

THE WAY + ЈЕДИНИ ПУТ

AUGUST 2014 BULLETIN

ST. SAVA

SERBIAN ORTHODOX CHURCH

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Преображење Господње



"Једнога дана, треће године Своје проповеди на земљи, Исус поведе апостоле Петра, Јакова и Јована и изађе с њима на гору Тавор да се моли Богу. Док се молио, Његово се лице измени и засија као сунце, а хаљине Његове постадоше сјајне и беле као снег. Тако се Он преобрази пред њима и показа део Своје божанске славе. Поред Христа указаше се Мојсије и Илија и разговараху с Њим о смрти која Га чека у Јерусалиму. Затим се спусти један сјајан облак и заклони их, **"и гле, глас из облака говораше: ово је мој љубљени Син, који је по мојој вољи; њега слушајте."** (Мт. 17;5)

Кад апостоли чуше глас Божји, уплашише се и падоше лицем на земљу. Исус им приђе, додирну их и рече: **"устаните и не бојте се!"** (Мт. 17;7) Кад подигоше очи, облака више није било. Видеше самога Исуса који је опет имао Свој обичан изглед. И сиђоше с горе.

На гори Тавору, као и на реци Јордану три године раније, Бог Отац потврђује да је Исус Син Божји. Такође појављивање двојице старозаветних пророка, Мојсија и Илије, као Исусових слугу, разбија јеврејску заблуду да је Исус неки од пророка (Илија, Јеремија,...), већ се Он овим представља као Цар над пророцима. Овим је Господ хтео да ојача веру својих ученика како у наступјућим данима Његовог страдања не би отпали од Њега.

Он није повео све апостоле, већ само тројицу најљубљенијих, зато што је знао да ће Га Јуда издати, те зато није био достојан да види Божанску славу Христову, а опет није хтео да га остави самог под гором да не би касније тиме правдао своје издајство.

Преображење се у Православљу убраја у 12 великих Христових празника. Слави се на Истоку од VII века. Западна црква унела га је у свој календар тек 1457. године, и то у славу победе хришћанске војске над Турцима код Београда. Наиме, Јанош Хуњади, код нас звани Сибињанин Јанко, мађарски великаш, заједно са фрањевцем Иваном Капистраном спречио је са војском продор Турака на север. Обојица су кратко након победе умрли, први у Земуну, а други у Илоку.

Преображење пада увек у време Госпојинског поста. Зато је празнична трпеза увек посна, обогата рибом и вином. Данас се на крају Свете Литургије служи обред свештања грожђа. У црквеним богослужењима празнује се седам дана, током којих се певају песме посвећене овом јеванђелском догађају.

На икони Преображења представљен је Господ Исус Христос на гори, окружен светлошћу, са саговорницима Илијом и Мојсијем, док тројица апостола, Петар, Јаков и Јован, уплашени леже на земљи.

Има бројних храмова посвећених овом празнику, у Панчеву, Загребу, Сокобањи, Смедеревској Паланци и други, као и манастира, као што је Преображење у Овчару. Један од најупечатљивијих описа празновања налазимо код Јакова Игњатовића, који дочарава прославу у славној Сент Андреји. И данас се Срби у Мађарској на овај празник масовно окупљају. Негде се на данашњи дан одржавају сабори, као у манастиру Миљкову код Свилајнца, Ораховици у Славонији и другде.

Празновање овог дивног празника је и прилика и подсетник да и ми себе требамо константно преображавати, поправљати, мењати на боље, вршити унутрашњу метаморфозу, мењати свој унутрашњи духовни садржај од греха и страсти ка добру, врлини и смирењу. Ово лично преображење свакако није могуће ако се најпрео дговорно и савесно не сусретнемо сами са собом, не увидимо своју острашћеност и огреховљеност, и не признамо да нам је потребна благодат Духа Светога и целе Цркве Божије за ово захтевно али и Богу угодно дело промене.

Тропар, глас 7: Преобразио се јеси на Гори, Христe Божe, показавши ученицима Твојим славу Твоју, колико могаху. Нека обасја и нас грешне вечна светлост Твоја, молитвама Богородице, Светлодавче, слава Теби

THE TRANSFIGURATION OF OUR LORD



The Transfiguration is the visual manifestation of God's Kingdom on earth. Shortly before His suffering on the cross, Jesus Christ, taking along with Him three of His disciples – John, James, and Peter, – left Capernaum and went north towards Mount Tabor, which rose like a citadel above the hills of Galilee. The disciples were silent, having a presentiment that a mystery would be revealed to them. Mystic events take place in silence. The human word bears the same relation to mysticism as a wave to the depth of the ocean.

On Mount Tabor the apostles saw the divine Transfiguration of Christ, the manifestation of His majesty and glory. The Savior's face became like lightning, His raiment – white as snow. He stood encircled by shining brilliance, as though amid the rays of the sun. Two prophets – Moses and Elias – appeared before the Savior and conversed with Him.

Interpreters of Holy Scripture say that they talked of the sacrifice on Golgotha, of Christ's forthcoming suffering, of the fact that mankind's sins would be redeemed by the blood of the Son of God, our Savior.

The three apostles experienced the manifestation of the Divine Light as a great and incomparable joy. It seemed that time itself stood still in contemplating the Divine Light. The awed apostles fell to the ground. The vision ended. Together with Jesus Christ they came down from the mountain and by morning were back in Capernaum.

The Lord not only preached His Gospel to the people, but also educated and enlightened His disciples. And gradually He revealed Himself to them as the Messiah not only of Israel, but of all mankind, as the King of the eternal spiritual kingdom. The Messiah's words that He would be tortured in Jerusalem evoked awe and fear in the disciples. A vision of the crucified Messiah might have evoked the feeling of despair in Christ's disciples, the thought that everything was irrevocably lost. The mystery of redemption could have appeared to them as a defeat, as the Messiah's powerlessness. At a time of despondency and doubt, the three apostles' witness to the Transfiguration was to strengthen the faith of the other disciples.

"And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart from themselves: and He was transfigured before them. And His raiment became shining, exceedingly white as snow; so as no fuller on earth can whiten them. And there appeared unto them Elias with Moses, and they were talking with Jesus" (Mark 9:2-4).

Together with Christ three apostles – Peter, James, and John – ascended Mount Tabor, where the Lord's Transfiguration took place. It was accompanied by the appearance of the Old Testament prophets Moses and Elias. They spoke with Christ about His imminent departure from earth to rejoin God the Father. The Gospel then speaks of how all of them were overshadowed by a bright cloud, out of which a voice issued, saying: "This is My beloved Son; hear Him."

The Lord did not ascend the mountain alone, but took three disciples with Him. On Mount Tabor their eyes were opened to a different, spiritual world, and they were able to see the Light which transfigured Christ. After that the Savior spoke for the first time about His martyric end and resurrection. At that time the apostles did not understand Him, because in accordance with Jewish tradition they saw Christ as a future earthly king and liberator from foreign domination. Christ, however, was preparing for His suffering on the cross and the humiliation of Golgotha, and He showed His Transfiguration to the three disciples, so that they would be able to bear witness to His divine nature and voluntary agreement to torment on the cross.

The essence of the Transfiguration is revealed in its symbols. The mountain is a silent, solitary place which makes it easier to engage in prayer and helps us unite our restless mind with God. The name "Tabor" translates as purity or light. Whoever comes to an awareness of his actions and repents of what he has committed is freed of spiritual uncleanness and is able to see the divine uncreated Light. Christian teaching sees the spiritual meaning of life precisely in the attempt to acquire this Light and deify human nature.

YOU WERE TRANSFIGURED ON THE MOUNT, CHRIST GOD REVEALING YOUR GLORY TO YOUR DISCIPLES, INsofar AS THEY COULD COMPREHEND. ILLUMINATE US SINNERS ALSO WITH YOUR EVERLASTING LIGHT, THROUGH THE INTERCESSIONS OF THE THEOTOKOS. GIVER OF LIGHT, GLORY TO YOU.

Dormition of the Theotokos

The feast of the **Dormition** or **Falling-asleep of the Theotokos** is celebrated on the 15/28 of August, preceded by a two-week fast. This feast, which is also sometimes called the **Assumption**, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the **Mother of Life** and participates already in the eternal life of paradise which is prepared and promised to all who "**hear the word of God and keep it.**" (Luke 11:27-28)



In giving birth, you preserved your virginity. In failing asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death. (Troparion)

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb. (Kontakion)

The feast of the **Dormition of the Theotokos** is the celebration of the fact that all men are “highly exalted” in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary’s fate is, the destiny of all those of “low estate” whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary’s child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be “blessed” to be “more honorable than the cherubim and beyond compare more glorious than the seraphim” if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the **Image of the Church**. For the assembly of the saved is those in whom Christ dwells.

ST. SAVA SUMMER CAMP AT OUR CHURCH – ДЕЧИЈИ КАМП КОД НАШЕ ЦРКВЕ -



**ST. SAVA SUMMER FAMILY CAMP IS SCHEDULED FOR AUGUST 8-10. IT IS A LOT OF FUN FOR ALL, ESPECIALLY KIDS. PLEASE LET US KNOW IF YOU ARE COMING.
CONTACT: MILAN & ALEKSANDRA STEFANOVIC (AASST25@ GMAIL.COM).**

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



Home blessings in July / Благосиљање домова – Илија Јонеv

Baptisms-Крштења: Julia Paulsen

Weddings / Венчања – Robert & Jovanka Kukic (guests from SLC)

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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!**

ЗАБЛАГОДАРИМО ГОСПОДУ – LET US GIVE THANKS TO THE LORD!

Reflection from a parishioner...

I recently read my morning Scriptures and reflected on an article discussing aspects of worship. In the Orthodox faith, we attend the Divine Liturgy on a weekly basis as a community and are expected to worship God privately each and every day of our lives. This includes our daily prayers, thanksgiving, almsgiving, gratitude - many ways we can praise and thank God for all that He has provided.

This then led to a reflection on my life as a Steward - this isn't a commitment that is completed weekly, or when a collection tray is passed or once a year at a festival we volunteer for. This is a commitment that must be exercised daily as well. When we thank God for all that He provides us, His only expectation is that we be good and faithful Stewards with what He has entrusted to us. Each function of our daily life should focus on our Time, Talents and Treasures and how we are using them.

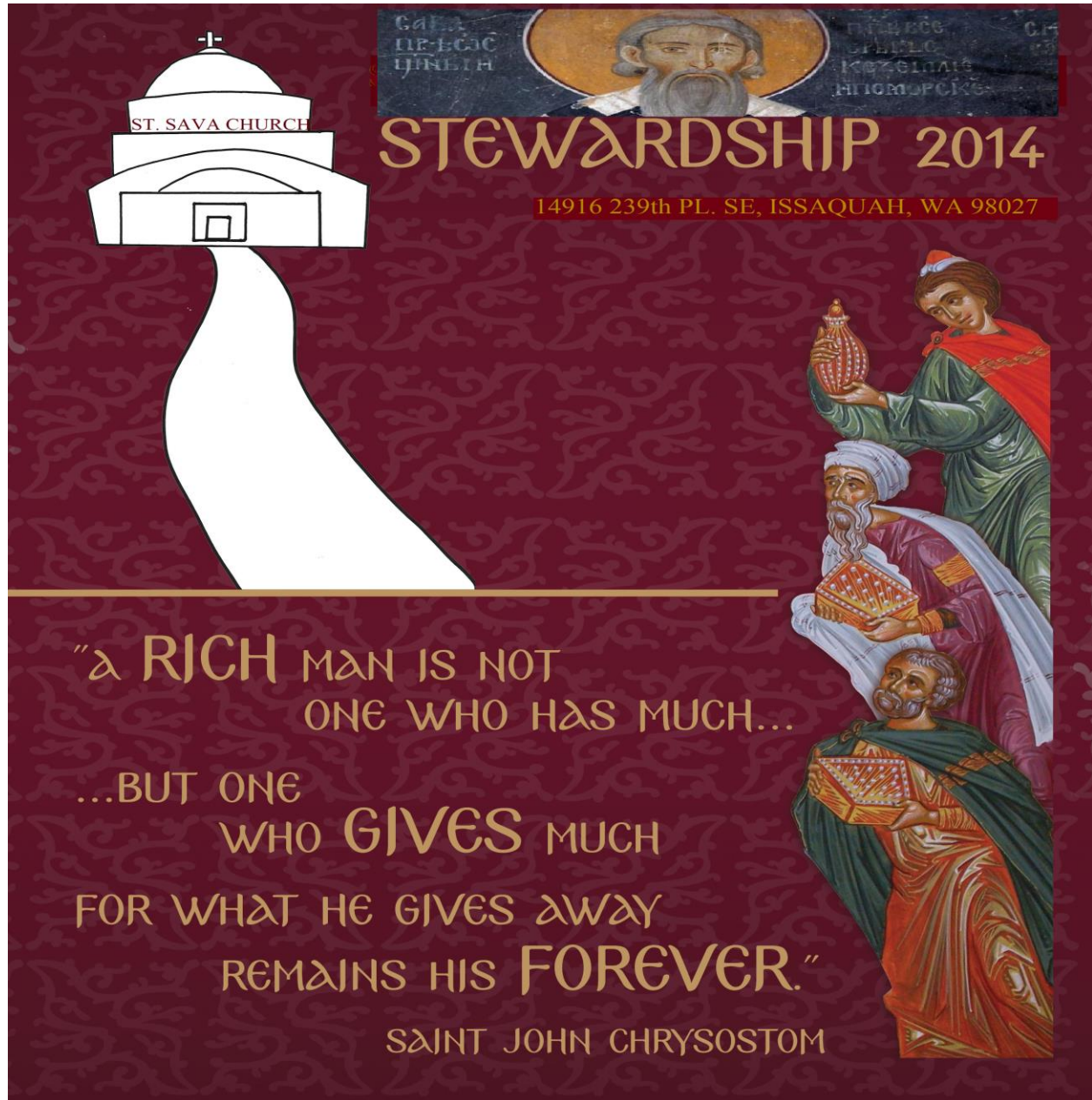
BY TAKING/RECEIVING FROM OTHERS WE MAKE A LIVING BUT BY GIVING TO OTHERS WE MAKE A LIFE!

Разматрање парохијана ...

Недавно сам читао Свето Писмо и замислих се на чланку који разматра аспекте Богослужења . У православној вери , ми идемо на Свету Литургију сваке Недеље као заједица и од нас се очекије да се молимо Богу код куће сваки дан током нашег живота. Ово укључује свакодневну молитву , захвалност, помагање сиротима - много начина ми можемо захвалити Богу за све што нам Је дао.

То ме је навело да се замислим о моме животу као Старатељ- ово није обавеза која се испињава седмично , или када се тас пронесе кроз Цркву или када једном годишње волонтирамо за Црквени

Фестивал. Ово нас обавезујемо да радимо сваки дан . Када се ми захваљујемо Богу за све што нам је дао , једино што Он очекује је да будемо верни Старатељи са оним што нам је Он дао . Све што радимо током дана треба да се фокусирамо на наше Време , Таленте и Новце и како да их употребимо.



ST. SAVA CHURCH

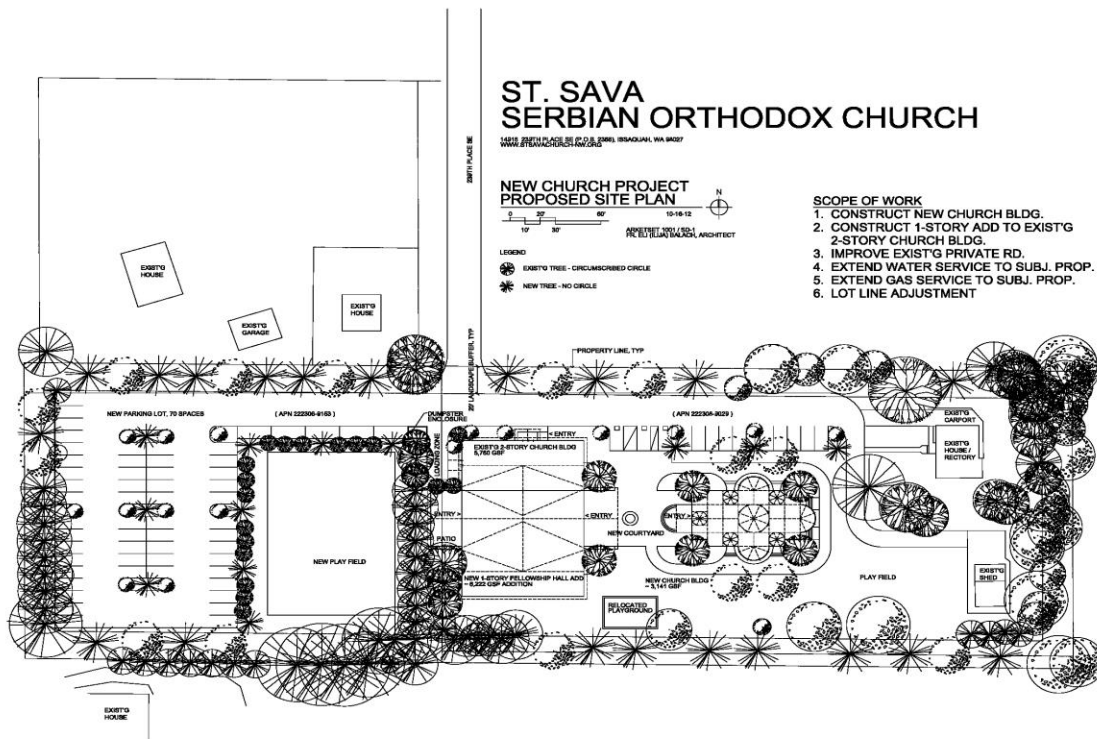
СВЯТА
ПРЕДСВЯТА
ЦРКВА

STEWARDSHIP 2014

14916 239th PL. SE, ISSAQUAH, WA 98027

"A RICH MAN IS NOT
ONE WHO HAS MUCH...
...BUT ONE
WHO GIVES MUCH
FOR WHAT HE GIVES AWAY
REMAINS HIS FOREVER."
SAINT JOHN CHRYSOSTOM

МОЛИМО ВАС, ДРАГА БРАЋО И СЕСТРЕ, ДА ПОТПИШЕТЕ СТАРАТЕЉСКЕ КАРТИЦЕ КОЈЕ СМО ВАМ ДОСТАВИЛИ, БЕЗ ОБЗИРА НА СУМУ КОЈУ ЖЕЛИТЕ ДА ДОНИРАТЕ. ОД МНОГО ВЕЋЕГ ЗНАЧАЈА НАМ ЈЕ ВАШ ПОТПИС ЈЕР ВИДЉИВО ПОКАЗУЈЕ ПОДРШКУ НАШОЈ ЦРКВИ И ЊЕНОМ МИСИОНАРСКОМ КАО И СОЦИЈАЛНОМ РАДУ.



БЛАГОДАРИМО ВАМ!

GREAT THANK YOU TO:

2014 “SERBIAN DAYS” Festival - SPONSORS
Jasika, Radomir & Janja
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FLOOD RELIEF

Humanitarian Benefit Dance



August 8, 2014

7:30 pm

Russian Community Center

704 - 19th Ave. E., Seattle (19th & Roy)

Featuring the live music of:

Alexander Eppler Bulgarian Folk Music Group

Balkanarama

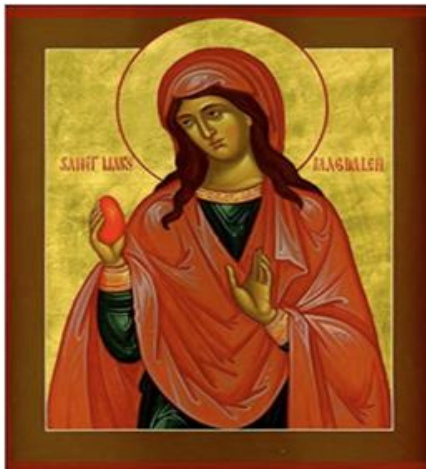
Družba/Kaba Seattle

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**Suggested tax deductible donation \$20 - all proceeds go to flood victim relief
Co-sponsored by St. Sava Serbian Church & Seattle Balkan Dancers
Special snack treat to buy: Serbian pita**



Dear brothers and sisters, please join us in celebrating our KSS's Patron Saint MARY MAGDALENE on August 10th. At that time we will remember our dear departed Sisters. In addition a special presentation will be made in memory of recently departed servant of God Vjera Melton.

Драга браћо и сестре, придружите нам се у прослављању светитељке заштитнице нашег КОЛА СРПСКИХ СЕСТАРА, Свете Марије Магдалине, 10. Августа. Тог дана ћемо се такође сетити свих наших упокојених сестара и организовати посебну комеморацију у част недавно упокојене Вјере Мелтон.

SERBIAN DAYS 2014 – СРПСКИ ДАНИ 2014

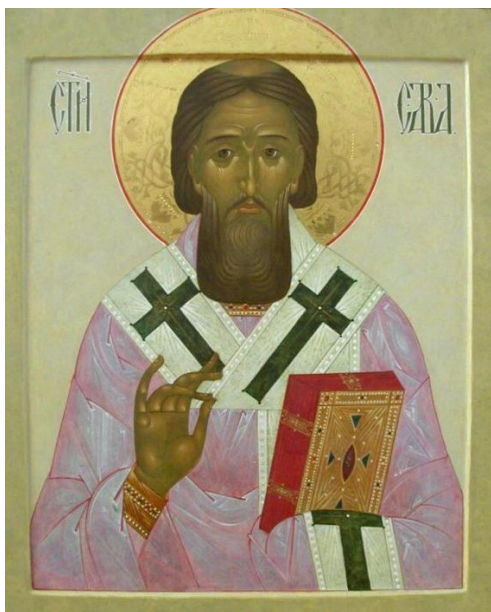


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AUGUST 2014
MONTHLY BULLETIN



“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*