private practice will share her insights regarding specific topics of concern to parents such as: the new role of parents, child disciple, school issues, sibling rivalry and adolescence followed by a group discussion. The goal of this seminar is to present child development issues to parents from an Orthodox Christian perspective by examining the writings of such Church Fathers as: St. Theophan the Recluse and Elder Porphyrios on parenting in light of contemporary child developmental and psychoanalytic writings on the same subject.



Dr. Kostoulas received her Ph.D. in Developmental and Educational Psychology from the University of Chicago. She did her post doctoral training in Clinical Child Psychology at the Reiss-Davis Child Study Center, Los Angeles. She is a certified Psychoanalyst and teaches at the Newport Psychoanalytic Institute. She has run parenting groups and taught parenting at Various Greek Orthodox Churches in Southern California for the past 15 years. She has also taught parenting and run groups to incarcerated mothers in Los Angeles County jail system through OICOS-Orthodox in Community Outreach Services, an organization she co-founded. Currently Dr. Kostoulas is in private practice in Torrance, California.

Please do not miss the opportunity to listen and to learn from these experts who donate their time and share their expertise for our benefit. If you are interested in giving a lecture in your field of expertise, please let me know as soon as possible.

JANUARY 13, 2010

Gala Dinner & Serbian New Year Celebration

With Special Guest:

STEFAN MILENKOVIC

It is our distinct pleasure to invite you to a very special Gala Dinner and Serbian New Year celebration, on Wednesday, January 13, 2010 (Location to be announced soon!).

The event will include renowned Guest Stars from Motion Pictures, Television and Sports. Entertainment will be provided by:

- **Stefan Milenkovic**, violinist
- **Gorjana Zekic**, Pianist
- The **Istocnik Choir**, Gorjana Zekic, Conductor
- Music after the program by **Orchestra Duga**

To support our Parish Building Fund, a *Silent Auction* will be held at this event. Your donations of valuable items, such as estate jewelry, fine art or decorative arts, or vacation and travel gifts will be appreciated and will generously help to enhance the evening. Please present your valuable items to the Parish for consideration before January 7, 2010.



Violinist **Stefan Milenkovich** is recognized internationally for both exceptional artistry and his life-long commitment to humanitarianism. He came to world attention when, at age 10, he was invited to perform for the late U.S. President, Ronald Reagan, at the White House "Christmas Show". This performance was followed by an invitation from the

former Soviet President, Mikhail Gorbachev, to perform in Belgrade, Yugoslavia. He has also performed twice for Pope John Paul II in Castelgandolfo, Italy.

His international orchestral appearances include the Berlin Symphony Orchestra, the Helsinki Philharmonic, the Belgrade Philharmonic, the Orchestra of Radio-France, the Bolshoi Theatre Orchestra, the National Orchestra of Belgium, the Orpheus Chamber Orchestra, the Aspen Chamber Symphony, the Indianapolis

Symphony Orchestra, the Mexico State Symphony, the Orquestra Sinfonica de Estado de Sao Paulo in Brazil, and the Melbourne and Queensland Symphonies in Australia. He has worked with such renowned conductors as Lorin Maazel, Daniel Oren, Vladimir Fedoseyev, Lu Jia, Lior Shambadal and En Shao, among others. In 2002, he was proclaimed "Artist of the 20th Century" in Belgrade, Yugoslavia.

Mr. Milenkovich is deeply committed to international humanitarian causes. He was appointed "Child Ambassador" of the First Children Embassy founded in Medjasi, Yugoslavia, during the war in Bosnia. In 2002, he received the "Lifting Up the World With Oneness Heart" award for his humanitarian activities, handed to him personally by the guru Sri Chinmoy. Most recently, he received the 2003 "Most Humane Person" award in Belgrade, Yugoslavia. He also participated in a number of gala concerts under the auspices of UNESCO in Paris, with such artists as Placido Domingo, Lorin Maazel, Alexis Weissenberg and Yehudi Menuhin.

Mr. Milenkovich's 2009-10 season includes performances with the Zagreb Philharmonic Orchestra, Classic FM M-Tel Orchestra (Bulgaria), Varazdin Chamber Orchestra (Croatia), Macedonian Philharmonic Orchestra, The Prairie Ensemble (US), as well as recitals and chamber music performances at the Ravinia Festival (Chicago), Manchester Music Festival (Vermont), Zagreb International Music Festival, Ljubljana Festival. Also anticipated is the release of two major projects: the "Sarabande" project, and the recording of the 2 Violin Concertos by Karol Szymanowsky. Also, soon to be released is a DVD documentary about Mr. Milenkovich.

An avid chamber musician, he performs regularly at the Jupiter Chamber Music Series in New York City, and is the founding member of Corinthian Piano trio featuring pianist Adam Neiman and cellist Ani Aznavoorian. Mr. Milenkovich also performed with Itzhak Perlman at the Perlman Music Program on Shelter Island, Long Island, where he served on the violin faculty from 2000-2004.

Mr. Milenkovich started his career at a young age, performing with his first orchestra at age 5. At age 7, he won the grand prize at the Jaroslav Kozian International Violin Competition. This unprecedented accomplishment opened opportunities and invitations to perform in over 30 countries. At age 16, Mr. Milenkovich played his 1,000th concert in Monterrey, Mexico. That same year, he was either a prizewinner or finalist in the International Violin Competition of Indianapolis (USA), the Queen Elisabeth Competition (Belgium), Hannover Violin Competition (Germany), Tibor Varga Competition (Switzerland), Rodolfo Lipizer Competition (Italy), Paganini Competition (Italy), Ludwig Spohr Competition (Germany), and the Yehudi Menuhin Competition (England).

Mr. Milenkovich's discography includes 4 releases on the Italian label *Dynamic*, and numerous recordings for the Yugoslavian label, *PGP*. After teaching at the Juilliard School's Pre-College Division for several years, he has recently assumed the position of Associate Professor of Violin at the University of Illinois, Urbana-Champaign.

PARISH LIBRARY PROJECT: Call for Books and Volunteers

The church has begun a library project that will organize, catalogue, and make available for checkout books on various topics of interest to Serbia and orthodoxy. This will meet a need for access to organized, easy to find information that may not be available in local bookstores and public libraries. Students can use it for their class projects, adults can use it to research their questions on national, historic and religious matters.

We already have about 500 books that will be shortly catalogued; there is a need for additional books, and all parish members are urged to donate books, CDs or DVDs which they no longer need or which they believe should be part of our library. The types of material needed are the following:

- (i) anything in the Serbian, Russian, Greek, or any Balkan language;
- (ii) anything (all languages) covering orthodoxy or Christianity;
- (iii) any history material (Serbian, Russian, Byzantine), including history of Europe, the Middle East, and the ancient world;
- (iv) classics on any topic

We shall also need volunteers to help with the cataloguing effort. We already have a cataloguing (topic) index custom made for our needs and the appropriate computer software. Please let Father Blasko know if you can help in reviewing books for the library or if you have any material to donate. Our deepest gratitude to all the people who already donated books to our Library. Most especially we thank Petka Philips for organizing the books so far as well as Kostantinos Holisasto for creating a computer program for Cataloging.

FOOD COLLECTION PROJECT: Help To Feed Those In Need

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 kitchen. 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 Sanja, Igor and John for delivering our food 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 intact, 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. For more details please do not hesitate to contact Fr. Blasko at any time.

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Nativity of the Most Holy Theotokos
Serbian Orthodox Parish of Orange County, California
Invites You to a Dinner-Dance

Pan Orthodox Friendship *Serbian-Greek Music Night*

Saturday, November 7, 2009

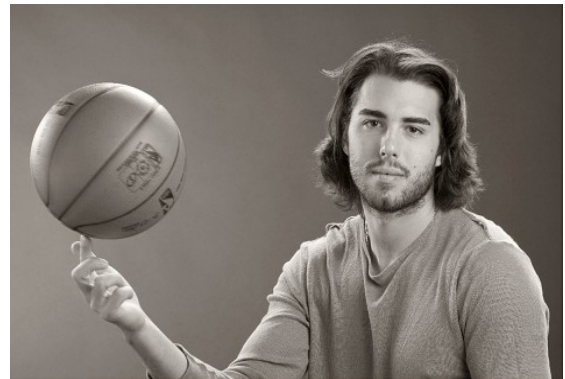
Cocktails: 6:00 pm

Dinner: 7:00 pm

Live Music by
Boban Marjanovic
and Peter Bekakis

- ❖ **Great Homemade Serbian Food**
- ❖ **Advance Reservations:**
\$35 Adults, \$15 Juniors 10-16,
Children 9 & Under Free
- ❖ **Tickets @ Door:**
\$40 Adults, \$15 Juniors 10-16,
Children 9 & Under Free

Special Guest!



Sasa Vujacic . . .
of the LA Lakers

Pastry Donations Appreciated!

PLEASE RSVP by Nov. 5th

Email to: PeterDjokovich@aol.com

A Big Turnout! RSVP Soon!

For More Information Call:

Fr. Blasko Paraklis at (949) 830-5480

Silent Auction Fund-Raiser

Please Contribute Valuable Items That
Attendees Will Bid On: To Help Us Raise Vital
Funds for Our Parish!

Contact Fr. Blasko @ 949-830-5480



Nativity of the Most Holy Theotokos
Serbian Orthodox Parish of Orange County, California
Invites You to a Dinner-Dance

Location

St. John Greek Orthodox Church
 405 North Dale Ave.
 Anaheim, CA 92801

DIRECTIONS:

From Los Angeles, Take I-5 Fwy South.
 Exit Magnolia Ave.
 Turn right at North Magnolia Avenue.
 Turn right at West La Palma Avenue.
 Turn left at Dale Avenue.

I am unable to attend, enclosed is my donation in the amount of \$ _____

Name: _____

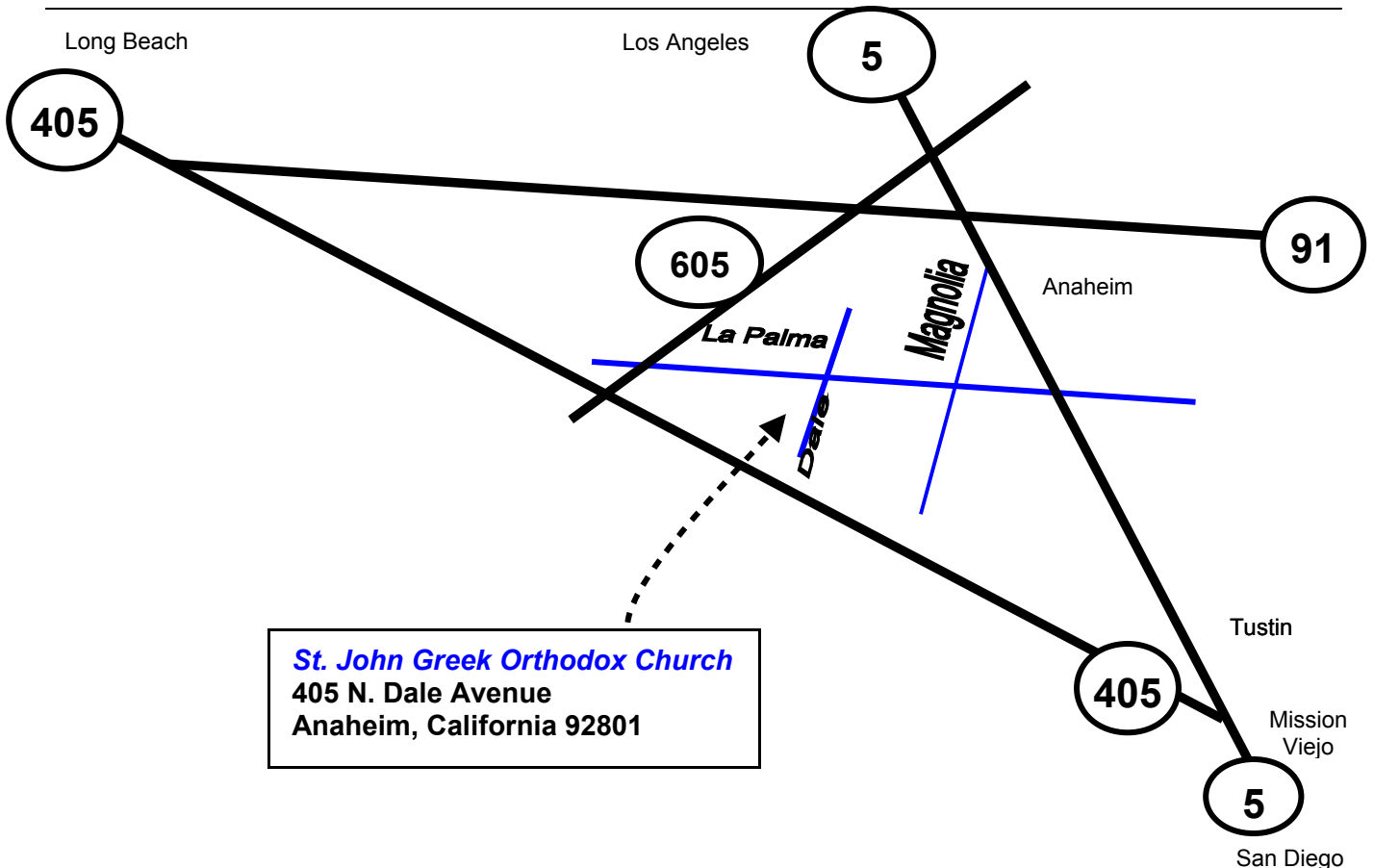
Address: _____

City, State, Zip _____

*Make Check Payable to: Nativity of the Most Theotokos Church
 Mail to: 2148 Michelson, Irvine CA 92612*

Silent Auction Fund-Raiser Ideas:

- + Gift Baskets
- + Gift Coupons
- + Event Tickets
- + Sports Memorabilia
- + Electronics
- + Entertainment
- + Rare & Special Cultural Items, Wine, Art
- + Unique Music, Toy or Home Items



ФИЛИПОВКИ

Зима, как с Михайлова Дня взялась, так на грязи и улеглась: никогда на сухое не ложится, такая уж примета. Снегу больше аршина навалило, и мороз день ото дня крепчей. Говорят, — даст себя знать зима. Василь-Василич опять побывал в деревне и бражки попил, бока поотлежал, к зиме-то. Ему и зимой жара: в Зоологическом с гор катать, за молодцами приглядывать, пьяных не допускать, шею бы не сломали, катки на Москва-реке и на прудах наладить, к Николину Дню поспеть, Ердань на Крещенье ставить, в рощах вывозку дров наладить к половодью, да еще о каком-то «ледяном доме» все толкуют, — делов не оберешься, только повертывайся. Что за «ледяной дом»? Горкин отмахивается: «чудит папашенька, чего-то еще надумал». Василь-Василич, пожалуй, знает, да не рассказывает, подмаргивает только: — Так удивим Москву, что ахнут!.. Отец радуется зиме, посвистывает-поет:

Пришла зима, трещат морозы,

На солнце искрится снежок:

Пошли с товарами обозы

По Руси вдоль и поперек.

Реки стали, ровная везде дорога. Горкин загадку мне загаднул: «без гвоздика, без топорика, а мост строит»? Не могу я разгадать, а простым-просто: зима. Он тоже зиме рад. Когда-а еще говорил, — ранняя зима будет, — так по его и вышло: старинному человеку все известно. Отец побаивается, ну-ка возьмется оттепель. Горкин говорит — можно и горы накатывать, не сдаст. Да дело не в горах: а вот «ледяной дом» можно ли, ну-ка развалится? Про «ледяной дом» и в «Ведомостях» уж печатали, вот и насмешим публику. Про «ледяной дом» Горкин сказать ничего не может, дело незнамое, а оттепели не будет — это уж и теперь видать: лед на Москва-реке больше четверти, и дым все столбом стоит, и галки из труб жмутся, а вот-вот и николевские морозы... — не сдаст нипочем зима. Я спрашиваю:

— Это тебе Бог сказал?

— Чего говоришь-то, глупый, Бог с людьми не говорит.

— А в «Священной Истории»-то написано — «сказал Бог Аврааму-Исааку...»?

— То — святые. Вороны мне сказали. Как так, не говорят?.. повадкой говорят. Коль ворон сила налетела еще до заговен, уж не сумлевайся, ворона больше нас с тобой знает-чувет.

— Ее Господь умудряет?

— Господь всякую тварь умудряет. Василь-Василич в деревню ездил, тоже рассказывает: ранняя ноне зима будет, ласточки тут же опосле Успенья отлетели, зимы боятся. И со-рок, говорит, несметная сила навалилась, в закутки тискаются, в соломку... — лютая зима будет, такая уж верная примета. Погляди-ка, вороны на помойке с зари толкуются, сила ворон, николи столько не было.

И верно: никогда столько не было. Даже на конуре Бушуя, корочку бы урвать какую. А вчера понес Трифоныч щец Бушую остаточки, дух-то как услышали сытный, так все и заплясали на сараях. И хитрущие же какие! Бушуй к шайке близко не подпускает, так они что же делают!.. Станет он головой над шайкой, рычит на них, а они кругом уставятся и глядят, — никак к шайке не подскочить, жизни-то жалко. Вот одна изловчится, какая посмелей, заскочит сзади — дерг Бушуя за хвост! Он на нее — гав-гав!.. — от шайки отвернется, а тут — цоп, из шайки, какая пошустрей, — и на сарай, расклеивать. Так и добывают на пропитание, Господь умудряет. Они мне нравятся, и Горкин их тоже любит, — важнецкие, говорит. В новые шубки к зиме оделись, в серенькие пуховые платочки, похаживают вразвалочку, как тетеньки какие.

В Зоологическом саду, где всякие зверушки, на высоких деревянных горах веселая работа: помосты накатывают политым снегом, поливают водой из кадок, — к Николину Дню «скипится». Повезли со двора елки и флаги, для убранки, корзины с разноцветными шарами-лампионами, кубастиками и шкаликами, для иллюминации. Отправили на долгих санях железные «сани-дилижаны», — публику с гор катать. Это особенные сани, из железа, на четверых седоков, с ковровыми скамейками для сиденья, с поручнями сзади для молодцов-катальщиков, которые, стоя сзади, на коньках, рухаться будут с высоких гор. А горы высоко-кие, чуть ли не выше колокольни. Повезли вороха беговых коньков, стальных и деревянных, и легкие саночки-самолетки с бархатными пузиками-подушками, для отчаянных, которым кричат вдогон — «шею-то не сломи-и!..». И стульчики на полозьях — прогуливать по ледяному катку барышек с детьми, вороха метел и лопат, ящики с бенгальскими огнями, ракетами и «солнцами», и зажигательную нитку в железном коробе, — упаси Бог, взорвется! Отец не берет меня:

— Не до тебя тут, все как бешеные, измокши на заливке.

И Горкин словечка не замолвит, еще и поддакивает:

— Свернется еще с горы, скользина теперь там.

Василь-Василич отбирает отчаянных — вести «дилижаны» с гор. Молодцы — рослые крепыши, один к одному, все дерзкие; публику рухать с гор — строгое дело, берегись. Всем делает проверку, сам придумал; каждому, раз за разом, по два стакана водки, становись тут же на коньки, руки под мышки, и — жарь стояком с горы. Не свернулся на скате — гож. Всегда начинает сам, а бараньей окоротке, чтобы ногам способней. Не свернется и с трех стаканов. В прошедшем году Глухой свернулся, а все напрашивается: «мне головы не жалко!». И всем охота: и работка веселая, и хорошо на чай дают. Самые лихие из молодцов просят по третьему стакану, готовы и задом ахнуть. Василь-Василич, говорят, может и с четырех без зазоринки, может и на одной ноге, другая на отлете.

Принесли разноцветные тетрадки с билетами: — «билет для катанья с гор». В утешение мне дают «нашлепать». Такая машинка на пружинке. В машинке вырезано на медной плашке — имя-отчество и фамилия отца, — наша. Я всовываю в закраинку машинки бочки билетов, шлепаю ладошкой по деревянному круглячку машинки, и на билете выдавится, красиво так.

(continued, next issue)

Serbian Orthodox Church Fundraising Partnership

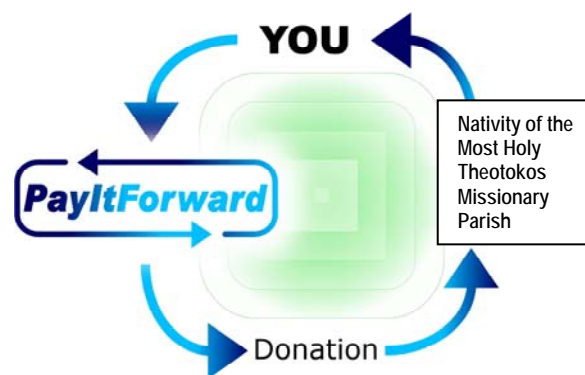
...“Refer”ItFoward with PayItFoward...



We are proud to announce to our community members that we have established a formal fundraising partnership with PayItFoward. The partnership’s objective is to provide us with a certain, reliable, and long term sustainable fundraising opportunity for our church. This will enable us to improve our current services and make our future church activities more affordable. We encourage our community members to learn about and participate in our newly formed fundraising partnership.

Each time a PayItForward product/service is sold, at no extra cost to you, a local company who makes/delivers that product/service will donate up to fifty percent of its profit to our church. We can raise funds for our church each time we use any of these services or products. For more information visit www.payitforwardsocal.com

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