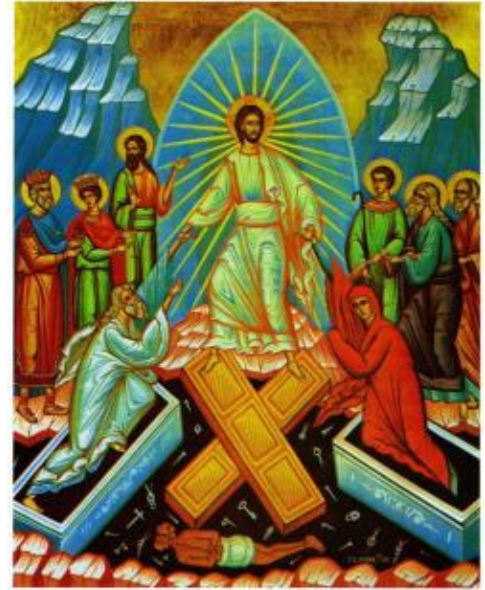


THE WAY / ЈЕДИНИ ПУТ

APRIL 2011 BULLETIN

ST. SAVA SERBIAN ORTHODOX CHURCH

P.O. Box 2366
14916 239TH PLACE SE
ISSAQUAH, WA 98027



CHRIST IS RISEN – INDEED HE IS RISEN !

ХРИСТОС ВАСКРЕ – ЗАИСТА ВАСКРЕ !

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THE SACRAMENT OF HOLY CONFESSION



What is Holy Confession?

Holy Confession is one of the great Mysteries (Sacraments) of the Holy Orthodox Church. Frequent participation in this Sacrament offers a superb opportunity for spiritual growth, by trying to overcome our sins (that separate us from God and lead to death), through repentance, forgiveness and spiritual counseling by our Father Confessor. There are four components of Confession: (1) Examination of our actions and thoughts to discern how we have sinned; (2) Repentance for our sins; (3) Confessing these sins to God in the presence of the priest who is our Father Confessor, and (4) Absolution --- the pronouncing of the Forgiveness of our sins by the priest.

Why Do We Go to Confession?

The Apostle and Evangelist, St. John the Theologian, writes in his First Epistle (1 John 1:8-10): "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins..." We are constantly breaking our communion with God, with our fellow humans and with God's whole creation by our sins. Therefore, we go to Holy Confession in order to be forgiven, and to restore the state of reconciliation that we were granted by our Baptism --- in other words, to restore our Baptismal purity. In the earthly ministry of Our Lord and Savior Jesus Christ, He was constantly healing people, sometimes by declaring that their sins were forgiven. Our sins cause our souls to be sick, and frequently our bodies too. When we are sick, we go to a doctor to be healed. Because our souls are sick, we go to the spiritual hospital, the Holy Orthodox Church, to be healed by the Great Physician, through His priests, by means of the Mystery/Sacrament of Holy Confession.

Confession and Holy Communion

Whereas there is enormous benefit to be received from the Sacrament of Holy Confession in and of itself, in practice, it is closely associated with the preparation for receiving another great Sacrament/Mystery---Holy Communion--- the "Medicine of Immortality" as St. Ignatius of Antioch calls Holy Communion. Our Lord tells us that if we do not eat His Body and drink His Blood, (that is, receive Holy Communion), we have no life in us (John 6:53), and that "He who eats My Flesh and drinks My Blood abides in Me and I in him" (John 6:56). Our Lord invites us to be united with Him at every Divine Liturgy by receiving Holy Communion---His Body and Blood. It is a truly awesome and mind-boggling privilege to be united with the Lord by partaking of His Holy Gifts, and so we must not approach the Holy Things casually, frivolously, or without adequate preparation. We

prepare ourselves by prayerfully trying to cleanse ourselves of our sins, so that we might be suitable temples for the Lord to dwell in, for He wishes that we will allow Him to make His home in our hearts and bodies (Revelation 3:20). We cleanse ourselves by going to Holy Confession, by repentance, by fasting, by saying the Prayers Before and After Holy Communion, by attending Vespers the evening before, and by prayerfully approaching the Holy Chalice, consciously aware that we are partaking of Christ's Body and Blood and becoming united with Him. The Lord offers us a priceless gift---Himself! This is the best gift in the world---there is nothing better! He asks of us that we be willing to accept His gift of Himself, that He offers to us at His great Banquet Feast, and to prepare ourselves to become living temples of His Divine Presence. St. Paul cautions us about receiving Holy Communion in an unworthy manner (carelessly or without adequate preparation), saying: "He who eats and drinks in an unworthy manner, eats and drinks judgment to himself, not discerning the Lord's Body...For this reason many are weak and sick among you...." (1 Corinthians 11:27-30).

How Frequently Should We Go to Confession?

The answer to this question is interrelated with the similar question--how frequently should we receive Holy Communion? The goal and purpose of the Orthodox Christian life is to be united with the Lord, which can occur only as we become increasingly like Him, little by little. Therefore, since being united with Him in Holy Communion and overcoming our sins by frequent Holy Confession are very effective means of moving towards this goal of the spiritual life, ideally we should receive Holy Communion at every Divine Liturgy, and go to Confession before each Liturgy, or at least once a week, or maybe every other week. Due to historical circumstances, we Orthodox have frequently forgotten that receiving Holy Communion is the fulfillment and end-purpose of each Divine Liturgy, as well as a means of achieving the goal of Orthodox spiritual life. Therefore, we should not reject our Lord's invitation to be united with Him at His Banquet Feast.

Written by a nun in the St. Innocent Orthodox Community

СВЕТА ТАЈНА ИСПОВЕСТ

Исповест је једна од великих тајни у Свету Православне Цркве. Често учешће у овој светој тајни пружа изванредну могућност за духовни раст, покушавајући да савладамо наше грехе (који нас одвајају од Бога и доводе нас до смрти), кроз покајање, праштање и духовно саветовање нашег духовника. Постоје четири компоненте исповести; (1) Испитивањем наших дела и мисли да разумемо како смо грешили; (2) Кајање; (3) Исповедањем наших греха Богу у присуству свештеника који је наш духовник, и (4) Разрешење наших грехова.



Зашто идемо на исповести?

Свети Апостол и Јеванђелист Јован Богослов, пише у Првој Посланици (1 Јован 1,6-10): „Ако кажемо да греха немамо, себе варамо, и истине нема у нама. Ако исповедимо грехе своје, Он је веран и праведан да нам опрости грехе...“ Константно раскидамо нашу везу са Богом, са људима и са целим Божијим створањима са нашим гресима. Ипак, пре него одемо на исповест да би били опроштени, и да вратимо стање помирења које је нама дато када смо се крстили - у другим речима, да обновимо чистоћу крштења. За време земаљске службе нашег Господа и Спаситеља Исуса Христа, Он је стално лечио људе, понекад са декларацијом да су њихови грехови опроштени. Наши греси доводе да наша душа се разболи, и више пута и наше тело. Када смо болесни, идемо лекару да се излечимо. Зато када су наше душе болесне, идемо ка духовној болници, Светој Православној Цркви, да би велики лекар нас излечио, кроз Његове свештенике, преко свете Тајне Исповести.

Исповест и Причест

Обзиром на то да имамо огромну корист од Свете Тајне Исповести по себи, у пракси, близу је повезано са припремом примања једне друге свете тајне ---Свето Причешће ---“Лек бесмртности” како Св. Игњатије зове Свету Причест. Наш Господ нам каже ако не једемо Његово тело и не пијемо Његову крв, (која је, Света Причест), немамо живота у себи (Јован 6:53), и да "Који једе моје тело и пије моју крв у мени

пребива и ја у њему" (Јован 6:56). Наш Господ позива нас да будемо уједињени са Њим на свакој Светој Литургији са примањем Свете Причести - Његово тело и крв. Заиста је страшно и не (промишљено???) привилегија да будемо уједињени са Господом кроз примање Његових дарова, и због тога несмемо прићи Светињи неизвесно, недопустиво, или без довољно припрема. Припремимо се молитвено покушавајући да се очистимо од неших греха, да би постали погодни храмови за боравак господина у нама, јер Он жели да ми њему дозволимо да направи Његов дом у нашим срцима и телу (Откривање 3:20). Чистимо се када идемо на исповест, кроз покајање, кроз пост, изговарајући молитве пре и после Светог Причешћа, долазећи на вечерњу службу навече пре примања причешћа, и молитвено приђемо Светој Чаши, умно свесни да примамо Христово тело и крв и постајемо уједињени са Њим. Господ нам пружа непроцењив дар - Себе! Ово је најбољи дар у свету - нема лепшега! Он нас пита да будемо вољни да примимо Његов дар себе, који Он нам нуди на Његовој великој гозби, и да се припремимо да будемо живи храмови Његовог свегот присуства. Св. Ап. Павле упозорава нас о примању Свете Причести на недостојан начин (без пажње и без довољног припремања, казујући, "Тако који једе овај хљеб или пије чашу Господњу недостојно, биће крив тијелу и крви Господњој... Зато су међу вама многи слаби и болесни..." (1 Кор. 11,27-30).

Колико често требамо да идемо на исповест?

Одговор на ово питање је међусобни однос са сличним питањима - колико често требамо да примамо Свето Причешће? Циљ и намера живота православних хришћана је да се ујединимо са Господом, који се може десити само ако постојимо више као Он, мало по мало. Дакле, пошто уједињење са Њим у Свето Причешће и савладмо наше грехе кроз често исповедање су врло ефикасна средства приближавајући се према овом циљу духовног живота, идеално би требали примити Свето Причешће на свакој светој Литургији, и исповедити се пре сваке литургије, или најмање седмично, или можда сваке две недеље. Због исоријских случајева, ми православци смо често заборавили да примање Светог Причешћа је испуњавање и крајни разлог сваке Свете Литургије, као начин да постигнемо циљ православног духовног живота. Стога, не бих требали да одбијемо Господски позив да се ујединимо са Њим на Његовој гозби.

Једна сестра из манастира Св. Инокентија

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Blessings / prayers – Благослови и молитве

Healing prayers – молитве за здравље: Djoko Trifkovic

Home blessing – освештавање домава: Dragan Dukic, Pantelije Djurdjevic, Petra Djurdjevic, Zoran Glisic, Milan Jasika, Tatjana Kosev, Cedo Marusic, Elias Mastrogiannis, Budimir Nikolic, Gospava Nikolic, Spomenka Novakovic, Branko Pekic, Nikola Pekic, Tanja Pekic, Krasimir Pekov, Danijel Plavsic, Koviljka Samardzic, Zoran Samardzic, Vitomir Samardzic, Bogdan Stankovic, Aleksandar Trbic, Jovo Trbic,

Funeral – опело: Fr. Marko Kosev

Parastoses – Парастосе: Radomir Glisic, Sonja Protic, Mirko Spasojevic, Dragica Popovic

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Appeal for help – апел за помоћ

Jelena Stojaković is a PhD candidate at University of N. Carolina and has leukemia. As yet, she has not been able to find a match for a bone marrow transplant. Since her condition is grave, her doctors want her to come to Hutchinson Cancer Center in Seattle the end of May this year. She has two needs – find a match for a bone marrow transplant and find someone in our parish to house her mother from Banja Luka, who doesn't speak English, while Jelena is in Seattle. If you would like to sign up as a potential donor and are between the ages of 18 and 60, then visit BeTheMatch.org. If you can help her mother with a place to stay, then contact Fr. Ilija.

Alexia Johnson is the daughter of retired Orthodox priest Fr. Michael Johnson in Seattle. She has been accepted by the Orthodox Christian Mission Center to go on a ten day mission in June 2011 to an Orthodox

Orphanage in Guatemala, Madre Ivonne, and a two week Romanian youth mission in July 2011. These short term missions will help her to prepare for more long term missions, God-willing. She needs sponsors to help her cover the \$5,000 expense for both trips. You may contact her at leximo192011@gmail.com.

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New Property Update

We are close to paying off the mortgage on the new property. If we can pay off the mortgage this month, we can save over \$70,000 in interest payment over the next four years. For those who have not contributed yet, search your hearts and ask yourself if you want to be part of the legacy of the growth of St. Sava Church for generations to come for the glory of God. If you do, then give what you can, for no gift is too small. You may bring or mail your checks to St. Sava Church, P.O. Box 2366, Issaquah, WA 98027 and note on the check "property." You may also use 'PayPal' https://www.paypal.com/cgi-bin/webscr?cmd=s-xclick&hosted_button_id=UNKW7Y4WSFG9U.

Новости о купљеном имању

Близу смо да исплатимо хипотеку на ново имање. Ако би исплатити хипотеку овог месеца, уштедили би преко 70.000\$ на интересу који би плаћали у преостале 4. године. За оне који још нису ништа дали, потражите ваше срце и запитајте се да ли желите да будете део исторског раста цркве Св. Саве, за генерације које долазе у славу Бога. Ако желите то, онда дајте шта можете, јер ниједан дар није сувише мали. Можете донети или послати ваш чек St. Sava Church, P.O. Box 2366, Issaquah, WA 98027 и назначити да је за имање. Можете и употребити „PayPal“ https://www.paypal.com/cgi-bin/webscr?cmd=s-xclick&hosted_button_id=UNKW7Y4WSFG9U.

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Thank you - Хвала

Sunday Lunches – недељне ручкове: Choir, Nada Jovicic Family in memory of her mother Dragica Popovic, Cheryl Spasojevic Family in memory of her husband Mirko, Aleksandra Stefanovic Family in memory of her mother Sonja Protic.

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Student Scholarships

St. Sava Mission Foundation is offering scholarships to 2011 high school graduates planning to attend college. To learn more and download an application visit www.StSavaMissionFoundation.org/Student_Scholarship.html.

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St. Sava Camp Reunion

The 50th Anniversary Reunion of all St. Sava Camp campers will take place May 28-29, 2011 in Jackson, CA. All campers are welcome.



Home Blessing – Освештавање домова

Please contact Fr. Ilija to arrangement for the blessing of your home.

Молим Вас, контактирајте о. Илију да се договорите када да Вам освештава дом.

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Roslyn Cemetery

Dear Father Ilija,

Thank you for inviting me to participate in your church activities last Sunday (Feb. 13). It was truly an enjoyable experience and it was great to see so many of the folks who had been to Roslyn to honor those families resting in our Serbian Cemetery. It is truly refreshing to be able to work a long side people who place such a great value on protecting and celebrating their culture. I know you have a busy schedule, but would welcome any ideas you might be able to offer in the area of improving cemetery grounds and/or protecting the unique Serbian culture. I am sure the proper characteristics, commonly found in Serbian cemeteries, are also present in ours.

Each year our commission sets up a hospitality tent the three days prior to Memorial Day weekend at the main entrance to the cemetery complex. We serve hot refreshments and cookies to people who come to clean and decorate and share stories with old friends. We also collect historical information and share our annual projects with those who have an interest. This function is really a lot of fun and this year we will be featuring our Serbian Cemetery fence project as one requiring a bit of help from the many friends who attend. I am sure we will do very well as we continue to move forward with this project.

Once again, please thank the parishioners of St. Sava Serbian Orthodox Church for their kind hospitality and strong support. Their love and kindness is greatly appreciated.

Sincerely,
Richard "Dick" Watts / Chairperson
Roslyn Cemetery Commission

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Lectionary - Лексионаријум

April 1 --- Friday: Sixth Hour: Isaiah 29:13-23 • Vespers: Genesis 12:1-7 • Proverbs 14:15-26

Saturday: Hebrews 6:9-12 • Mark 7:31-37

Commemoration of the Dead: 1 Corinthians 15:47-57 • John 5:24-30

Fourth Sunday of Great Lent: Commemoration of St John Klimakos

Sunday: Hebrews 6:13-20 • Mark 9:17-31

Commemoration of St John Klimakos: Ephesians 5:9-19 • Matthew 4:25-5:12

Monday: Sixth Hour: Isaiah 37:33-38:6 • Vespers: Genesis 13:12-18 • Proverbs 14:27-15:4

Tuesday: Sixth Hour: Isaiah 40:18-31 • Vespers: Genesis 15:1-15 • Proverbs 15:7-19

Wednesday: Sixth Hour: Isaiah 41:4-14 • Vespers: Genesis 17:1-9 • Proverbs 15:20-16:9

Thursday: Sixth Hour: Isaiah 42:5-16 • Vespers: Genesis 18:20-33 • Proverbs 16:17-17:17

Friday: Sixth Hour: Isaiah 45:11-17 • Vespers: Genesis 22:1-18 • Proverbs 17:17-18:5

Saturday: Hebrews 9:24-28 • Mark 8:27-31

Fifth Sunday of Great Lent: Commemoration of St Mary of Egypt

Sunday: Hebrews 9:11-14 • Mark 10:32-45

Commemoration of St Mary of Egypt: Galatians 3:23-29 • Luke 7:36-50

Monday: Sixth Hour: Isaiah 48:17-49:4 • Vespers: Genesis 27:1-41 • Proverbs 19:16-25

Tuesday: Sixth Hour: Isaiah 49:6-10 • Vespers: Genesis 31:3-16 • Proverbs 21:3-21
Wednesday: Sixth Hour: Isaiah 58:1-11 • Vespers: Genesis 43:26-31; 45:1-16 • Proverbs 21:23-22:4
Thursday: Sixth Hour: Isaiah 65:8-16 • Vespers: Genesis 46:1-7 • Proverbs 23:15-24:5
Friday: Sixth Hour: Isaiah 66:10-24 • Vespers: Genesis 49:33-50:26 • Proverbs 31:8-32
Lazarus Saturday: Hebrews 12:28-13:8 • John 11:1-45

Palm Sunday: The Entry of the Lord into Jerusalem

Sunday: Vespers: Genesis 49:1-2, 8-12 • Zephaniah 3:14-19 • Zachariah 9:9-15 •
Matins: Matthew 21:1-11, 15-17 • Liturgy: Philippians 4:4-9 • John 12:1-18
Great Monday: Matins: Matthew 21:18-43 • Sixth Hour: Ezekiel 1:1-20 • Vespers: Exodus 1:1-20 • Job 1:1-12
The Four Gospels (to John 13:30) are divided into nine parts (three for Luke, two for each of the others)
and read at the Third, Sixth and Ninth Hours during the first three days of Passion Week.
Great Tuesday: Matins: Matthew 22:15-23:39 • Sixth Hour: Ezekiel 1:21-2:1 •
Vespers: Exodus 2:5-10 • Job 1:13-22 • Presanctified Liturgy: Matthew 24:36-26:2
Great Wednesday: Matins: John 12:17-50 • Sixth Hour: Ezekiel 2:3-3:3 •
Vespers: Exodus 2:11-22 • Job 2:1-10 • Presanctified Liturgy: Matthew 26:6-16
Great Thursday: Matins: Luke 22:1-39 • First Hour: Jeremiah 11:18-12:5, 9-11, 14-15 •
Vespers: Exodus 19:10-19 • Job 38:1-23; 42:1-5 • Isaiah 50:4-11
Divine Liturgy of St Basil: 1 Corinthians 11:23-32 • Matthew 26:1-20 • John 13:3-17 •
Matthew 26:21-39 • Luke 22:43-45 • Matthew 26:40-27:2
Great Friday:
Matins (Thursday Evening): The Twelve Passion Gospels:
John 13:31-18:1 • John 18:1-28 • Matthew 26:57-75 •
John 18:28-19:16 • Matthew 27:3-32 • Mark 15:16-32 •
Matthew 27:33-54 • Luke 23:32-49 • John 19:25-37 •
Mark 15:43-47 • John 19:38-42 • Matthew 27:62-66
The Royal Hours:
First Hour: Zachariah 11:10-13 • Galatians 6:14-18 • Matthew 27:1-56
Third Hour: Isaiah 50:4-11 • Romans 5:6-11 • Mark 15:16-41
Sixth Hour: Isaiah 52:13-54:1 • Hebrews 2:11-18 • Luke 23:32-49
Ninth Hour: Jeremiah 11:18-23; 12:1-5, 9-11, 14-15 • Hebrews 10:19-31 • John 18:28-19:37
Vespers: Exodus 33:11-23 • Job 42:12-16 • Isaiah 52:13-54:1 • 1 Corinthians 1:18-2:2 •
Matthew 27:1-38 • Luke 23:39-43 • Matthew 27:39-54 • John 19:31-37 • Matthew 27:55-61
At Vespers, the Epitaphion (Shroud of Christ) is brought out.
Great Saturday:
Matins (Friday Evening): Ezekiel 37:1-14 • 1 Corinthians 5:6-8 • Galatians 3:13-14 • Matthew 27:62-66
Burial Procession
Vespers: Genesis 1:1-13 • Isaiah 60:1-16 • Exodus 12:1-11 • Jonah (entire book) • Joshua 5:10-15 •
Exodus 13:20-15:19 • Zephaniah 3:8-15 • 1 Kings 17:8-24 • Isaiah 61:10-62:5 • Genesis 22:1-18 •
Isaiah 61:1-9 • 2 Kings 4:8-37 • Isaiah 63:11-64:5 • Jeremiah 31:31-34 •
Daniel 3:1-23, and the Song of the Holy Children
Liturgy of St Basil: Romans 6:3-11 • Matthew 28:1-20
Before the Matins of Pascha, the Acts of the Apostles is read by the people in the church.

PASCHA, the Bright Resurrection of Christ, the Passover of the Lord

Sunday of Pascha: Matins at Saturday Midnight
Liturgy: Acts 1:1-8 • John 1:1-17
Great Vespers: John 20:19-25
Bright Monday: Acts 1:12-17, 21-26 • John 1:18-28
Bright Tuesday: Acts 2:14-21 • Luke 24:12-35
Bright Wednesday: Acts 2:22-36 • John 1:35-51
Bright Thursday: Acts 2:38-43 • John 3:1-15
Bright Friday: Acts 3:1-8 • John 2:12-22
The Life-giving Spring of the Most Holy Theotokos: Philippians 2:5-11 • Luke 10:38-42; 11:27-28
Bright Saturday: Acts 3:11-16 • John 3:22-33



REFLECTION

Why are we here on earth? To show our love for God. To learn to love God more than sin. That by our inconsequential love, we may respond to the greater love of God. Only God's love is a great love and our love is always inconsequential. God abundantly showed and shows His love for man both in Paradise and on earth. This brief earthly life is given to us as a school and as an examination to question ourselves as to whether we will respond with love to the great love of God. "Every day and every hour, proof of our love for God is required of us," says St. Isaac the Syrian. God shows His love for us every day and every hour. Every day and every moment we stand positioned between God and sin. We have either to give our love to God and elevate ourselves among the angels or to choose sin and fall into the gloom of Hades. *(St. Nikolai Velimirović, Prologue, March 17)*

РАСУЂИВАЊЕ

Зашто смо ми овде на земљи? Да покажемо љубав своју према Богу. Да се научимо љубити Бога више него грех. Да нашом малом љубављу одговоримо на велику љубав Божју. Само је Божја љубав велика љубав, а наша је увек мала. Бог је довољно показао и показује Своју љубав према човеку, и у Рају и на земљи. Нама је дат овај кратки земаљски живот као школа и испит, да се испитамо, хоћемо ли ми на Божју љубав велику одговорити љубављу или не? "Сваки дан и сваки час од нас се захтева доказ наше љубави према Богу", вели свети Исак Сирин. Јер и Бог сваки дан и сваки час доказује своју љубав према нама. Сваки дан и сваки час ми стојимо стављени између Бога и греха, и имамо ли да поклонимо своју љубав Богу и дигнемо се међу ангеле, или пак да се приволимо греху и паднемо у мрачни ад.

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But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven." (Mt 19:14)

А Исус рече: Пустите дјецу, и не браните им да долазе к мени, јер је таквих Царство небеско.

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This is the reason that children should be brought to Church.

To је разлог зашто треба довести децу у цркви.

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Circle of Serbian Sisters - Коло Српских Сестара

Remember that on April 22, 2011 at 1 p.m. eggs will be colored at church for Pascha. Bring your eggs and onion skins!

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Church Clean Up

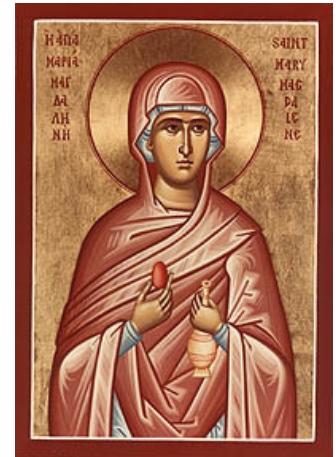
In preparation for Pascha, the church and hall will be cleaned on April 16 beginning after lunch. Please let Fr. Ilija know if you can come to help. Thank you!



Paschal eggs – *Васкриња јаја*

After pronouncing those most-sweet words, “Christ is Risen! Truly He is Risen!” and exchanging the kiss of peace, we give one another red eggs. The Egg is a sign of our blessed resurrection from the dead, whose pledge we have in Jesus Christ. The origin of giving a red egg according to tradition began with Mary Magdalene. After the Lord’s Ascension, she came to Rome to preach the Gospel. Standing before Emperor Tiberias and saying, ‘Christ is Risen!’ she presented him with a red egg. Following Mary Magdalene’s example, early Christians began giving eggs to one another on the days celebrating Christ’s Glorious Resurrection.

But why did it become the custom to give one another red eggs? According to tradition, the following took place: On the actual day of Christ’s Resurrection, when everyone was convinced that Jesus Christ could not possibly rise from the tomb, a certain Jew was carrying a basket of eggs to market. Along the way, he met another Jew who said to him, “So, friend, do you know what a miraculous thing has happened in our city Jerusalem? For Christ, Who died three days ago, has risen from the tomb, and already many have seen Him.” However, the Jew who was taking the fresh eggs to market said to him, “No, I do not believe that Christ has been resurrected from the tomb. That would be just as impossible as to have white eggs suddenly turn red.” And what happened? As soon as he had spoken those words, the white eggs in the basket suddenly turned red. That miracle so amazed him that he rushed to adopt the Christian Faith. News of that marvelous event soon spread among the faithful Christians, and in commemoration thereof, they began to exchange red eggs with one another. It was perhaps for that reason that Mary Magdalene presented Emperor Tiberius with a red egg.



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**The more we come to Church,
the more we become the Church.**



***Што више долазимо у цркву,
више постајемо црква.***

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