

THE WAY + *ЈЕДИНИ ПУТ*

NOVEMBER 2011 BULLETIN



ST. SAVA
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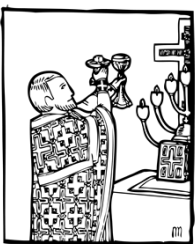
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A Meal of Unity - Christian Reflections on Thanksgiving Dinner

Families like to meet together for a meal. When the family is large and particularly close to one another, it usually develops this family meal into a kind of ritual. Most Americans find this most clearly expressed in the traditional Thanksgiving Dinner, held every year. The time and place are important for Thanksgiving Dinner, so too is the menu which must be built around certain meats—usually a big turkey—and certain other traditional dishes, such as cranberry sauce and pumpkin pie. Other ritualistic elements are usually developed when a family meets over a number of years for this traditional meal: certain persons have certain functions, definite places to sit, preparation rites are evolved into a strict custom, certain routines become traditional after the meal is finished. And when the afternoon is finished, everyone goes away back to his own daily round of living strengthened once more in the sense of oneness with this family. This conviction of unity and mutual support will bolster each person often in times of frustration or loneliness which come into all our lives. No family should be without a traditional meal. All of us, even those who cannot have such a gathering at Thanksgiving, know that this is true. Some families find that many more than one family meal each year is needed. And these families usually enjoy a unity and strength among themselves that is envied by others.

The Christian Family—the Family of God—also needs their Meal of Unity. This need was well understood by Jesus Christ, and He instituted the Christian meal for all His followers. He did it very simply: He took bread and said, “This is my body.” Then He broke it and gave it to His followers to eat. He took wine and said. “This is my blood.” Then He gave it to them to drink. Then He said. “Do this in memory of me.” As the Apostles ate, they realized that they were becoming one with each other by Christ Himself entering into all of them. It is on this strength that they lived and gave witness to Christ all over the world. This meal and its effects on the Christians who ate of it immediately fulfilled the prayer which Christ said to His Father on that same night: “That they may be one Father, in you and you in me. . . that they may be one in us.” From that day until now, Christians have always met together in the traditional Breaking of Bread.

Christians, too, over the years have evolved a thorough ritual as the setting for this traditional Meal of Unity. Orthodox Christians in particular have developed a preparation rite, the Eucharistic Prayer, the Epiclesis, which invokes the Holy Spirit to “descend upon us and these gifts here spread forth” and to change the bread and wine into the Body and Blood of Jesus Christ so that the Orthodox Faithful may break this Bread of Life and receive it unto themselves for the “remission of sins and Life Everlasting.”



Christians who come together for this Eucharistic Meal should come carrying the gifts which they want to contribute. In early Christian days each one did literally carry gifts to the Altar, much like Aunt Jane brings a casserole or Uncle George brings a bottle of wine to Thanksgiving Dinner. Nowadays the preparation of gifts is done in our Churches through one representative of the whole assembly, the Priest, who brings the bread and wine to the Altar in the Great Entrance. Each of us, though, should give our lives and our sincere dedication to Christ’s way of life while our representative is preparing the Gifts. The meal which we are readying on our Altars is, after all, OUR meal. OUR Breaking of the Bread. Of course, the Priest has the main function during the meal, because he is specially Ordained with the Grace of God to represent the community to God, as well as representing Christ before the

community. But our function is also evidently meaningful; we come forward and eat from the Breaking of the Bread. We, like the Apostles, realize that all the assembly eating from this Holy Banquet are partaking of the same Christ which is filling us. We move back to our places with a sense of deep unity growing within us and all around us. There is a togetherness in this which penetrates us. There is a strength in this which fills us with a sense of power. There is a solemn conviction in this

which makes us feel more and more Divine. We join together with all Orthodox Christians in this Breaking of the Bread. . . but we join with Jesus Christ in the deepest sense of our being. All of us are one, not only together, but in Christ.

When a family leaves a Thanksgiving Dinner, they are strong against frustration and loneliness. When Orthodox Christians leave their Eucharistic Meal of Unity, the Breaking of the Bread, they have a deep conviction that they are all joined together in a renewed commitment to witnessing Christ in their own world. At the end of the Gathering, the Priest says, "Let us depart in peace, let us pray to the Lord." Surely this is clear truth. We indeed depart with Christ in us. We go in peace, the peace which Christ alone can give. We go to take Christ into whatever work is ours. Christ goes with us—with each of us, with all of us—and we know that large numbers of Orthodox Christians eat of the same Bread, and live on the strength of the same Jesus Christ. The more we eat His Flesh and drink His Blood, the more life, His Life, we have in us. And that life vivifies our actions till they become obviously and powerfully Christian. We witness Christ to others—individually and all together. Never will we be alone again. Together with countless other Orthodox Christians we are doing Christ's work. Christ working through us will remove all frustration. He will make our lives successful. If today's Orthodox Christians gather frequently for the Breaking of the Bread of Life, then people will say what the Romans said of the early Christians—and a touch of envy will be in their words: "See how they love one another." (Rev. Fr. Mark Beshara)

Оброк јединства – Хришћанско размишљање о вечери захвалности

Фамилије воле да се окупљају за оброк. Када је фамилија велика а нарочито близу једно другом, обично овај оброк се развија у један од обичаја. Већином амерканци нађу ово изражено у традиционалној вечери – захвалности, која се одржава сваке године. Време и место су важни за ову вечеру захвалности, исто као мени који се спрема свакако месо – обично ћурка – и нека друга традиционална јела, као сос од брусница и пита од бундеве. Други ритуални момент обично се проширује када се фамилија окупи преко неколико година за овај традиционални оброк: неке особе имају сталне дужности, одређено место за седење, обред припрема су разрадили у строгим обичајима, неке традиционалне рутине постоје после, када се јело заврши. Па када се све заврши, свако се врати у свој сопствени дневни круг живота још једанпут појачан у смислу јединства са овом породицом. Ово убеђење о јединству и заједничкој подршци ће учврстити сваког човека обично у време фрустрације или усамљености које долазе у нашим животима. Нити једна фамилија не сме бити без традиционалног obroка. Сви ми, и они који не могу имати оваквог окупљања на дан захвалности, знају да је ово истина. Неке фамилије пронађу да је потребно имати више заједничких obroка у току године. Па ове фамилије обично уживају јединство и јачину између себе на чему им други завиде.

Хришћанске фамилије – Божије фамилије – исто требају свој оброк јединства. Исус Христос је добро разумео ову потребу, и због тога је установио хришћански оброк за своје следбенике. Он је ово урадио једноставно: узео је хлеб и рекао: `Ово је моје тело`. Онда изломио и дао својим апостолима да једу. Узео је вино и рекао: `Ово је моја крв`. Па онда им је дао да попију. Онда им каже: `Урадите ово у спомен на мене`. Док су апостоли јели, они су схватили да су почели да буду једно, један са другим кроз улазак самог Христа у њих свију. Са овом снагом они су живели и сведочили Христа по целом свету. Овај оброк и његов утицај на хришћане који су га јели од једанпут су испунили молитву коју је Христос молио свом Оцу ту исту ноћ: `Да би они били једни Оче, у теби и ти у мени... да би они били једни у нама`. Од онога дана до сада, хришћани су се увек окупљали заједно у традиционалном ломљењу хлеба.

Хришћани, исто, годинама су развијали потпуни обред као поставку за овај традиционални Оброк уједињења. Православци су нарочито створили обред припреме, молитва Еухаристија-причест, Епиклисис, која позива Светога Духа да `сиђе на нас и на ове предложене Дарове` и да претвори овај хлеб и ово вино у Тело и Крв Исуса Христа тако да верници могу учествовати у овом Хлебу Живота и примити у себе за `опраштање грехова и Живот Вечни`.



Хришћани који долазе за овај еухаријстијски оброк би требали да донесу дарове које желе да дају. У раније дане хришћани су буквално доносили дарове у Олтар, слично као Тета Јања донесе један лонац или Ујак Ђорђе донесе флашу вина за захвалну вечеру. У данашњим данима спремање дарова је урађено кроз једног који представља целу заједницу, свештеник ко донесе хлеб и вино у Олтар за време великог хода. Ипак сви ми требамо дати свој цели живот и искрено се посветити Христовом начину живота док наш представник спрема свете дарове. Оброк који спремамо на наш Олтар је НАШ Оброк. НАШЕ ломљење хлеба. Наравно, свештеник има главну функцију за време Оброка, јер он је нарочито рукоположен са Божијом благодати да представи заједницу Богу, и исто да представи Христа пред заједницу. Али наша функција је исто очигледно значајна, долазимо напред и једемо од оног ломљеног хлеба. Ми, као апостоли, схватимо да сви окупљени који једу од ове свете трпезе учествују у истом Христу који нас осети. Враћамо се нашим местима са осећајем дубоког уједињења који расте у нас и око нас. Постоји заједништво у овоме који обузе нас. Постоји једна снага у коме пуни нас са осећајем једне силе. Постоји свечана осуда у овоме да се осећамо више и више божански. Придружимо се са свим православцима ломљења овог хлеба.. али придружимо се са Исусом Христом у најдубљем смислу нашег постојања. Сви смо уједињени, не само са собом, него у Христу.

Када фамилија отпушта оброк захвалности, они су јаки против фрустрације и усамљености. Када православци отпуштају евархистички оброк уједињења, ломљење хлеба, они имају дубоко убеђење да су сви уједињени у обновљену посвећеност сведочавање Христа у свом свету. На крају окупљања свештеник каже: `У миру изиђимо... Господу се помолимо`. Заиста ово је јасна истина. Ми одлазимо са Христом у нама. Идемо у миру, мир који само Христос може да даде. Идемо да носимо Христа у који год био посао је наш. Христос иде са нама – са сваком, са свима и знамо да велики број православаца једу исти хлеб, и живе на снагу истог Исуса Христа. Што више једемо његово тело и крв, имамо више живота, Његовог живота, у нама. И овај живот оживљава наше акције док постоје очигледно и снажно хришћански. Сведочимо Христа другима – појединачно и заједнички. Никада ћемо више бити усамљени. Заједно са мноштвом других православаца радимо Христов рад. Када Христос ради кроз нас, Он извуче све фрустрације. Он ће направити да наш живот буде успешан. Ако православци се окупљају често за ломљење хлеба живота, онда људи ће да кажу шта су Римљани рекли раним хришћанима – и додаток зависности ће бити у њиховим речима: `видите како се воле`. (Отац Марко Бешара)

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Blessings / prayers – Благослови и молитве

Birth prayers – Renata Radic

Home blessing – Ken Bailey Family

Healing prayers – Jelena Stojakovic

Pomens / Parastoses – Orr Y. Potebnya, Sr.; Orr Y. Potebnya, Jr.

Slavas – St. Thomas: Branko Cumic Family, Timothy Hendon Family, Milan Radic Family. **St. Petka:** Mira Mocić Family

Remember to contact Fr. Ilija to have birth prayers said on the first, eighth and 40th day of birth.

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Sunday School

Our Sunday School program has started and the students who have enrolled are enjoying their lessons and fellowship. The theme of this semester is “**The Orthodox Family**”. The lessons are structured around the following subjects:

Family Is Love - Every family’s story is different and each generation tells a different story about their ways of life, their joys, and their hardships.

Family Means Belonging - Families share everything; love, joy, good times and bad. They help and support one another, both physically and spiritually.

When God Created People, He Created Family - Some were faithful, and others were not. God sent leaders and prophets and, finally, His Son, Jesus, to show us how to love and help one another.

We Become Members of God’s Family When We Are Baptized - Just as our families have stories, our church family has stories about how it began, where its people came from, how it grew, and important events and special times.

Being an Orthodox Christian in a Parish Family - Being Christian and being Orthodox should tell us who we are as right believers who celebrate our faith, and respond to those in our parish family, our community, and to those around us.

We Are Accountable To God For Our Lives And Those Around Us - As Orthodox Christians, we reveal our commitment to God through our steadfastness, integrity, compassion, and responsibility for all of God’s people.

Along with religious instruction, for those students who are interested, they can participate in folklore. If a child wants to participate in folklore, church service and religious instruction, attendance is required. Please remember it is important to be on time for church to teach our children the importance of respecting God and learning to pray. Please enroll your child if you haven’t yet done so.

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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: KSS, Choir, Protinica Carole Balach, Ana Yanez. **Volunteers needed for November lunches.**

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Circle of Serbian Sisters – Коло Српских Сестара

All sisters are welcome to attend the next meeting on November 6, 2011. *Све сестре су добро дошле на следећи састанак 6. новембра 2011 год.*

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Hilandar Monastery Appeal – Апел за манастир Хиландар

During a recent group trip to Mount Athos, that Bishop Maksim led, they had the opportunity to visit the Serbian Monastery of Hilandar. Although some progress has been made in rebuilding the burned buildings of the monastery, there is still much work to be done. Our diocese has organized an effort to help pay for the reconstruction. If you would like to help, contact Darko Hrle, 425 – 577 1044 for more information.

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Roslyn Serbian Cemetery – Српско гробље у Розланду

There is a constant need to maintain the Serbian Cemetery in Roslyn. To facilitate this work we need a volunteer who will organize work parties to accomplish this task. In addition to regular maintenance, there is a plan to build a new fence around the cemetery property. Contact Fr. Ilija if you are interested.

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Winter Retreat

The 2012 Pan-Orthodox Youth Winter Retreat will take place January 14-16, 2012 at Cedar Springs Camp, Lake Stevens, WA. More information is coming.

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Please be respectful to God and considerate to those present by coming to Church before Divine Liturgy starts. After a church service starts it is also very disrespectful to be outside talking and making “noise”.

Молим вас да дођете у цркву пре почетка св. Литургије да би били уљудни према Богу и пажљиви према присутном народу. Исто није уљудно да се напољу прича и бука да се прави када је већ Богослужење почело.

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STEWARDSHIP

November 13 is Stewardship Sunday. It is a time to begin thinking how you are going to fulfill your stewardship obligations to your Church. You might have some idea about stewardship, but are not sure of what your responsibility is.

When we think about Stewardship, the responsibility we have should be very serious. We strive to excel in our careers so that we can live a comfortable life and provide for our families. We take our jobs seriously and the responsibility to do well, to be on time, to put in the hours necessary to succeed and at times, to be away from our family all so that management can say - he is a company man, worthy of a promotion, gives his time to our corporate efforts.

What responsibility do we take for God, Jesus Christ and our Church - as Stewards of what has been provided for us? Do we strive to excel in our faith so that we can live a humble life and provide for our Church? Do we set a good example for our children so that they understand Stewardship and become good Stewards of our parish? Do we take the Church seriously, take the responsibility necessary as a Steward, to put in the hours sharing our Time, Talents and Treasures? And at times, do we actually move away from the earthly life to focus on the heavenly? Can God can say - he is a faithful man, worthy of Salvation, gives selfishly as a Steward to God's efforts?

What we must give up – nothing compared to what God gave up!
What we must face – nothing compared to what Jesus faced!
What we do – nothing compared to what God has done!

Please fill out your 2012 Stewardship Card so that we can plan for next year and manage our Church properly. Thank you!

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Fall Dance

Our annual Fall Dance will be held November 19 at St. Demetrius Church in Seattle. The Dance / Program with dinner will begin at 6 p.m. after 5 p.m. Vespers at St. Demetrius. There will be no Vespers at St. Sava Church. Reservations are required to ensure that you have a seat for dinner. See flyer for additional information.

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Orthodox Church of America – All American Council

This national convention will take place at the Bellevue Hyatt Regency Hotel, 900 Bellevue Way NE. For further information visit www.aac16.org. An Orthodox trade show will also be at the hotel.