

# ST. SAVA SERBIAN ORTHODOX CHURCH

## APRIL 2009 ANNOUNCEMENTS / NEWS – ОБЈАВЕ / НОВОСТИ

### WHAT IS REPENTANCE?

Repentance is a one-man revolution, not against the world or other people, but against the evil in oneself. Repentance is a positive revolution whose purpose it is to discover and enhance the true God-given self or image of God in us.

Repentance requires a CHANGED MIND. The Greek word for repentance, *metanoia*, means just that: a changed mind. It means that a person comes to see the wrongness of the whole attitude of mind that made one act as he did. In addition to a changed mind, repentance involves a CHANGED HEART. A changed heart is one that experiences not just regret but true sorrow for its sins as David did when he wrote: "Against Thee, Thee only, have I sinned."

The third factor involved in true repentance is a CHANGED DIRECTION. The change of the mind and heart is so thorough that it leads to a changed direction of life. The Hebrew word for repentance means *to turn*. Repentance is a turning away from evil toward God, a U-turn, a reversing of the direction of life so that we face God.

A changed mind, heart and direction lead to a CHANGED LIFE. We begin to bear fruit that befits our repentance. It is not enough merely to repent and confess our sins. We must now express our repentance with a new life. "A good tree brings forth good fruit," Jesus said.

Finally, a changed life leads to a CHANGED SERVICE. When the Lord asked Peter three times, "Do you love me?," He deepened Peter's repentance for the three times he had denied Him. But at the same time Jesus called Peter to service. "Feed my lambs," He said to him. True repentance means to turn from serving sin, self, and idols to serving the one true God.

This, then is the repentance on which the entire Sacrament of Penitence is based. It is a one-man revolution involving a changed mind, a changed heart, a changed direction, a changed life, and a changed service.

We claim faith in Christ. This means that we must do what Christ has shown us to do. And this means more than anything else that we must love with a perfect love. Christians are called not merely "to love God with all their heart, mind, soul and strength," but also "their neighbor as themselves." They are also called to fulfill the other commandments of the Lord in the New Testament: Love your enemies; Do good to those who hate you; Bless those who curse you; Pray for those who abuse you; Turn the other cheek to those who strike you; Give to those who steal, beg or borrow from you, asking nothing in return; Do to all men—not as they actually do to you—but as you would wish them to do to you; Do not condemn nor judge, but give and forgive. You must therefore try to be perfect as your Heavenly Father is perfect. This is the teaching of Jesus Christ, told simply and clearly on the pages of the Gospel. (See Matthew 5 and Luke 6).

By: Fr. John Todorovich

### ШТА ЈЕ ТО ПОКОЈАЊЕ?

Покојање је револуција једног човека, не против света или кога другог, већ против зла у сатоме себи. То је позитивна револуција чији је циљ да открије и појача праву богомладу слику Божију у нама.

Зато, покајање изискује ПРОМЕНУ УМА (МИСЛИ). Грчка реч за покајање је *тетаноија* што означава промену ума. А то значи да дођемо до сазнања грешности целокупног држања нашег ума које нас је довело да учинимо оно што смо учинили. Поред промене ума покајање захтева ПРОМЕНУ СРЦА. Променом срца ми доживљавамо не само жаљење него и истиниту тугу због грехова наших као што је Давид то осећао када је узвикнуо: *Теби Јединоте сагреших.*

Трећа чињеница која садржи право покајање је ПРОМЕНА ПРАВЦА. Промена ума и срца је толико коренита да води до промене правца у животу. Јеврејска реч за покајање значи

*тењати правац.* А то је, окренути се од ђавола ка Богу, изменити начин живота тако да сто лицем к Богу окренути.

Протена ута, срца и правца води нас **ПРОМЕНИ ЖИВОТА**. Починјето да доносито плодове покајања. Није довољно исповедити и покајати своје грехе. Наше покајање мора се показати своје грехе. Наше покајање мора се показати кроз нови живот. *Добро дрво, добре плодове доноси,* рекао је Христос.

И на крају, промена живота води нас **ПРОМЕНИ СЛУЖЕЊА**. Када је Христос питао Петра три пута: *Волиш ли ме?* Он је продубио Петрово покајање за три пута што га се одрекао. Али истовремено Христос је позвао Петра: *Паси овце тоје!* Право покајање значи да се окренето од служења греху, себи и идолима и служито једном и истинитом Богу.

Ово је, дакле, покајање на којем је целокупна тајна исповести базирана. То је револуција једног човека која захтева промену ута, промену срца, промену правца, промену живота промену службе!

Ми исповедамо веру у Христа. То значи да морато чинити оно што нам је Христос показао својим животом. А то изнад свега значи да морато волети савршеном љубављу. Као хришћани ми нисмо позвати само да *волимо Господа бога свога свит срцет својит, свот душот својот и свот тишљу својот, а своје ближње као сате себе,* већ сто позвати да испуњавамо његове заповести:

Да волимо непријатеље своје,

Да чинито добро онима који нас трзе,

Да благосиљамо оне који нас куну,

Да се молимо за оне који нас грде,

Да окренето други образ кад нас ударе по једном,

Да чинито људита, не као што они нама чине, већ као што бисмо желели да нама чине,

Да не проклињето и не осуђујето, него да дајето и праштато, дакле, треба да будето савршени као што је Отац наш небески савршен.

Ово је учење Исуса Христа које се тако потврђује на страницата Св. јеванђеља (види Мт. 5 и Лк. 6 глава).

о. Јован Тодоровић

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## **HOLY CONFESSION AND COMMUNION**

We are getting close to the end of Great Lent. If you haven't come to Holy Confession and received Holy Communion please make an effort to do so before Pascha. There are many opportunities for this as you can see on the April calendar. Please let Fr. Ilija know when you might be able to schedule your confession so enough time is given for your confession to not be hurried. Also, contact him if you are not certain on how to proceed in preparing for Holy Confession and Communion.

## **BESSINGS AND SACRAMENTS**

**Baptism:** Nikola R. Hendon.

**Home Blessings:** Petra Bache, Dragan Beribak, Branko Cumic, Drago Cvetkovich, Nicholas Drzayich, Dragan Djukic, Zoran Glisic, Dragoljub Grujic, Radomir Jasika, Anna Kassianov, Stevo Krstic, Goran Kundacina, Miodrag Manojlovic, Adrian Marchis, Sava Milovanovic, Mirko Misic, Nikola Pekic, Tanja Pekic, Mary Peyovich, Danijel Plavsic, Vladimir Radojevici, Dorthy Raymond, Nikola Rudic, Vasilije Samardzic, Aleksander Samsanov, Sasa Sekara, Sinisa Sekara, Cheryl Spasojevic, Radoje Spasojevic, Bozidar Stajic, Goran Stankovic, Sladjan Stankovic, Milan Stefanovic, Mile Stevanovic, Vojislav Stijacic, Zarko Teodorovic, Miomir Tomici, James Visintainer, Zivko Vojnovic, Mary Jane Vujovic.

**Healing Prayers:** Vitomir Djurdjevic, Jakovljevic Family, Mary Peyovich, Nikolic Family, Cheryl Spasojevic.

**Slavas: St. Cyril:** Sava Milovanovic.

**Parastoses:** Radomir Glisic, Milan Mistic, 10-year anniversary of NATO bombings.

## **HOUSE BLESSINGS**

There is still time before Pascha to have your home blessed. Please contact Fr. Ilija soon to make arrangements, 425 – 255 9144. **If you do not call, it will be understood that you do not want your home blessed.**

## **STEWARDSHIP**

As of this year Diocesan parish assessments are not based on the number of stewards in a parish, but rather on a percentage basis which is typical in other Orthodox jurisdictions. Our calculated assessment is 8% of revenues less certain expenses. This is consistent with the Biblical teaching of tithing 10% of your earnings to the Church. Let us consider what we have pledged or plan to pledge and ask ourselves the question – have we offered to God what we are capable of offering? Thank you for your support and understanding! Stewardship forms can be downloaded from our church website or available at Church.

## **THANK YOUUS !**

**LUNCH PREPARATION:** Proticinicica Carole Balach, Michelle Hrle, Julia Kokeza, Rada Marusic, and Sonja Orlovic.

**CANDLE STAND RELOCATION PROJECT:** Predrag Bojic, Dan, Bronko & Dusan Cekarmis, Radomir Jasika, Cedo Marusic, Mile Stevanovic, and Nenad Vujic.

## **COMMITTEES**

We still need people to join the following committees. Won't you consider spending some of your time in God's service?

**STEWARDSHIP** - Douglas Yaguchi, 425 - 391 0832.

**BUILDING – PROPERTY MAINTENANCE** - Cedo Marusic, 425 – 917 2467.

**OUTREACH** - Darko Hrle, 425 – 831 5684.

## **PASCHA – FEAST OF THE RESSURRECTION**

**CHRIST'S TOMB:** Donations are being accepted to decorate Christ's Tomb with flowers in memory of your departed loved ones. Send your donations as soon as possible or bring to Church.

**LUNCH:** All Sisters are asked to bring deserts for lunch on April 19, 2009. If you would like to make a donation to pay for lunch expenses, please send your donations soon and designate the purpose of the donation on the check.

## **NEW PROPERTY FUND**

A separate bank account exists for the purchase of new property. Look for a questionnaire in the near future that will help clarify how to proceed in obtaining new property.

## **SCHOLARSHIP PROGRAM**

The St. Sava Mission Foundation headquartered in Jackson, CA is offering scholarships to youth of Serbian heritage. See enclosed flyer for more information. Application deadline is April 15, 2009.

## **SUMMER CAMP – RETREAT**

St. John the Wonderworker Serbian Orthodox Church in Eugene, OR is organizing a Family Retreat at Sky Camp (SE of Eugene) July 27 through July 31, 2009. This is a camp for the whole family where there are activities for all ages in a setting of fellowship and worship. See enclosed flyer. Registration deadline is June 30, 2009.

**WOCA (Washington Orthodox Clergy Association) LENTEN VESPERS - RETREAT:**

VESPERS: Every year we visit each other's churches to concelebrate vespers Sunday evening at 5:00 p.m. during Great Lent. Everyone is encouraged to attend these vespers to meet our fellow Orthodox Christians in the Greater Seattle Area. Note on your calendar the following date:

April 5 – Assumption Church (1804 13<sup>th</sup> Ave. NE, Seattle 98122), homilist: Fr. Ilija Balach.

**RETREAT:**

Date, Time: April 4, 2009 – 10:00 a.m. -- 3:00 p.m.

Place: Holy Apostles Church - 19421 Ashworth Ave. N., Shoreline 98133

Presenter: Mother Melania from St. Barbara Monastery, Santa Paula, CA.

Topic: "Wholeness: Overcoming the Passions by Strengthening the Virtues"

Visit the WOCA website at: [www.orthodoxwashington.org](http://www.orthodoxwashington.org).

**SPRING DANCE**

Our youth are planning a spring dance on May 2, 2009 in the evening after Vespers. Please make a note on your calendars. Details to follow.

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**PASCHA**

All of you enjoy the feast of faith and receive the riches of loving-kindness. (*Sermon of St John Chrysostom, read at Paschal Matins*)

The resurrection of Jesus Christ from the dead is the center of the Christian faith. St Paul says that if Christ is not raised from the dead, then our preaching and faith are in vain (*I Cor. 15:14*). Indeed, without the resurrection there would be no Christian preaching or faith. The disciples of Christ would have remained the broken and hopeless band which the Gospel of John describes as being in hiding behind locked doors for fear of the Jews. They went nowhere and preached nothing until they met the risen Christ, the doors being shut (*John 20: 19*). Then they touched the wounds of the nails and the spear; they ate and drank with Him. The resurrection became the basis of everything they said and did (*Acts 2-4*): ". . . for a spirit has not flesh and bones as you see that I have" (*Luke 24:39*).

The resurrection reveals Jesus of Nazareth as not only the expected Messiah of Israel, but as the King and Lord of a new Jerusalem: a new heaven and a new earth.

The Christian faith is celebrated in the liturgy of the Church. True celebration is always a living participation. It is not a mere attendance at services. It is communion in the power of the event being celebrated. It is God's free gift of joy given to spiritual men as a reward for their self-denial. It is the fulfillment of spiritual and physical effort and preparation. The resurrection of Christ, being the center of the Christian faith, is the basis of the Church's liturgical life and the true model for all celebration. This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore (*Irmos 8, Paschal Canon*).

Pascha is the inauguration of a new age. It reveals the mystery of the eighth day. It is our taste, in this age, of the new and unending day of the Kingdom of God. Something of this new and unending day is conveyed to us in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day. Together they comprise the symbol of the new time in which the Church lives and toward which she ever draws the faithful, from one degree of glory to another.

O Christ, great and most holy Pascha. O Wisdom, Word and Power of God, grant that we may more perfectly partake of You in the never-ending day of Your kingdom (*Ninth Ode, Paschal Canon*).

The V. Rev. Paul Lazor - *New York, 1977*