

THE WAY + ЈЕДИНИ ПУТ
OCTOBER 2013 BULLETIN

ST. SAVA
SERBIAN ORTHODOX CHURCH

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PASTORAL REFLECTIONS

A story is told about a number of frogs which were placed by scientists in a tub of water whose temperature was exactly the same as the pond from which they were taken. The scientists slowly increased the temperature and were soon astonished to see that, even though the water gradually became warmer, the frogs did not react. It was only when the temperature was increased to a boiling point that the frogs reacted but it was too late. Before they knew it, they burned to death. Had they realized the slow increase in the water temperature, they would have reacted and thus spared their lives. The frogs grew accustomed to the slow rise in temperature and adapted. The change in water temperature occurred slowly but deliberately, and because of this process, the frogs failed to pay attention.

For us Orthodox Christians, the changes in the moral standards in our society have occurred so slowly that they have become imperceptible. We have adapted to the slow deterioration of moral life in society to the point where we have adapted to the moral decay in our midst and have taken it for granted. Sadly we live in a world of moral and ethical relativism, hedonism and selfishness; in a world in desperate need of spiritual renewal. Sunday is no longer the day that we worship Almighty God and then sit at our dinner table to enjoy fellowship. Rarely do we read the Bible. Prayers are no longer offered in our schools. The Ten Commandments have been removed from our civil courts. Lifestyles previously kept in the closet are now championed as reputable and worthy of emulation.

The admonition of Saint Paul addressed to the Ephesians should echo in our hearts, “no longer live as the Gentiles do, in the futility of their minds.” (Eph.4:17) We need to reevaluate our lives and ask ourselves how the way we live differs from the way others live who have no faith. Do we differ as Orthodox Christians from our secular and oftentimes atheist neighbors? How do we live our Orthodox Faith? Are

we indeed “Light to the world”? Do we oftentimes wash our hands, like Pontius Pilate did, in front of terrible events that happen in front of our own eyes? Do we compromise at the expense of Truth= CHRIST?

I am concerned that we have become so accustomed to sin and immoral behavior, that we do not notice it. We must not accept the prevailing permissive immoral and unethical standards of modern day society which are clearly at odds with the tenents of Holy Scripture and teaching of the Fathers of the Church.

Remember the frogs in the experiment, and be wary of their mistake of **growing accustomed** to an environment which eventually caused their demise.

ПАСТИРСКА РАЗМИШЉАЊА

Постоји прича, драга браћо и сестре, о жабама које су научници ставили у посуду са водом чија је температура била идентична оној у бари из које су жабе и узете. Научници су онда постепено загревали воду и са изненађењем установили да и ако је вода постајала све топлија жабе нису реаговале. Тек када је вода достигла степен кључања жабе су почеле да реагују, али, било је већ касно. Пре него што су и схватиле, настрадале су у врелој води. Да су приметиле да се температура воде диже реаговале би раније и благовремено, те би тако спасиле и свој живот. Али, оне су се адаптирале на постепено растућу температуру воде. Промена у расту температуре је се дешавала споро али сигурно, тако да су оне због овог процеса заборавиле да обраћају пажњу.

Промене у моралним стандардима савременог друштва десиле су се толико споро да су и за нас Православне Хришћане постале скоро неприметне. И ми смо се, на неки својеврстан начин, адаптирали на свеопште срозавање морала у нашем друштву те смо почели да узимамо здраво за готово све моралне изопачености овога света. На жалост живимо у свету моралног и етичког релативизма, хедонизма и себичности, у свету који очајно жуди за духовном обновом. Већ дуго нам недеља више није Дан Господњи, дан посвећен молитви, благодарењу и окупљању породице око породичне трпезе. Ретко, ако и икада, читамо Свето Писмо. Деца се у школама не сећају Бога и не уче се љубави према Богу. Десет Божијих заповести су избачене из судница али најпре из животне свести. Накарадни и изопачени стилови живота, који су некада скривани од јавности, данас су постали предмет подршке и подражавања.

Порука и упозорење Светог Апостола Павла у Посланици Ефецима : “ ..да више не живите као остали незнабошци, у празноумљу своме” (4:17) треба свагда да одзвања у нашим ушима и срцима. Крајње је време да изнова извршимо процену наших живота и упитамо себе на који се начин наше живљење разликује од оних који немају вере. Да ли се ми као Православни Хришћани икако разликујемо од секулариста и атеиста овога света. Да ли ми заиста **ЖИВИМО** нашу **ПРАВОСЛАВНУ ВЕРУ**? Да ли смо заиста “**СВЕТЛОСТ СВЕТУ**” или и ми врло често пилатовски перемо руке пред страшним догађајима који се дешавају пред нашим очима? Да ли и ми правимо компромисе на штету **ИСТИНЕ= ХРИСТА**?

На жалост и са забринутошћу констатујем да смо се и ми навикли на грех и свеопшти неморал који нас окружује, тако да их више и не примећујемо. Ми **НЕ СМЕМО** дозволити себи усвајање или толеранцију неморалних стандарда савременог друштва јер су они у супротности са вером нашом, са Светим Писмом као и са учењем отаца Цркве.

Не заборавите експеримент са жабама и сетите се да их је њихова грешка **ПРИЛАГОЂАВАЊА** окружењу довела до смрти и пропасти.

ПРЕПОДОБНА МАТИ ПАРАСКЕВА- СВЕТА ПЕТКА



Ова славна светитељка беше српскога порекла, рођена у граду Епивату (Пиват, по турски Бојадос), између Силинаврије и Цариграда. Родитељи свете Петке беху имућни и побожни хришћани, и осим Петке имађаху и једнога сина, Јевтимија, који се за живота родитеља замонаши, и доцније поста знаменити епископ мадитски. По смрти родитеља девица Петка, вазда жељна живота подвижничког Христа ради, напусти дом родитељски и оде најпре у Цариград, а потом у пустињу Јорданску, где се подвизавала до старости своје. Ко би могао исказати све трудове, и патње, и искушења демонска, која претрпе света Петка у току многих година? Под старост јави јој се једном ангел Божји и рече јој: „Остави пустињу, и врати се

у твоје отечество; потребно је да тамо предаш своје тело земљи, а душом да се преселиш Господу”. Света Петка послуша глас с неба, остави омиљену јој пустињу, и врати се у Епиват. Ту она, проживе још две године, опет у непрестаном посту и молитви, и онда предаде дух свој Богу и пресели се у рајска насеља. Упокојила се у VI веку. Мошти њене чудотворне у току времена беху пренешене: у Цариград, у Трново, па опет у Цариград, па у Београд. Сада се налазе у Румунији, у граду Јашу. У београдском граду налази се вода (агиазма) свете Петке, која чудотворно лечи све оне болеснике, који с вером у Бога и љубави према овој светитељки к њој притичу.++++++

This glorious saint was of Serbian birth, from the town of Epibata, between Silinaurius and Constantinople. St Petka's parents were wealthy and devout Christians, and had one son, Euthymius, who became a monk during his parents' lifetime and later became Bishop of Madytos. After her parents' death, the maiden Petka, always desirous of the ascetic life for the sake of Christ, left her home and went first to Constantinople and then to the Jordan wilderness, where she lived to old age in asceticism. Who can describe all the labours, the sufferings, the temptations from demons that Petka endured for many years? In her old age, an angel of God appeared to her and said: 'Leave the wilderness and go back to your home.' St Petka obeyed the voice from heaven, left her beloved wilderness and returned to Epibata. She lived a further two years there, still in ceaseless fasting and prayer, and then gave her spirit into God's hands and went to join the company of Paradise. She entered into rest in the eleventh century. Her wonderworking relics were, in the course of time, taken to Constantinople, Trnovo, Constantinople again and Belgrade. They are now in Romania, in the town of Jassy. St Petka's spring is to be found in Belgrade. The waters miraculously heal all the sick who, with faith in God and love for this saint, hasten to ask her aid. Author's note: In the Greek Synaxarion, there is recorded this miraculous happening with St Petka's help on the island of Chios in 1442: A hieromonk, Ambrose, was celebrating Vespers in the church of St Petka. No-one else was in the church. At the end of the service, rain suddenly began to pour down in torrents with a great roar, and this continued all night. Ambrose was unable to leave the church. Thinking that the island would be completely flooded by the storm, he began to pray to St Petka to save his homeland and soothe God's righteous anger. He had a dream at dawn and saw the church roofless, and, in the heights, a cloud of light within which stood the form of a beautiful woman in prayer to God. After her prayer, she said to the priest: 'Ambrose, don't be afraid; your homeland is saved.' And the rain stopped at once. From that time, the island of Chios has celebrated St Petka's day with great solemnity.

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HALLOWEEN, YES OR NO?

It is that time of the year when the secular society in which we live is preparing for the festival of Halloween. Many do not know its spiritual roots and history, and why it contradicts the teachings of the Church. The feast of Halloween began in pre-Christian times among the Celtic peoples of Great Britain, Ireland and northern France. These pagan peoples believed that life was born from death. Therefore they celebrated the beginning of the "new year" in the fall (on the eve of October 31 and into the day of November 1) when, as they believed, the season of cold, darkness, decay and death began. A certain deity whom they called Samhain was believed by the Celts to be the Prince of Death and it was he whom they honored at their New Year's festival*.

From an Orthodox Christian point of view, we can see many diabolical beliefs and practices associated with this feast which have endured to this time. On the eve of the New Year's festival, the Druids, who were the priests of the Celtic cult, instructed their people to extinguish all hearth fires and lights. On the evening of the festival, a huge bonfire built from oak branches (oak was regarded by the Celts as sacred) was ignited. Upon this fire sacrifices were burned as an offering in order to appease and cajole Samhain, the Prince of Death. It was also believed that Samhain, being pleased by the offerings, allowed the souls of the dead to return to their homes for a festal visit on this day. It is from this belief that the practice of wandering about in the dark dressed up in costumes imitating ghosts, witches, hobgoblins, fairies, etc. grew up. For the living entered into fellowship and communion with the dead by what was, and still is, a ritual act of imitation, through costume and the activity of wandering around in the dark of night, even as the souls of the dead were believed to wander.

The dialogue of trick or treat is also an integral part of this system of beliefs and practices. It was believed that the souls of the dead who had entered into the world of darkness, decay and death, and therefore into total communion with and submission to Samhain, bore the affliction of great hunger on their festal visit. Out of this grew the practice of begging, which was a further ritual enactment and

imitation of what the Celts believed to be the activities of the souls of the dead on their festal visit. Associated with this is the still further implication that if the souls of the dead and their imitators were not appeased with "treats", i.e., *offerings*, then the wrath and anger of Samhain would be unleashed through a system of "tricks", i.e. curses. Such is the true meaning of this pagan feast. It is then evident that for an Orthodox Christian participation at any level is impossible and idolatrous, resulting in a genuine betrayal of God and Church. If we participate in the ritual activity of imitating the dead and wandering in the dark *asking* for treats or *offering* them to children, we then have willfully sought fellowship with the dead, whose Lord is not Samhain, but rather Satan. It is to Satan then that these treats are offered, not to children.

There are other practices associated with Halloween from which we must stay away, such as sorcery, fortune telling, divination, games of chance, witchcraft and the carving of an ugly face upon a pumpkin and then placing a lit candle within the infamous Jack O' Lantern. The pumpkin (in older days other vegetables were used) was carved by the Celts in imitation of the dead and used to convey the new light (from the sacred oak fire) to the home where the lantern was left burning through the night. This "holy lantern" is no other than an imitation of the truly holy votive light (*lampada*) offered before an icon of Christ and the saints. Even the use and display of the Jack O'Lantern involves participation in this "death" festival honoring Satan.

The Holy Fathers of the first millennium (a time when the Church was one and strictly Orthodox) counteracted this Celtic pagan feast by introducing the Feast of All Saints. It is from this that the term Halloween developed. The word Halloween has its roots in the Old English of All Hallow E'en, i.e., the Eve commemorating all those who were hallowed (sanctified), i.e. Halloween Unfortunately, either due to lack of knowledge or understanding, the Celtic pagan feast being celebrated on the same day as the Christian feast of All Saints (in western Christendom) came to be known as Halloween.

The people who remained pagan and therefore anti-Christian reacted to the Church's attempt to supplant their festival by celebrating this evening with

increased fervor. Many of these practices involved desecration and mockery of the Church's reverence for Holy Relics. Holy things, such as crosses and the Reserved Sacrament, were stolen and used in perverse and sacrilegious ways. The practice of begging became a system of persecution designed to harass Christians who were, by their beliefs, unable to participate by making offerings to those who served the Lord of Death.

One can see in contemporary Western society that the Western Church's attempt to supplant this pagan festival with a Christian feast failed. How then did something that is so obviously contradictory to the Holy Orthodox faith gain such acceptance among Christian people?

The answer is spiritual apathy and listlessness which are the spiritual roots of atheism and turning away from God. Today's society urges one that Halloween and other such festivities, notwithstanding their apparent pagan and idolatrous origin, are nonetheless harmless and of no consequence. Upon closer consideration these pagan festivals are the source for destroying any kind of spiritual foundation and lead to disbelief and outright atheism.

Halloween undermines the very basis of the Church which was founded on the blood of martyrs who had refused, by giving up their lives, to partake in any form of idolatry. Holy Mother Church must take a firm stand in counteracting any such (pagan) events. Christ taught us that God is the judge in all our actions and beliefs and that we are either FOR GOD or AGAINST GOD. There is no neutral or middle of the road approach.

Today we witness a revival of satanist cults; we hear of satanic services conducted on Halloween night. Children are kidnapped by satanists for their ritualistic sacrifices. Orthodox clergy are ritualistically killed as has happened more than once in California. Everywhere Satan reaches out to ensnare as many innocent people as possible. The newsstands are filled with material on spiritualism, supernatural phenomena, seances, prophecies and all sorts of demonically inspired works. These works all serve Satan, for they are not the fruit of the Holy Spirit, but the fruit of the spirit of this world.

**FOR ALL OF YOUR SPIRITUAL NEEDS PLEASE DO NOT HESITATE TO CALL
FR. PREDRAG AT 224/388-2605 OR EMAIL HIM AT opredragbojovic@hotmail.com**

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Blessings & prayers / Благослови и молитве



Baptism / крштење:

Alexander Constantine Mastrogiannis (Congratulations to Ilias and Bojana Mastrogiannis)

Nikolina Korzynek (Congratulations to Michael & Ljubica Korzynek)

Home blessing / Благосиљање домова:

Pre-nuptial prayers / пребрачни испит:

Marriage / венчање:

Memorial prayers / парастоси: Ljubomir Bojic, Slobodan Njegomirovic

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 контакирате о.Предрага да обави молитве за новорођене првог, осмог и четрдесетог дана по рођењу.

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Thank you very much! Много вам хвала!

Those who prepared lunches. May you continue to be an example to others.

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CRKVENI PIKNIK – CHURCH PICNIC OCTOBER 12, 2013 FROM 12:00PM



FELLOWSHIP AND GOOD FOOD

**SALMON FESTIVAL IN ISSAQUAH IS SCHEDULED FOR THE FIRST WEEKEND OF OCTOBER.
CITY CENTER WILL BE CLOSED FOR THROUGH TRAFFIC! PLAN AHEAD CONVENIENT
ALTERNATE ROUTES!**

Let's build a church together! - *Изградимо цркву заједно!*

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.

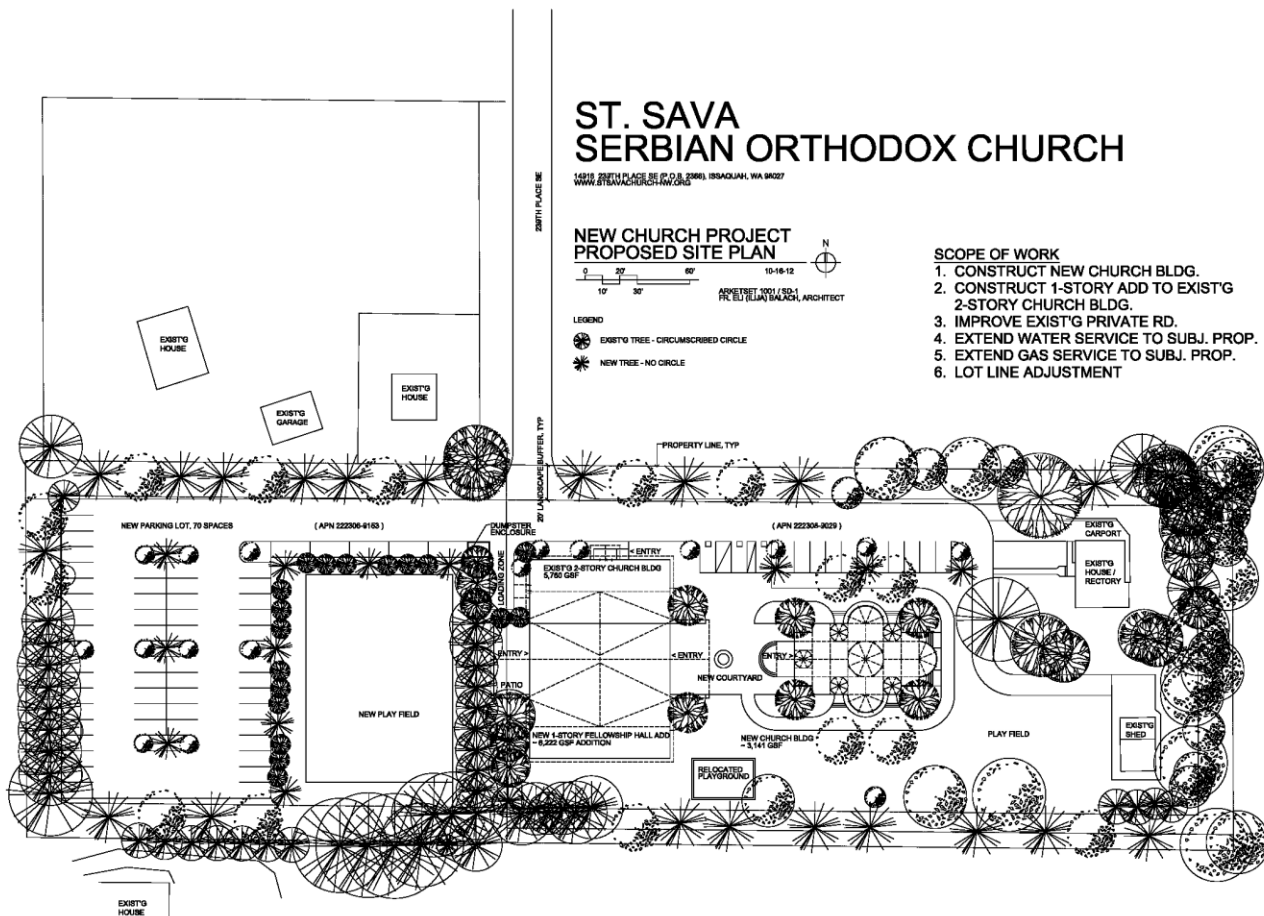
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STEWARDSHIP – *СТАРАТЕЉСТВО (Доброчинство)*

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.

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WE JUST PLACED AN ORDER FOR 2014 PARISH WALL CALENDARS.
WE ARE ALSO IN THE PROCESS OF GETTING NEW SET OF ICONS FOR
OUR ICONOSTASIS AS WELL AS NEW SET OF ALTAR COVERS. IF YOU
WOULD LIKE TO FINANCIALLY SUPPORT THESE BLESSED PROJECTS
PLEASE CONTACT FR. PREDRAG OR OUR EXECUTIVE BOARD.



YOU CAN MAKE A WORLD OF DIFFERENCE



7th ANNUAL ORTHODOX ACTION DINNER

SUNDAY, OCTOBER 13, 2013

Vespers: 5:00p.m. • Dinner: 6:00 p.m.

ST. DEMETRIOS GREEK ORTHODOX CHURCH

2100 Boyer Avenue East • Seattle, WA 98122

\$30 per person

Come meet IOCC Development Officer, Nick Kasemeotes, and learn how IOCC is helping displaced Syrian families and other families in need around the world.



Questions? Please contact Kim Angelis 206-419-0690 or kmgeoca@hotmail.com

REGISTER ONLINE USING THE FORM BELOW

If you would like to participate in this blessed event please contact Mike and Cathy Jankovic or Mary Jane Vujovic. You can also make reservations using information provided in this post card or at the following web page:

https://9586.thankyou4caring.org/pages/seattle_10-13-13_action-dinner

NEW SCHOOL YEAR HAS BEGUN AT OUR CHURCH

Children who attend Sunday school classes are taught to understand the spiritual values of the Orthodox Christian Faith and to embrace rich customs and traditions of the Serbian culture. The program is run by our four dedicated volunteers: **Radmila Bojovic, Aleksandra Stefanovic, Tanja Fournier and Silvija Jakovljevic.**

Our Serbian Language classes are scheduled to start soon and will be available to children who want to learn beautiful Serbian Language. This class will be taught by Professor Bojan Belic from University of Washington. These educational activities are envisioned as tools in preparing our children to read, write and converse in Serbian. Classes are held during the school year once per month after the Divine Liturgy.

PLEASE DO NOT MISS THESE GREAT OPPURTUNITIES

ENLIST YOUR CHILD!



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OCTOBER 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.” Матеј 18:20*