

THE WAY + ЈЕДИНИ ПУТ
DECEMBER 2013 BULLETIN

ST. SAVA
SERBIAN ORTHODOX CHURCH

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Good evening dear brothers and sisters, (Fall Dance pastoral address)

Luckily for you, I was given about 10 minutes to speak tonight so I will be brief in my address to you. I just told a joke about a certain mechanic who died at a fairly young age and when he faced St. Apostle Peter at the gates of heaven he complained that it was not time for him to depart since he was only 56. St. Peter said: according to my books you are 81. Mechanic, again, denied saying he was only 56. And then St Peter said: when I add up all the hours of labor you charged people for it adds up to 81 years of age. So, this, of course, is a joke but it also carries a message of how important it is to care about time we are given here on earth and how we are to treat our neighbors, our close ones, and by close ones I do not mean only our family members, but all the people that surround us.

That is why, and I am sure you have noticed this, priests, bishops, clergy members in general, always start their sermons by saying dear brothers and sisters. These words come from realization that we all have one common father who is in heaven and who brought us into being.

But at the same time, we are also familiar with an old and well known Latin phrase **“HOMO HOMINI LUPUS EST”**, meaning man is a wolf to his fellow man. As an opposition to this phrase famous philosopher Seneca wrote: **“Man is something sacred for man”**, but holly elders of Mount Athos in Greece, went even further with the greeting they have been using for centuries. When they encounter a stranger they do a prostration saying: **“Looking at my brother I see my God”**! How very beautiful.

Now it is up to us to decide which phrase we are to identify ourselves with. That is why we are here tonight, gathered in love for God but for one another to.

Assembled by the idea that the whole world needs help for it is suffering from a serious disease called self-love and self-isolation. We keep forgetting that the greatest punishment for a human being is to be sentenced to isolation within the prison system and yet, we do it willingly to ourselves in everyday life.

Think of it this way: Let us identify ourselves with that old Latin phrase of being wolf to a fellow man. Supposedly, equal to the animals in his origin, why should not a man also assimilate their morals. Since there is nothing eternal and immortal in man, ethics must, in the final analysis be reduced to instinctive drives. In his ethics, humanistic man has become equal to his, so called, progenitors, monkeys and beasts. Therefore, the governing principle HOMO HOMINI LUPUS. It could not be otherwise. If there is no immortality and eternal life neither within nor around man, than animalistic morals are entirely natural and logical for a bestialized humanity. "Let us eat drink for tomorrow we die" (I Corinthians 15:32).

Our ancestors, our forefathers and foremothers, knew better than to identify themselves with this philosophy. They cared about others; they knew how to bear sorrow with their neighbors but to also share joy with them. They led a simple life but in joyful anticipation of the eternal one. There was no depression, melancholy or suicidal thoughts unlike epidemic proportions that we see today.

This is why we need church, this is why we need community of love, this is why we need to socialize, preserving our identity, preserving our culture, our tradition, but, most importantly, radiating love that everyone will be able to see and feel, regardless of their ethnicity and / or religion. This is why our Church, our parish, and myself, need your help in this blessed endeavor, brothers and sisters. There are many empty spots in the structure of our Church. Why don't you become a rock or a building block and build yourself in it. That way you will last forever too!

May God bless you! Thank you and have a great evening!

Your priest and intercessor before God,

Fr. Predrag Bojovic

ПОСТ

Живот сваког православног хришћанина треба да буде подвижнички. Без нашег духовног и телесног труда, потпомогнутог Божјом благодаћу, немогуће се ослободити силе греха и сјединити са Господом. Зато пост у православној духовности заузима веома важно место и без њега нема напретка у ниједној хришћанској врлини.

У давној прошлости, појам поста обухватао је потпуно уздржавање од било какве хране, да би касније попримио смисао уздржавања од једне врсте хране која се назива "мрсном", тј. оном која у себи садржи масноће животињског порекла, али, у одређеним периодима и од хране која је спремана на биљним масноћама. Тако у чисто посну храну спадају: хлеб, поврће, воће и разни други плодови. Посебну врсту поста представља "сухоједење", које подразумева употребу само некуване, дакле суве посне хране.

На пост наилазимо у многим религијама, мада он једино у православном хришћанском предању добија свој пуни духовни смисао и не односи се само на телесно уздржање већ подразумева и труд душе у врлинама. Пост је постојао и у старозаветној Цркви и њиме се изражавало обраћење човека Богу, његова скрушеност и покајање. Постом се човек смирава пред својим Творцем. Телесни труд поста духовно припрема душу да молитвом затражи помоћ од Бога. Божја заповест о посту дата је још праоцу Адаму у рају. Тек када је прекршио заповест поста, Адам је пао у сластољубље и гордост. Стога је заповест о посту саставни део Закона који је Господ преко пророка Мојсија предао јеврејском народу. Постило се у свакој невољи и тузи, при ратној опасности и страдању, увек када је требало измолити Божју милост. Још нас древни пророци уче да је Богу угодан само онај телесни пост који је праћен уздржавањем од сваког злог дела, речи и мисли. Много је примера богоугодног поста и у Новом Завету. Сам Господ Исус Христос пости 40 дана и ноћи пре почетка своје проповеди о доласку Царства Небескога. Господ нас учи да постимо тајно, без лицемерја, за разлику од фарисеја који су својим јавним постом желели да стекну људску славу.

СМИСАО ПОСТА

Основни циљ поста јесте очишћење душе и тела од телесних и душевних страсти, као и прослављење Бога и његових светих. Прави пост, дакле, има две стране, телесну и духовну и састоји се како у уздржању од мрсне хране тако и у уздржавању од рђавих мисли, жеља и дела, умножавању молитава,

доброчинства и вршењу свих еванђелских врлина. Стога свети Василије опомиње: "Корист од поста не ограничавај само на уздржавање од јела, зато што је истински пост удаљавање од злих дела." Пост обуздава сластољубље и стомакоугађање. Међутим, он истовремено ослобађа човека од тираније душевних страсти и рђавих помисли. Њиме се чисти човеков ум и узводи ка небесима. Немогућа је чиста и сабрана молитва и стицање било које хришћанске врлине без душевног и телесног поста. Ипак, најважнији циљ поста јесте да уз његову помоћ стекнемо заједницу са живим Богом. Без душевне чистоте која се између осталог постиже и редовним постом не можемо да се приближимо Богу и задобијемо чисту молитву, те тако постанемо заједничари Божје благодати.

Ево како нас св. Јован Златоусти учи шта је истински пост: "Кажеш да постиш. Увери ме у то својим делима. А која су то дела? Ако видиш сиромаша, удели му милостињу. Ако се нађеш са непријатељем својим, измири се са њим. Видиш ли на улици неко лепо лице, одврати свој поглед од њега. Дакле, не само да постиш стомаком, већ и очима и слухом, и рукама и ногама и свим удовима тела. Руке нека посте уздржавајући се од сваке грамзивости и крађе. Ноге нека посте тако што неће ходити путевима греха. Очи нека посте тако што страсно неће посматрати лепа лица нити у зависти гледати на добра других људи. Кажеш да не једеш месо. Али, чувај се да не гуташ похотљиво очима оно што видиш око себе. Пости и слухом својим не слушајући оговарања и сплетке. Устима и језиком својим пости и уздржавај се од ружних речи и шала. Каква нам је корист ако не једемо месо и рибу, а уједамо и прождиремо своје ближње."

Свети Фотије патријарх цариградски каже:

"Пост благопријатан Богу је онај који подразумева поред уздржања од хране и удаљење од сваког греха, мржње, зависти, оговарања, неумесних шала, празнословља и других зала. Оној који пости само телесно не трудећи се у врлини личи на човека који је саградио лепу кућу, али у њој живи са змијама и скорпијама."

Пост је нераскидиво повезан са милостињом и зато нас стари хришћански писци уче да вишак новца који уштдимо на умереној исхрани у преиоду поста можемо да уделимо као милостињу сиромашним и болесним те тако ускративш и сувишно телу дарујемо потребно души.

У време поста потребно је да више хранимо своју душу молитвом и речју Божјом него ли своје тело храном и телесним уживањима. Господ нас учи у Еванђељу да се зли духови изгоне једино постом и молитвом. Зато и Црква у време постова подстиче своје вернике на усрднију молитву како у храмовима, тако и у личним молитвама код куће. Није довољно постити само делима и речју, већ и мислима. Каква нам је корист од нечистих дела када о њима страшно маштамо и наслађујемо се. Малитва уз телесни пост најјаче је оружје за борбу против страсних помисли и маштарија. У време поста верници би требали да избегавају свако славље и забаву, а супружници и телесно општење. У посту се не обављају венчања, а добро је у том периоду максимално смањити и гледање телевизара и радија и то време искористити у читању Светош Писма и других верских књига.

On Fasting and Communion by Serbian Patriarch PAVLE

What Holy Communion means to the spiritual life of a Christian is described in the words of our Lord: "I am the living Bread which came down from Heaven. If anyone eats of this bread, he will live forever... unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed."

With deep faith in these words of the Lord, the early Christians anxiously approached Holy Communion, not because of some requirement, but from an immediate awareness that there was no spiritual life without Him. Just as one is not ordered to breathe, but spontaneously knows that without air he would suffocate and die. The early Christians attended all the Sunday and Holiday liturgies and at the Deacon's invitation - with the fear of God and with faith, draw near, all the faithful lined up and received Holy Communion. They were convinced that they were attaining the deepest mystery of our faith and the holiest gift of God's mercy. They tried to approach the all-holy and most pure God in Holy Communion with purity of heart and soul.

They were called "holy" and they were truly holy for they protected themselves from every sin and they knew that "he who sins is a slave to sin", that sin turns a person away from God, corrupts the soul and makes it incapable of receiving Holy Communion. One who fell into sin would immediately raise himself up through confession, cleansing his soul so that he would not commune unworthy. "For he who unworthy eats and drinks the Bread and Cup of life drinks condemnation." At

that time the early Christians kept all the tradition of the fast, understanding that fasting is a holy institution from the Old Testament. God ordered the fasting periods as an everlasting plan. In the New Testament Jesus Christ Himself fasted and taught His Disciples to fast. The Apostles and Saints also kept this. The fasting periods were practiced at certain times as needed and Communion was administered regularly in the fasting seasons as well as when meat and dairy foods were used. During the fasting seasons they fasted and communed, during non-fasts, they ate and communed just like the clergy do today. In the early Church there was no special preparation for Communion, nor was a fast considered as the only means for Communion. The preparation for Holy Communion was life-long process of keeping the commandments and guarding against all sin.

For the first 300 years of the persecution of the Christian Church, this was the procedure kept by the clergy and laity and only those who had deep faith in the Heavenly Kingdom were ready to sacrifice all to obtain salvation. Christian morality at that time was on a high level. Then after freedom was declared in the year 313 under the rule of King Constantine, there was a movement in the Church of those "who did not find their treasures hidden in the field and were not ready to sell everything to buy that field (St. Matthew 13, 44). At this behavior the level of morality of the Christians fell to a low standard. Many still approached Holy Communion regularly but without a serious commitment to Him. Others began to delay their trip to the Holy Chalice with the excuse of not enough preparation. But the effort of soul cleansing was only from time to time for a few days before Holy Communion. Even this practice became harder for them and they further delayed their preparation and their receiving of Communion until it happened that they communed only four times a year and it gradually became even less.

In view of this situation, according to St. John Chrysostom, the Church established the forty day fast before Pascha. Realizing the danger that comes from such habits, the Holy Fathers ordered forty days of fasting that we all cleanse ourselves carefully through prayer, charity, fasting, vigils and tears. In this manner we may approach Holy Communion with a clear conscience as much as possible. As for the others, the Church Fathers say that they must make every effort, not only before Holy Communion, but always to live a Godly life in order to receive. When the question arises as to whose position is the correct one, those who commune infrequently or those who commune regularly? St. John answers that neither one is the answer, but only they who take Communion with a clear conscience, a clean heart and spotless life. These people may approach at all times and those who do not measure up to this - not even once. This will only bring on them condemnation, judgment and suffering.

Of all the methods to cleanse the soul for this most important union with Christ in receiving His Body and Blood, our people see only the physical fast. Many priests pose before the faithful just one question - did you fast? When they answer positively, he allows them to approach, as if that one thing is of major importance. Everything else is secondary as does he value the magnitude of what he is receiving, does he know the Creed, basic prayers, is his tongue and mouth clear of lies, cursing and filthy language, and is he in a quarrel with someone? Fornication, adultery, frequenting fortune tellers, sorceress and wearers of the evil eye should be asked. Do women practice abortion? Do they regularly pray, read the Bible and meditate? Pastors must avoid the mechanical approaches and insist that the faithful come as often as possible and commune at each liturgy with constant preparation and vigil over their souls. The spiritual father knows the spiritual condition of each member of his flock. To one he advises to come more often during fasting seasons, he could tell some to fast two or three days, to others seven days and to some to come always without fasting.

It goes without saying that our faithful should be instructed towards frequent Communion, but under the condition of constant guard over the purity of soul, keeping spiritual fasts, guarding the heart, eyes, ears and senses of everything sinful and not only by observing physical fasts..

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**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*:

Home blessing / *Благосиљање домова*:

Pre-nuptial prayers / *пребрачни испит*:

Marriage / *венчање*: .

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ИСТИНСКИ БЛАГОДАРИМО СВИМА КОЈИ СЕ ТРУДЕ И УЧЕСТВУЈУ У ПРИПРЕМИ НЕДЕЉНИХ РУЧКОВА ИСТОВРЕМЕНО АПЕЛУЈУЋИ И НА ОСТАЛЕ ДА НАМ СЕ ПРИКЉУЧЕ!

Great thank you to those who prepared lunches. May you continue to be an example to others!

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

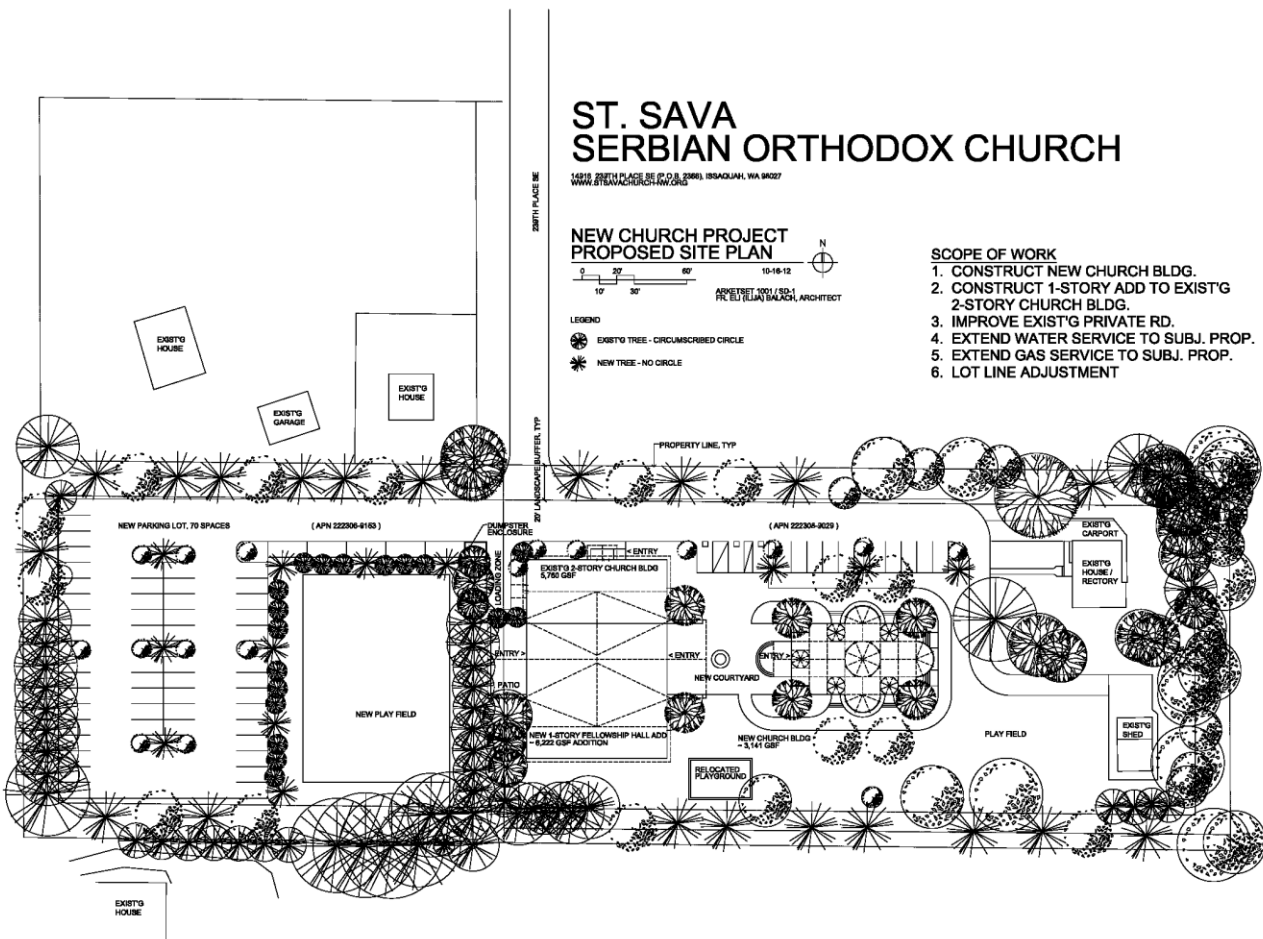
We have contacted the neighbors on both sides of the road junction and neither one is interested to give us a variance for a wider 239th Place required by the County at the junction of Issaquah-Hobart Rd. We have resubmitted the plans and are awaiting County response.

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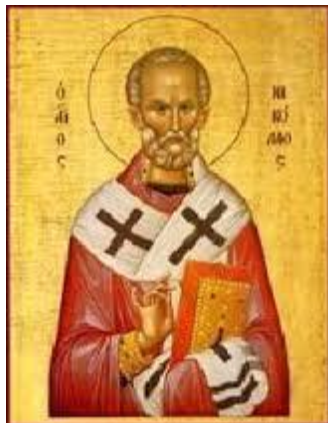
STEWARDSHIP – СТАРАТЕЉСТВО (Добročинство)

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.

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**ПОРОДИЦАМА КОЈЕ У НАСТУПАЈУЋЕМ МЕСЕЦУ
ПРОСЛАВЉАЈУ СВОЈЕ КРСНЕ СЛАВЕ ЖЕЛИМО ИЗОБИЉЕ
БЛАГОДАТНИХ ДАРОВА ОД ГОСПОДА КАО И ЗДРАВЉА И
НАПРЕТКА. СЛАВИЛИ ЈОШ МНОГО ЛЕТА И ГОДИНА У ЗДРАВЉУ,
РАДОСТИ, МИРУ И БЛАГОСТАЊУ!**



This saint, famed throughout the entire world today, was the only son of his eminent and wealthy parents, Theophanes and Nona, citizens of Patara in Lycia. They dedicated to God the only son He gave them. St Nicolas was instructed in the spiritual life by his uncle Nicolas, Bishop of Patara (see below), and became a monk at 'New Sion', a monastery founded by his uncle. On the death of his parents, Nicolas distributed all the property he inherited to the poor and kept nothing back for himself. As a priest in Patara, he was known for his charitable works, fulfilling the

Lord's words: 'Let not thy left hand know what thy right hand doeth' (Matt. 6:3). When he embraced a life of solitude and silence, thinking to live in that way until his death, a voice from on high came to him: 'Nicolas, set about your work among the people if you desire to receive a crown from Me.' Immediately after that, by God's wondrous providence, he was chosen as archbishop of the city of Myra in Lycia. Merciful, wise and fearless, Nicolas was a true shepherd to his flock. He was cast into prison during the persecutions of Diocletian and Maximian, but even there continued to instruct the people in the Law of God. He was present at the First Ecumenical Council in Nicaea in 325, and, in his zeal, struck Arius with his hand. For this act, he was removed from the Council and from his episcopal duties, until some of the chief hierarchs had a vision of our Lord Christ and His most holy Mother showing their sympathy with Nicolas. This wonderful saint was a defender of the truth of God, and was ever a spirited champion of justice among the people. On two occasions, he saved three men from undeserved sentences of death. Merciful, trustworthy and loving right, he walked among the people like an angel of God. People considered him a saint even during his lifetime, and invoked his aid when in torment or distress. He would appear both in dreams and in reality to those who called upon him for help, responding speedily to them, whether close at hand or far away. His face would shine with light as Moses' did aforetime, and his mere presence among people would bring solace, peace and goodwill. In old age, he sickened of a slight illness, and went to his rest in the Lord after a life full of labor and fruitful toil. He now enjoys eternal happiness in the Kingdom of heaven, continuing to help the faithful on earth by his miracles, and to spread the glory of God. He entered into rest on December 6th, 343.

We express our gratitude and appreciation to everyone that helped in organizing and effectuating this year's Fall Dance. It was a joyful and successful event that brought us all together.



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DECEMBER 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*