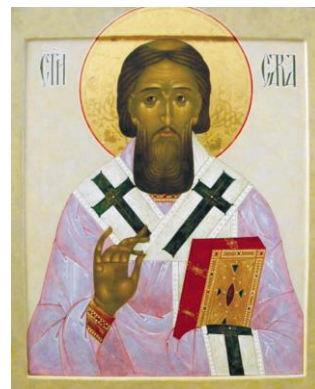


THE WAY + *ЈЕДИНИ ПУТ*

JUNE 2014 BULLETIN

ST. SAVA SERBIAN ORTHODOX CHURCH

P.O. Box 2366
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ISSAQUAH, WA 98027
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The Feast of Pentecost

The history of the Orthodox Church actually begins in the Acts of the Holy Apostles, with the Descent of the Holy Spirit: When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance (Acts 2:1-4). As the text further tells us, on that same day, after St. Peter had preached to the gathered people, those who received his word were baptized, and there were added that day about three thousand souls (Acts 2:41), thus constituting the first Christian community at Jerusalem.

At the same time, faithful to the Lord's command to go...and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19), the Apostles went out and preached wherever they went, first to the Jews and then to the Gentiles, so that in a surprisingly short time, Christian communities had sprung up in all the main centers of the Roman world and beyond. Their exploits are recorded in the Acts, as well in the inner tradition of the Orthodox Church.



By Fr. Alexander Schmemmann

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end - the achievement and fulfillment - of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7×7): the number of time. And, it symbolizes that which is beyond time by its second component: $49 + 1$, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

The all-night Vigil service begins with a solemn invitation: "Let us celebrate Pentecost, the coming of the Holy Spirit, The appointed day of promise, and the fulfillment of hope, The mystery which is as great as it is precious."

In the coming of the Spirit, the very essence of the Church is revealed: "The Holy Spirit provides all, Overflows with prophecy, fulfills the priesthood, Has taught wisdom to illiterates, has revealed fishermen as theologians, He brings together the whole council of the Church."

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth...", the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose "descent" upon us in this festal Vigil, is indeed the very experience of the Holy Spirit "coming and abiding in us."

Having reached its climax, the Vigil continues as an explosion of joy and light for "verily the light of the Comforter has come and illumined the world." In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom.

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is "added" to it as its own fulfillment. The service begins as a solemn "summing up" of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon: **"Who is so great a God as our God?"**

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fullness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter "the ordinary time" of the year. Yet, every Sunday now will be called "after Pentecost" - and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches - for the Church "never grows old, but is always young." It is an evergreen, everliving Tree of grace and life, of joy and comfort. For the Holy Spirit - "the Treasury of Blessings and Giver of Life - comes and abides in us, and cleanses us from all impurity," and fills our life with meaning, love, faith and hope.

ДУХОВИ, Тројица, Силазак Светог Духа на Апостоле,

Празник који представља рођендан хришћанске Цркве; а празнује се 50. дан после хришћанске Пасхе (Васкрса), па се зове и Педесетница (грч. Πεντηκοστή). Овај хришћански празник одговара јеврејском празнику Педесетнице, који се светковао као Празник седмица (недеља) или Празник жетви (2 Мој 34,32), исто у 50. дан после Пасхе. У хришћанској Цркви на Педесетницу светкује се спомен на Силазак Светог Духа на Апостоле.

У педесети дан по Васкрсењу и десети дан по Вознесењу, излила се обилата благодат Светог Духа на ученике Христове, и напунила их снагом да Христов закон на земљи утврде: "И кад се наврши педесет дана бијаху сви апостоли једнодушно на окупу. И уједанпут настаде шум са неба као хујање силнога вјетра, и напуни сав дом гдје они сјеђаху; И показаше им се раздијељени језици као огњени, и сиђе по један на свакога од њих. И испунише се сви Духа Светога и стадоше говорити другим језицима, као што им Дух даваше да казују." (Дап 2,1-4) Тако се испуни оно што је Исус Христос својим ученицима пред одлазак на Небо обећао. Сила Светога духа одмах је почела да дејствује јер је Св. Петар након тога ватреном речју придобио три хиљаде људи за Христову науку.

То је један од највеличанственијих хришћанских празника из апостолског времена (Дап 2,1-22). Богослужења на Педесетницу одликују се вечерњом службом, која се обавља у наставку Литургије, као спомен на то што су се Апостоли одмах разишли по свету да проповедају; на њој се читају молитве Св. Василија Великог; у њима се Црква моли за даривање Духа благодати, за исцељење телесних и душевних тегоба, и да нас он све удостоји небеског Царства. На овај празник, богословски назван и Тројице, јер се појавило и физички Треће Лице Свете Тројице - Свети Дух, Православна Црква украшава храмове, у које се уноси зелена трава, а у време старе Цркве зеленило се уносило и у куће (Св. Григорије Богослов, Проповед 44).

У Црквеној иконографији, Силазак Светог Духа представљен је верном сликом како Апостоли седе са стране, са упражњеним местом на челу (то место је за Господа Христа, који се десет дана раније вазнео на небо).

Исус Христос је једном приликом о јеврејском празнику Педесетнице гледао како се излива вино и вода, коју су Јевреји захватили са Силоамског бунара, и узвикнуо: "Ко је жедан нека дође к мени да пије!", чиме је хтео да каже: Силоамске воде нестаће; жртвеник ће пропасти па и храма нестаће, али човечија душа ће увек бити жедна воде спасења, а ту воду могу вам само Ја дати, јер сам Ја неисцрпни и вечни извор живота! Овај празник установили су још Апостоли, и он увек пада у недељу. Пошто је Бог Син обећао да ће послати Светог Духа, а Бог Отац дозволио, сва Три лица Божија учествују у том догађају.

Тог дана цркве се ките зеленим гранчицама и посипају травом. Догађај овог дана представља се на икони: скуп Апостола, а међу њима и Света Дјева Марија Богородица, и над главама сваког по један пламичак као ватрени језик. Но, може се представити и у облику три путника, кад се Бог код Мамвријског храста, јавио праоцу Авраму (1 Мој 18,1-2).



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 May / Благосиљање домова
Dejan & Gordana Subotic, Nikolai & Mollie Korzynek, Ivan & Tea Stankovic

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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!

ST. SAVA CHURCH

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

What is Orthodox Christian Stewardship?

Orthodox Christian Stewardship is...

Learning how to be a responsible and concerned caretaker of Christ's Church; it is learning how to enjoy Church life and be happy in Church work., for in Her dwells the fullness of the Spirit of God.

Our active commitment to use all our Time, Talent and Treasure for the benefit of humankind in grateful acknowledgment of Christ's redeeming love.

2 Corinthians 9:7 - Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

Caring for the needs of others.

Offering one's self to God as He offered Himself to us.

What a person does after saying "I believe...", as proof of that belief.

Devotion and service to God and His Church as persons, as families, as a diocese and as Church universal.

The theme that we find throughout Stewardship is care... care for our Church, care of our people, care for our children, care for the elderly and care for how we conduct ourselves. Caring requires a commitment and focus - one that mirrors the care that God our Father has for us.

As the summer months approach, please continue to support your Church as a faithful Steward.

Шта је Православно Старатељство ?

Православно Старатељство је

Научити се како бити одговоран старатељ Христове Цркве ; то је учење како уживати у Црквеном животу и како бити срећан у Црквеном раду, јер Он пребива у пуноћи Духа Господњег.

Наше активно учешће у употреби Времена, Талента и Новца за добробит целог света је захвално препознавање Христове икупљујуће љубави.

2 Коринћанима 9:7 - Сваки од вас да даје онолико колико је то одлучио у своме срцу , не са жалошћу и невољно , јер Господ воли оног који даје од срца.

Брига за остале .

Давање самога себе Богу као што је и он дао Себе за нас.

Шта особа уради после читања 'Верујем - да тако и чини.

Оданост служења Богу и Његовој Цркви , као особа , као фамилија , као епархија и као васељенска Црква.

Идеја Старатељства је старање .. за Цркву , за друге људе , за нашу децу , за старе и брига како се ми односимо према свима. Старање захтева фокус и оданост- да будемо одраз старања Божијег које Он има према нама.

Како нам летњи месеци долазе молимо вас да наставите да се бринете за вашу Цркву као верни Старатељ.

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.



+ VJERA MELTON

The Melton & Mirkovich families would like to invite you to join us in celebrating and honoring Vjera's time on this earth as a wife, mother,

grandmother, daughter, sister, sister-in-law, Aunt and friend. This celebration will be held on Saturday, June 7th from 1:30 pm to 5:00 pm at the Norpoint Park Community Center in Tacoma. There will be a small program at 2:30 pm.

This is a get-together to focus on the positive ways Vjera impacted our lives. As a result of this celebration, the family will be putting together a "Memories" book. We would like to ask you, our family and friends, If you are so inclined, please bring with you a favorite picture or favorite written memory or story to commemorate your favorite time with Vjera. These will all be inserted into "Vjera's Book" as a keepsake for Alex & Jonna, and their children. Or, if you choose, there will be a microphone and you will be welcome to verbally share your thoughts as well. (Please be brief.)

Please RSVP to Alex or Jonna (jonna11@hotmail.com or (253) 670-9089). Thank you and we look forward to seeing you on the 7th.
Vjera's Family

ПОСЕТА ГРОБЉУ У РОСЛИНУ- OLD SERBIAN CEMETARY IN ROSLYN

На задушнице, у суботу 07. Јуна 2014. године, наша парохија ће организовати посету старом Српском грбљу у Рослину где су свој вечни покој нашли многи наши сународници и први досељеници на овим просторима.

Овом приликом ће, поред молитве и парастоса, бити организовано уређење и улепшавање овог грбља. Позивамо све заинтересоване да нам се придруже у овом благословеном подухвату и да се јаве **Чеди Марушићу на телефон 425/ 777-6503** да би резервисали место у аутобусу кџи ће наша парохија обезбедити.

On Memorial Saturday, June 07, 2014 our parish will organize a visit to an old Serbian Cemetery in Roslyn, WA, where many of our countryman and old settlers have found their eternal place of rest.

In addition to the memorial prayer for the repose of their souls we will do an annual cleaning and improvement of this cemetery. Those who are interested in joining us in this blessed trip and undertaking please contact **Cedo Marusic at 425/777-6503** to reserve a spot on a bus that our parish will provide.

OUR PARISH CALLS FAITHFUL TO PRAY AND HELP VICTIMS OF CATASTROPHIC FLOODS

"Bear ye one another's burdens, and so fulfill the law of Christ." Galatians 6:2

Beloved Brothers and Sisters and dear friends of our parish,
As many of you are aware, cataclysmic flooding has engulfed **Serbia and Republika Srpska** resulting in the tragic loss of life and overwhelming destruction of property and means of livelihood. The impact of this natural disaster is immeasurable, and His Holiness Patriarch Irinej has called upon the fullness of the Church to offer their prayers and assistance without delay - all in an effort to alleviate the human toll of this tragic flood.

Responding to the Patriarch's appeal, and indeed responding to the Gospel's call to help those in need and thus "fulfill the law of Christ," our parish has started collection and transfer of donations for the flood relief effort in the stricken areas.

You can write checks to 'St. Sava Church' and put a memo 'For Flood Relief' or "Humanitarian Fund,' Or you can make your donations through our **PayPal account:**

stsavachurchboard@gmail.com

We encourage you to join us in prayer for the flood victims in Serbia and Republika Srpska at the Liturgy this Sunday, as well as in your own prayers, and to give generously to help alleviate the suffering of our brothers and sisters who face the greatest natural disaster to strike our homeland in the past century.

Calling upon you and yours the Lord's abundant blessings, we remain

Yours in Resurrected Christ,

Fr. Predrag and the Executive Board

НАША ЦРКВА И ПАРОХИЈА ПОЗИВА ВЕРНИКЕ ДА СЕ МОЛЕ И ПОМОГНУ НАРОД

ПОГОЂЕН ПОПЛАВАМА

"Носите бремена један другога, и тако испуните закон Христов." Галатима 6:2

Драга браћо и сестре и пријатељи наше парохије,

Као што сви већ знате, **Србију и Републику Српску** су захватиле катаклизмичне поплаве које су довеле до трагичних губитака живота и невиђеног разарања материјалних добара и основних услова за живот. Последице ове природне катастрофе су још увек немериве, и

Његова Светост Патријарх српски ИРИНЕЈ позвао је све вернике наше свете Цркве на молитву и помоћ без оклевања, у намери да се помогне жртвама трагичних поплава.

Одазивајући се Патријарховом апелу, а истински вођени позивом Јеванђеља да помажемо онима којима је помоћ потребна, и тако "испунимо закон Христов", наша парохија је започела сакупљање и пребацивање прилога и помоћи људима и крајевима који су погођени поплавама.

Чекове можете писати на нашу цркву 'St. Sava Church' а у напомену додати 'For Flood Relief' или "Humanitarian Fund". Ваше прилоге можете такође уплатити електронски на наш **–PayPal- рачун: stsavachurchboard@gmail.com**

Молимо вас да нам се придружите у молитвама у недељу на Светој Литургији за жртве у Србији и Републици Српској, и да помогнете нашу браћу и сестре који су се суочили са једном од највећих природних катастрофа током прошлог века.

Молимо се и да Господ на вас и ваше најближе излије своје богате дарове,

Ваши у Васкрслом Христу,

о.Предраг са Управом парохије



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JUNE 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***