

THE WAY + ЈЕДИНИ ПУТ
JULY 2013 BULLETIN



ST. SAVA
SERBIAN ORTHODOX CHURCH
P.O. Box 2366
14916 239TH PLACE SE
ISSAQUAH, WA 98027

+++++

“We Have Seen the True Light...”

A Pastoral Letter on the subject of Frequent Communion

Considering the fact that many have contacted me, concerned for their salvation, with the popular question “How often should one commune?”, and considering the fact that different opinions can be heard on this subject since every person is a subjective being for whom it is very hard to be objective, I will attempt to answer according to the best of my humble abilities, trying to base it on the teachings and tradition of our Holy Orthodox Church, not pretending by this to be infallible in my thinking.

You have asked the question “How often should one commune?” and I begin my answer with a question to you: How often do you need the Lord? Is it a few times a year, or is it every moment of your life? Holy Communion is a true, profound, incomprehensible, pervasive encounter with the Lord, the Life giver, the Fountain of eternal life, and thus the holy fathers call it “the medicine of immortality”, and the Lord Himself said: “Unless you eat My body and drink My blood, you have no life in you” (John 6:53). Take note of the grammatical form of these two words [the imperfect in the original languages] which signifies an action, state or event which is ongoing, even as the words are spoken. Frightening words, so frightening that I don’t think we should play around with trite hypotheses of how many times is sufficient: is it three, or maybe four times a year?...

To the question which then often follows: “Are we worthy to ‘frequently’ receive communion, I would once again reply with a question: Are we ever worthy of taking communion? Is there some mathematical formula by which the Lord, and we, can calculate our worthiness? Or does the Lord Selflessly give

Himself to us in love and mercy as He Himself is Love and Mercy? Such a formula does not exist! Of course, this does not mean that we can live in sin and carelessness for our salvation, relying on the fact that the Lord is merciful and that He loves us. Salvation is realized through God's mercy and love, but exclusively in a synergy – cooperation – dynamism – with the Lord and to the Lord and His uncreated powers – His energies. We make the effort to give all of ourselves, from “our” God-given energies and talents, battling with our weaknesses and temptations, at times defeating them and at times falling and, with God's help, standing back up. Holy Communion, therefore, is necessary to wake us from the slumber of sin (as a hymn from Great Lent advises us: “My soul, my soul, arise! Why are you sleeping? The end is drawing near...”), to strengthen and encourage us for the podvig [heroic spiritual effort] of the Christian life, to awaken the sleepy conscious which will certainly pose the constructive-motivating question “Am I worthy,” but not the destructive form of that question which, under the cloak of a false humility, makes us withdraw from uniting ourselves with the Lord, or that makes us limit ourselves, due to our “unworthiness,” to a few times a year.

The Divine Liturgy is our movement towards the heavenly kingdom in which, surpassing all categories of time and space, we unite ourselves with the Lord and His saints. It is precisely in this manner that the venerable and newly glorified, but always celebrated, pan-Orthodox teacher Abba Justin of Celije announced: “The Divine Liturgy gathers all the past into the present, and travels to the future which ends in eternity.” Anticipating and foretasting that eternity, that joy of the age to come, that unending day of the Lord through the Divine Liturgy (through our uniting ourselves with the Lord), since we have communed – we return to the world, to this valley of sorrow, to announce and give witness to that joy and experience, just as we sing in the liturgical hymn immediately after Holy Communion:

“We have seen the true light, we have received the heavenly Spirit, we have found the true faith, worshiping the undivided Trinity Who has saved us.”

The Divine Liturgy then is not a theatrical piece which we attend that it might prompt us to prayer, but it is an invitation to the Kingdom, a Mystery in which and by which we truly live “with living life”, and not merely exist. Subsequently, at the Lord's invitation that we approach with fear and faith, we shouldn't excuse ourselves with some profane reasons, lest we be like those evil and lazy servants who, though invited, did not go to the wedding feast of the king's son. Of course,

we must be careful and should not forget that such a celebration requires a true “wedding garment,” woven from love and Christian virtues.

To conclude: the measure of communing is the measure of your love for the Lord, your yearning for the Loving Being, an indicator of your need for Him, and with that, your desire to please Him by following His commandments, and so revealing Him in them; doing all of this seeking nothing in return but to be with Him and in Him. All other ideas, I would dare say, are deceptions of the father of lies, by which he wants to force us to turn from the Lord by our own free will and remain deaf to His invitation.

Repent, correct your lives, love the Lord by following His commandments, lifting yourselves to the heights of Christian nobility for “Noblesse oblige” (“Nobility obliges”).

May your communion be to the health of your bodies and the salvation of your souls.

Fr. Predrag Bojovic

+++++

“ВИДЕСМО СВЕТЛОСТ ИСТИНИТУ...”

или пастирско писмо на тему редовног Причешћивања

С обзиром да су ми се многи од Вас обратили , бринући се за своје спасење, са актуелним питањем “колико често се треба причешћивати?”, и с обзиром да се на ову тему могу чути различита мишљења , јер је сваки човек субјективно биће којем је јако тешко да буде објективан, покушаћу по својим скромним могућностима да вам понудим одговор, трудећи се да исти буде утемељен на учењу и предању наше Свете Цркве Православне, не претендујући при том на непогрешивост у мишљењу.

Ви сте мени поставили питање “колико често треба да се причешћујемо?” и ја започињем свој одговор питањем Вама: Колико често Вам је потребан Господ? Да ли је то неколико пута годишње , или је то свакога тренутка Вашег живота? Свето Причешће је дакле истинско, дубинско, разуму неприступно прожимање са Господом, са Животодавцем, са Извором бесмртности, те га стога и Свети Оци називају “лек бесмртности”, а и сам је Господ благовестио: “*Ко не једе тело моје и не пије*

крв моју нема живота у себи!“ (Јн. 6, 53). Обратите пажњу на граматичке облике ове две речи које означавају радње, стања или збивања које се стално врше, чак и у времену када се њима говори. Страшне речи, толико страшне да, чини ми се, не би смели да се играмо са прозаичним хипотезама колико пута је довољно, да ли три или четири пута?...

На питање које се онда само по себи намеће: да ли смо достојни да се “често“ причешћујемо, ја бих опет одговорио питањем: да ли смо *икада достојни* да се причестимо? Постоји ли нека математичка формула по којој Господ, а и ми, можемо израчунати нашу достојност? Или нам се Господ несебично дарује у љубави и милости будући Сам Љубав и Милост? Не постоји! Наравно, то не значи да можемо да живимо у греху и немару за своје спасење, ослањајући се на факат да је Господ милостив и да нас љуби. Спасење се остварује по милости и љубави Божијој али искључиво у синергији – сарадњи – динамици – двигу са Господом и ка Господу и нетвореним силама – енергијама Његовим. Ми се трудимо да дамо свој максимум од “својих“ Богом-дарованих енергија и талената, борећи се са нашим слабостима и искушењима, некад побеђујући а некада падајући, па уз Божију помоћ устајући. Свето Причешће стога и јесте потребно да би нас пробудило из сна греховног (као што нам и поручује једна великопосна стихира: “Душо моја, душо моја, устани што спаваш, крај се приближава...“), да би нас затим окрепило и оснажило за подвиг хришћанског живљења, те да би пробудило успавану савест која ће поставити конструктивно-подстицајно питање “да ли сам достојан“, али не и деструктивни облик тог питања који нас под плаштом лажног смирења и скромности тера да одустајемо од сједињења са Господом или да се ограничавамо на свега неколико пута годишње због наше “недостојности“.

Света Литургија је наш двиг – покрет ка Царству небеском у којем се, превазилазећи све временске и просторне категорије, сједињујемо са Господом и Светима Његовим. Управо тако благовести преподобни и новопрослављени, а одавно слављени, Ава Јустин Ћелијски, тај свеправославни учитељ: “Света Литургија је сва прошлост сабрана у садашњост, путује у будућност која се завршава вечношћу”. Антиципирајући, дакле, предокушајући ту вечност, ту радост Будућег Века, тај незалазни Дан Господњи кроз Свету Литургију (кроз сједињење са Господом), пошто смо се

причестили – ми се онда враћамо овде на земљу, у долину плача, да ту радост и то искуство благовестимо и сведочимо, баш као што и певамо у литургијским песмама непосредно након Светог Причешћа: “Видјехом Свјет истиниј”, дакле: ”Видесмо Светлост истиниту, примисмо Духа небескога, нађосмо Веру истиниту, нераздељивој Тројици се поклонисмо, Она нас је спасила“.

Дакле Света Литургија није позоришни комад коме присуствујемо да би нас подстакао на молитву , већ позив у Царство, Тајна у којој и којом заиста живимо “живим животом“, а не само битишемо. Према томе, на позив Господњи да са страхом и вером приступимо не смемо се изговарати неким профаним разлозима, да не би били као оне зле и немарне слуге и званице које нису отишле на свадбу царевог сина изговарајући се. Наравно, морамо пазити и не смемо заборавити да таква свечаност подразумева и захтева истинско “свадебно рухо“, саткано од љубави и хришћанских врлина.

Да закључимо: мера причешћивања је мера Ваше љубави према Господу, мера жудње за Љубљеним Бићем, показатељ Ваше потребе за Њим, а самим тим и Ваше жеље да Му угодите творећи заповести Његове и у њима Га откривајући, све то чинећи не тражећи ништа за узврат осим да будете уз Њега, са Њим и у Њему. Све остале идеје, усудио бих се рећи, подвала су оца лажи којом он хоће да нас натера да се слободним избором окренемо од Господа и останемо глуви на Његов позив.

Покајте се , исправите животе Ваше , љубите Господа творећи заповести Његове , уздижући се на висине хришћанског достојанства јер, “Noblesse oblige“, на српском: ПЛЕМСТВО ОБАВЕЗУЈЕ!

На здравље и спасење вам било Причешће!

Презвитер Предраг Бојовић

+++++

Blessings & prayers / *Благослови и молитве*



Baptism / крштење: Alexander Constantine Mastrogiannis (September 21th)
Home blessing / Благосиљање домова:
Pre-nuptial prayers / пребрачни испит:
Marriage / венчање:
Memorial prayers / парастоси:

Remember to contact Fr.Predrag to have birth prayers said on the first, eighth and 40th day of birth the birth of your child. Не заборавите да контактирате о.Предрага да обави молитве за новорођене првог, осмог и четрдесетог дана по рођењу.

+++++

Благодаримо свима на свакој врсти помоћи као и нашим сестрама и супругама на припремању укусних недељних ручкова!

We express gratitude to all of you who offered assistance of any kind, also to those who prepared delicious Sunday lunches. May you continue to be an example to others.

+++++

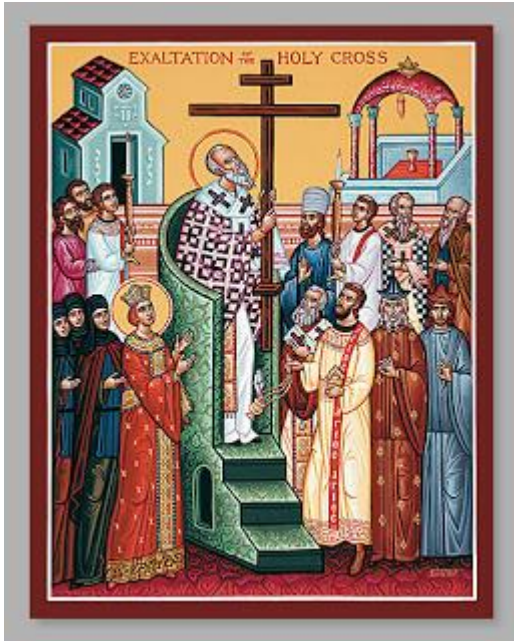
STEWARDSHIP – СТАРАТЕЉСТВО (Добročинство)

The Church Board recently concluded that since donations are being sent for the new church project and stewardship that one form be used for both to better manage the receipt of these funds. There will be no need to fill out a new form every year unless there is a change in the pledged amounts. The new forms are available at church or online.

PLEASE CONSIDER BECOMING A MEMBER OF OUR STEWARDSHIP PROGRAM! You will help our ministry but also express gratitude to God Who bestows abundant blessings upon us and our families.

КО ЦРКВУ БОЖИЈУ ПОМАЖЕ БОГУ САМОМЕ ПОЗАЈМЉУЈЕ А БОГ НИКАД НИКОМ ДУЖАН ОСТАО НИЈЕ!

The Stewardship of Thanksgiving



"Having partaken of the holy, divine, immortal, life-creating and awesome Mysteries of Christ, let us worthily give thanks unto the Lord."(Divine Liturgy of St. John Chrysostom). Giving thanks is something that seems intrinsically difficult in our modern American culture. To tell someone else, "thank you," for doing something, implies that we need someone else beyond ourselves. Even for Orthodox Christians, one rarely hears a thank you-especially because, "we should be doing it for God anyway, why should we be thanked?" And yet, as the aforementioned petition clearly says, the one thing for which we are considered "worthy" is to give thanks! So, how do we care for this Gift of saying "Thank You?"

As every good thing is a gift of God, our thanksgiving should always be directed toward the Creator of all. However, in order for us to be able to lift up our hearts-in order to care for this gift of Thanksgiving-we must first approach God in repentance. We have only to look at the thematic development of the prayers of the Psalms in order to see this essential pattern. The Psalmist writes through a series of prayers of repentance prior to those Psalms of Praise. It is only after we say, "Lord have mercy," that we can ever proclaim, "O give thanks to the Lord, for he is good; for his steadfast love endures

forever!" (Psalm 107: 1).

This Gift of Thanksgiving must also be practiced. We cannot possibly expect to be able to lift up our hearts in thanks to God if we cannot look another person in the eye and say, "Thank you." Yet, for many different reasons, this simple and necessary effort is overlooked in today's American society. This lack of thanksgiving is nothing new; but it is truly a problem.

If someone does something for us, we should thank them. Better yet, we should tell them, "I give thanks to God for you." Thus, the thanksgiving is directed through them, and ultimately aimed at the source of the good thing, God Himself. Contrarily, we should not do things expecting to get thanked. If we do, then we have already received our reward. The intention of the heart in doing something good has already been fulfilled in hearing a thank you-in "getting glory" here on earth. If we offer ourselves to one another in love, however, then our actions themselves become an act of praise.

This is another way of caring for this wonderful Gift of Thanksgiving-to do things for others, expecting nothing in return. Our Lord reminded us of this very thing, when He said, "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High..." (Luke 6:35). It is only when we do things for others and ask nothing for ourselves that we participate in the sacrificial love of Christ for the world. And, this is the expression of thanksgiving to God in how we live our lives that becomes the continuation of the "Thanksgiving" Offering-the Holy Eucharist.

Now is the time to enter into a regular relationship of thanksgiving with God by participating in the Holy Eucharist. Now is the time to reach out to our neighbors in order to be the loving presence of God for them. Now is the time to do things for others, expecting nothing in return. Now is the time to say "thank you" to one another, especially when the recipient isn't expecting it. Now is the time to give thanks to God for those who have helped us!

May the Lord our God bring us to a repentant life necessary to lift up our hearts in the Gift of Thanksgiving for all that He has done for us. May He strengthen us in this thanksgiving through regular practice of thanking one another. May He grant to us the understanding that every good thing comes from Him, so that we might direct this glorious Thanksgiving in a continual offering of praise to Him both now and forever!

+++++

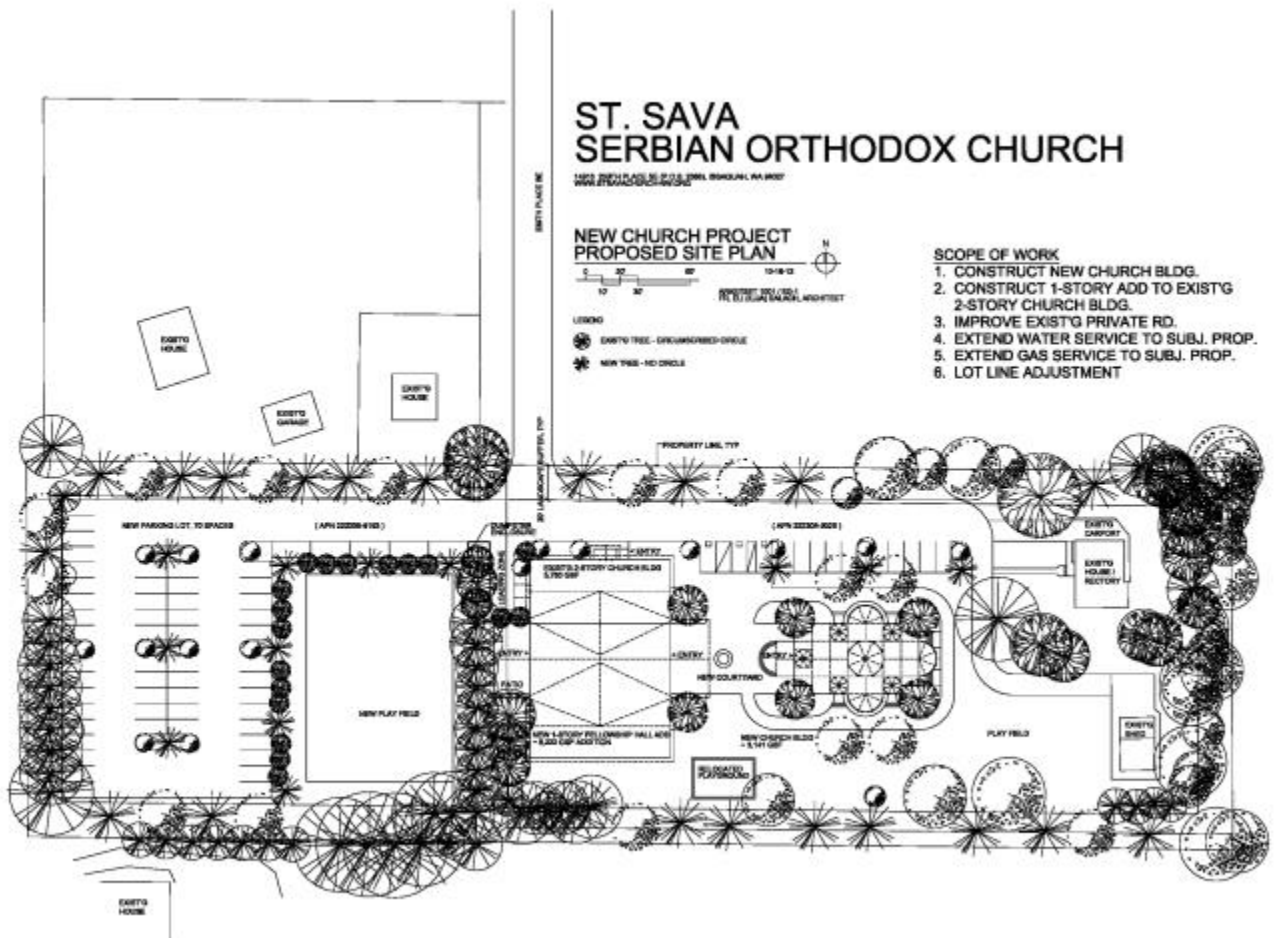
Let's build a church together!

Изградимо цркву заједно!

Kad se црква гради душа се обнавља!
In the process of building a new church our souls are being renewed!

We have contacted the neighbors on both sides of the road junction and neither one is interested to give us a variance for a wider 239th Place required by the County at the junction of Issaquah-Hobart Rd. We have resubmitted the plans and are awaiting County response.

+++++





ST. SAVA SERBIAN ORTHODOX CHURCH

14916 239TH PLACE SE, (P.O.B. 2366) ISSAQUAH, WA 98027

PRESBYTER PREDRAG BOJOVIC, PARISH PRIEST

August 6, 2013

We are seeking your support for St. Sava Serbian Orthodox Church's 3rd Annual Fundraiser Auction Dinner Party to be held on November 23rd 2013. We need your help to make this event a success and hope that you will consider contributing an item to auction to the highest bidder. We anticipate approximately 300 guests at this function and the funds raised will go toward a Church Building Fund with your 100% tax-deductible donation being used to fund the building of a new church for our growing community. All gifts will be formally acknowledged with a thank you card.

St. Sava Serbian Orthodox Church (Tax Identification Number 91-1443840) was established in Issaquah, Washington in December, 1986 to provide a place where Orthodox Christians can help each other save their souls by becoming better Orthodox Christians, accepting and following the teachings of Jesus Christ, and serving Him. Since the inception of our church, the parishioners of St. Sava Serbian Orthodox Church have been active community members, dedicated to contributing to the common good through volunteering and practicing the basic teachings of the Church while preserving our Serbian heritage. In the 26 years since our founding, our parish and Sunday School have continued to grow to the point where we require additional space to worship God and support our community.

Enclosed please find additional information about our Fall Dance and Church Building Fund. Please feel free to call Ana Ristich, Fall Dance Committee Chair, at (206) 334-6130 with any questions you may have.

On behalf of St. Sava Serbian Orthodox Church, our Board of Directors, and the Church Building Committee, we would like to thank you in advance for your support and look forward to seeing you on November 23, 2013 at our Fall Dance.

Sincerely,

Father Predrag Bojovic
Parish Priest

Keith Fournier
President, Board of Directors

ST. SAVA SERBIAN ORTHODOX CHURCH
P.O. Box 2366
ISSAQUAH, WA 98027

NON-PROFIT ORG.
U.S. POSTAGE
PAID
SEATTLE, WA
PERMIT NO. 1703

RETURN SERVICE REQUESTED

SEPTEMBER 2013

MONTHLY BULLETIN



“For where two or three have gathered together in my name, I am there in their midst.” Matthew 18:20

***“Где су два или три сабрана у моје име
Тамо сам и ја међу њима” Мт.18:20***