

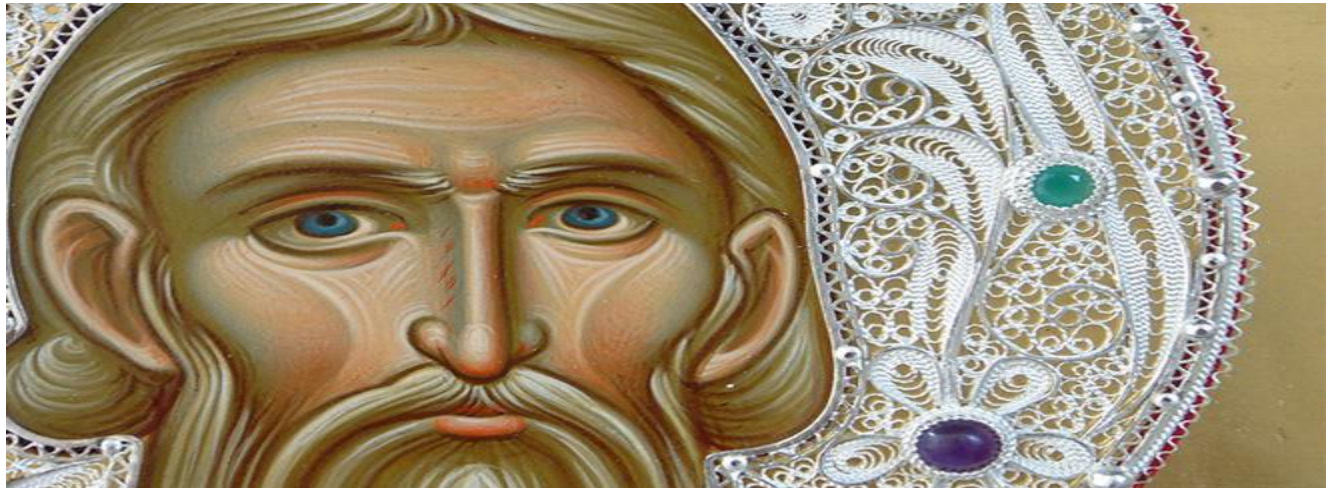
THE WAY + ЈЕДИНИ ПУТ
JUNE 2015 BULLETIN

ST. SAVA
SERBIAN ORTHODOX CHURCH

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СРЕЋНА НАМ СЛАВА СВЕТИТЕЉ САВА!



Управа Црквено-школске Општине Свети Сава са овогодишњим кумовима славе, породицом Орловић, Вас срдечно позивају на прославу нашег заштитника и покровитеља Светог Саве, у недељу 31. Маја 2015. године.

Прослава ће започети Светом Литургијом у 10:00, затим ће уследити молитвени опход – Литија око цркве, благосиљање и резање славског колача и жита, након чега ће бити послужен славски ручак уз музички програм.

ДОБРО НАМ ДОШЛИ!

The Executive Board of the St. Sava Church-School Congregation, along with the sponsors-kumovi of this year's celebration, The Orlovic Family, cordially invites you to our SLAVA – CELEBRATION of our Patron and Protector SAINT SAVA, Sunday, May 31st 2015.

Festivities will begin with Divine Liturgy at 10:00 am followed by procession around the church, blessing of Slava bread and wheat, and then festal banquet with music program.

WELCOME!

SAINT SAVA, ARCHBISHOP OF THE SERBS

Rastko Nemanjić the third son of Zupan (Tribal Leader) Stefan Nemanjić and his wife Ana. Rastko was tonsured a monk in 1192 and was given the name of Sava at the monastery of St. Panteleimon on Mount Athos. Soon after he went to the monastery of Vatopedi. In 1196 Zupan Stefan Nemanja left his kingdom of Raska and became a monk and took the name Simeon where he was tonsured at the monastery of Studenica which he had endowed some years earlier. Two years later Simeon, together with Sava founded the Monastery of Hilandar on Holy Mt Athos. Simeon died in 1199 and within a year was canonised and became St Simeon the Myrrh-bearer.

Sava was ordained a deacon and a priest at Hilandar and later became an Archimandrite at Thessalonica. Returning to Serbia in 1207 Sava brought with him the Relics of his father St Simeon. With these relics he made peace between his feuding brothers Stefan and Vukan. By the first decades of the 13th Century the Serbian state developed greatly under the wise and Christ loving Nemanjić Family. In 1217 Stefan (Sava's elder brother) became the "First-Crowned" Serbian King and in 1219, at the court of the Byzantine Emperor in Nicaea, Sava was consecrated as archbishop by the Ecumenical Patriarch, becoming the first Serbian Archbishop. At this time the Serbian Orthodox Church also became autocephalous (self governing).

By 1220 Archbishop Sava published the first Serbian Orthodox Code Krmciju or Nomokanon. A year later he organised a church assembly or council and together with Stefan the First-Crowned, outlined to the leadership and the clergy the dogma of the Christian Orthodox Church. In 1228 Archbishop Sava performed a miracle by resurrecting his dead brother Stefan who later became monk Simon. Today St Simon's relics are at the Monastery of Studenica. Sava as archbishop performed the coronation of Radoslav 1228 and Vladislav 1234 both son's of Stefan the First-Crowned.

In 1234 at the Church Council at Zica, Sava thanked all for the title of Archbishop and named his pupil and follower Arsenije as the second Serbian Archbishop.

For the second time St Sava departed for the Holy Mountain. On his return he visited Nicaea and then Trnovo the seat of the Bulgarian kingdom. At Trnovo St Sava became ill and passed away to the Lord on the 14th (27th) January 1236. After several attempts with the Bulgarians, King Vladislav finally transferred St. Sava's relics to the Monastery of Mileseva in about 1237.

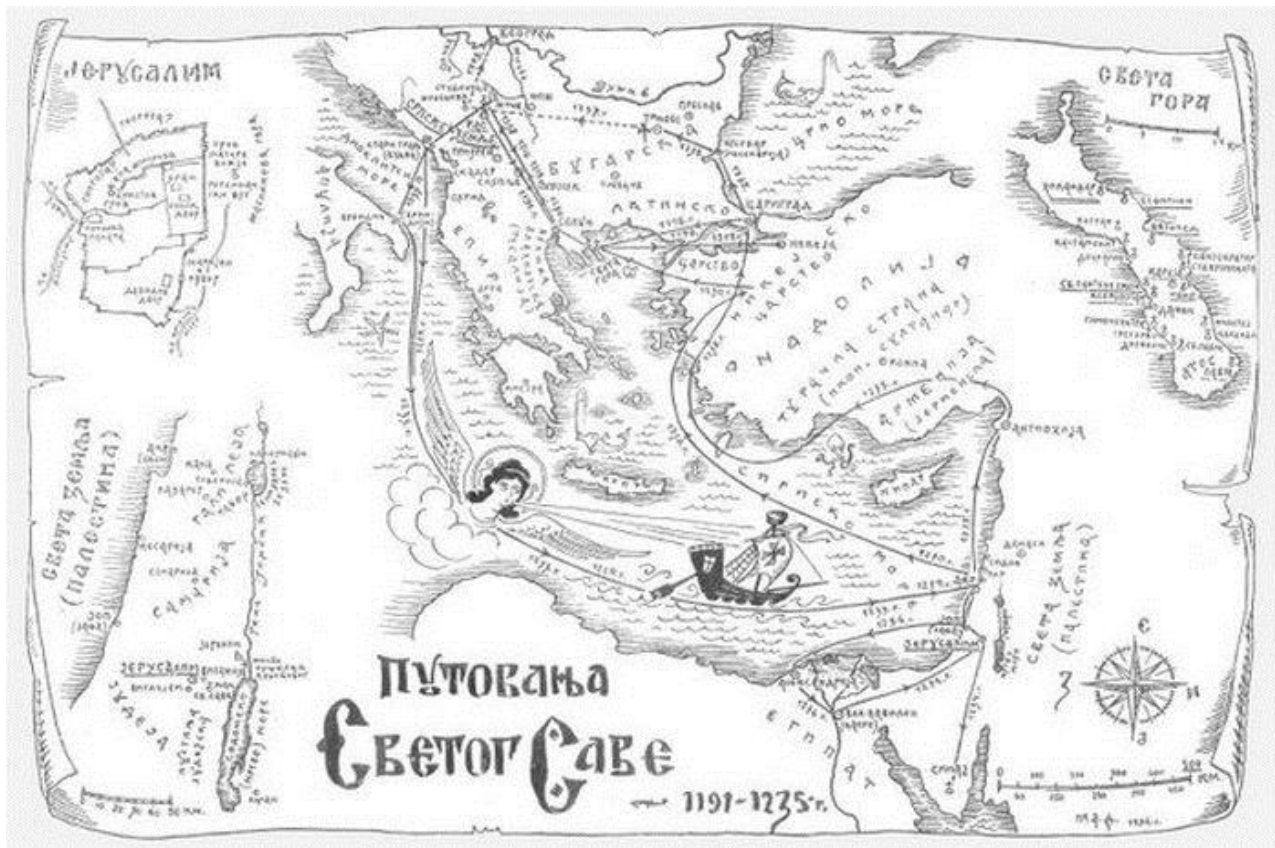
Regarding the date of his death V. Rev. Mateja Matejic writes in his Biography of St. Sava (Kosovo Publishing, 1976): Both Domentijan and Teodosije left records stating that St. Sava died in Trnovo during the night between Saturday and Sunday. However, they did not mention the exact day it happened. For that reason, commemoration of St. Sava in the Orthodox Church has not always been observed on one and the same day. Various Orthodox



Churches, in various periods, have honored his memory on any of the following four dates: 12/25, 13/26, 14/27 or 15/28 January. At present, in the Serbian Orthodox Church, 14/27 January is the official date of St. Sava's passing away and the date when he is commemorated. The year of St. Sava's death is still not definitely established. Historians who believe that he had died in 1235 are as

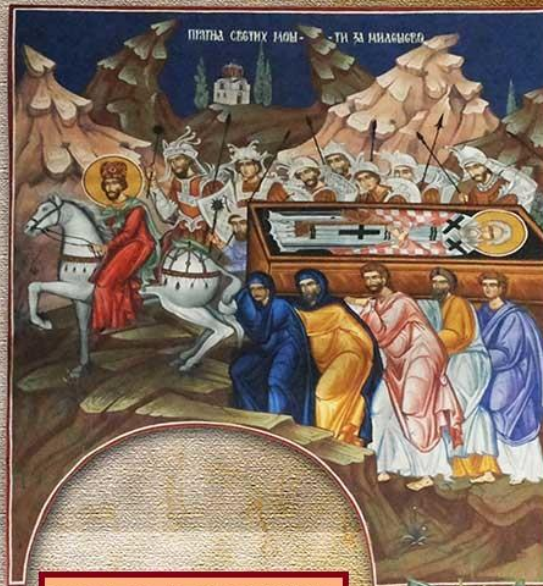
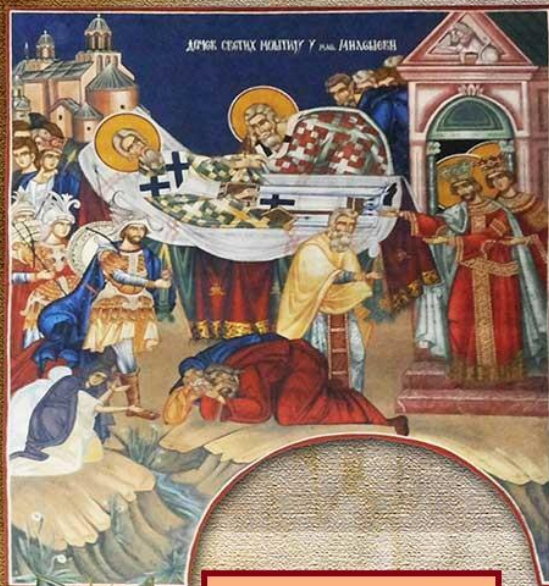
numerous as those who claim that he died in 1236. At present, the Serbian Orthodox Church has accepted the year 1235. The transfer of St. Sava's relics from Trnovo to Serbia was a national event. Grief for the deceased spiritual father of the Serbian Orthodox Church was blended with joy in that at least his remnants were brought home. From the border of Serbia all the way to Miliesheva Monastery, where St. Sava's remnants were laid to rest, people met the solemn procession on their knees, crying and lamenting the loss of their beloved teacher, hierarch and leader. The most probable date of the transfer of St. Sava's relics to Serbia is the year 1237.

At the end of the 16th century the Ottoman Turks cremated the relics of St Sava at the Vracar Mound in Belgrade on the 27th April (10th May) 1594. On this site stands one of the largest Orthodox Churches in the world.



ЦРКВА СВЕТАГ САВЕ
SAINT SAVA CHURCH, ISSAQUAH, WASHINGTON

ПРЕНАС МАШТИЈУ СВЕТАГ САВЕ СРПСКАГ



CELEBRATION OF THE
PATRON & PROTECTOR OF
OUR PARISH

SAINT SAVA
Sunday, May 31st. 2015

Divine Liturgy	10:00
Procession	12:00
Blessing of Slava Bread	12:15
Festal Banquet	12:45

ПРОСЛАВА ПАРОХИЈСКЕ
СЛАВЕ
СВЕТИТЕЉА
ЗАШТИТНИКА САВЕ

Недеља 31. мај 2015.

Света Литургија	10:00
Литија	12:00
Благосиљање Колача и жита	12:15
Славски ручак и славље	12:45



WELCOME - ДОБРО НАМ ДОШЛИ

Пренос моштију

СВЕТОГ САВЕ, првог Архиепископа Српског

Установљено је у нашој светој Српској Православној Цркви да се празнује пренос моштију светог и богоносног оца нашег Саве, равноапостолног просветитеља и учитеља Српског. Пренос моштију Светитеља Саве I би за времс благочестивог краља српског Владислава 1237. године, и то из Трнова у манастир Милешсво. А то би овако.

Пошто прође година дана од блаженог уснућа Светога Саве, (које би 13. јануара 1236. г.) и од сахране светог му тела у Трнову, у цркви Св. Четрдесет Мученика, свеблажени намесник његов архиепископ Арсеније ражали се за Светим као за својим оцем и учитељем, па дође благочестивом краљу Владиславу и рече му: „Није лепо ни пред Богом ни пред људима оставити оца нашег, равноапостолног учитеља, дарованог нам од Христа, који је многе подвиге и безбројне труде поднео ради Српске земље и украсио је црквама, краљевством, архиепископским престолом, епископима, и свима уставима и законима, да његове свете мошти леже ван његова отачаства и престола његове Цркве, у туђој земљи. Твоја је дакле дужност, да га на сваки начин из туђе земље пренесеш у његово отачаство". Краљ се веома обрадова предлогу архиепископа Арсенија, па посла свог најугледнијег благородника к своме тасту бугарском цару Асену са молбом да му да тело Светога Саве, стрица, учитеља и заштитника свога. Прочитавши писмо, и чувши и усмену молбу од самог посланика, цар Асен се ожалости, и одговори: „Када би Свети и свето тело његово лежало у нас без части и пажње, праведно би било да га тражите да бисте му указали поштовање. Али, пошто се Свети упокојио у Богу међу нама, и пошто његово свето тело, као што видиш, лежи у цркви Божјој са великом почашћу, шта онда задајете труда и Светоме и нама, тражећи га?" И тако га отпусти празних руку.

Краљ Владислав опет посла к цару Асену још већи број благородника, молећи и говорећи: „Ако сам нашао милост пред, тобом, родитељем мојим, не затварај од мене отачко милосрђе; не остављај ме да се тугом потапам у животу свом. Дај ми свете мошти светог господина мог и оца, да их пренесем у своје отачаство". Цар беше у недоумици шта да ради, јер је сматрао да, лишити се Светога, то је као лишити се царства. Онда позва патријарха и своје саветнике, и питаше их шта да ради, а они му рекоше да нипошто не даје тело Светога, пошто велможе и сав град негодују због тога. Тада цар написа утешно писмо своме зету, краљу Владиславу, па додаде и ово: „Када је Богу било угодно да се Свети упокоји међу нама, Христовим вернима, онда ко сам ја да се противим вољи Божјој, или да се дрзнем узнемирити гроб и свете мошти Светога, утолико пре што Свети ништа није завештао односно свог преношења. Све, дакле, што год желиш и молиш од мене, сине мој, радо ћу учинити; само ме немој приморавати на оно што је немогуће учинити, јер ми и патријарх и велможе и сав град то забрањују".

Видећи да је цар неумољив, краљ Владислав беше у недоумици шта да ради. Но бојећи се укора и срамоте од људи и гнева од Бога, Владислав се реши да сам иде своме тасту. И посла пред собом гласнике, да долази са много својих благородника, епископа и игумана. Цар Асен дочека свога зета далеко испред града са сваком почашћу и љубављу. Но краљ Владислав, пре но што уђе у царске дворе, замоли цара за допуштење да са свима својима оде најпре у цркву Св. Четрдесет Мученика, да се поклони своме оцу и учитељу и великом Божјем угоднику. Проливајући горке сузе и ударајући главом о земљу пред гробом Светога, краљ Владислав му се исповедаше као живоме и мољаше га да му опрости ако му је што сагрешио. И говораше: „Знам, оче, знам, мој грех најпре учини да ти побегнеш од мене и да се преставиш ван свога отачаства, а и сада опет окамењује царево срце да нам те неда. Но сажали се на мене и превиди грехе моје! Иако због грехова мојих нисам достојан назвати се син твој, ипак ме не одгуруј као пород брата твога, и прими мене који се кајем пред тобом, оче! Види моју тугу и труд мој тебе ради, и чуј веру моју. Не остављај отачаство твоје ради кога си поднео многе подвиге и трудове, нити ме облачи у стид и срамоту, боравећи у туђој земљи. Твојим молитвама к Богу усаветуј цара да моју молбу о теби испуни, да се не вратим празан и безнадежан и будем осрамоћен немајући тебе са собом, оче".

Тако се Владислав са плачем дуго мољаше над гробом, да му и лице отече од многих суза. А цар га позва у двор, и приреди му славље велико. Но идуће ноћи цару се јави у сну анђео Божји у облику Светога Саве и нареди му да да Светога, да га однесу у земљу народа његова. Цар се силно препаде због тога, и сутрадан исприча своје виђење патријарху и велможама. Они му рекоше да је сан истинит и да је то посета од Бога ради Светога, и саветоваху цара да да Светога да га однесу у његову земљу, да му царство не би снашла нека беда. И тако цар, дозававши свога зета Владислава, испуни његову молбу и дозволи му да узмис тело Светитељево.

Владислав, који није очекивао да ће тако лако добити дозволу од свога таста, радосно се поклони цару и из све душе му захвали, јер свом душом осећаше да се тиме обогатио богатством драгоценијим од свих царских ризница. Пошто са епископима у храму би отслужена света Литургија, онда би отворен његов чесни гроб. Тело Светога би нађено потпуно цело и нетљено, и као да спава; власи главе и брада његова беху светле и целе, и миомир као најлепши мирис разли се по целом храму. Тако исто и дрво и прах гроба Светитељевог Бог обогати пријатним мирисом и исцељењима, тако да, чувши за све то, трновски грађани се у гомила.ма скупише да виде Светога и добију од њега исцељење од својих недуга. И догодише се тада многа чудесна исцељења, о којима се говори опширније у Житију Светитељевог (под 14. јануаром). Чувши за многа чудеса Светога, краљ Владислав се побоја да се цар не покаје што је пристао да носе Светога, па заповеди да одмах подигну Светога и крену на пут у Србију - А грађани Трнова, а и они из унутрашњости, дуго су потом долазили к Светитељевог гробу, доносили своје болеснике, и добијали исцељења.

Носећи свете мошти светог стрица свог у своју земљу, благочестиви краљ Владислав радосно хиташе испред кивота, као некада цар Давид испред Ковчега Завета, појући псалме. А кад се приближи са светим моштима Светога, блажени архиепископ Арсеније изађе на сусрет са епископима, игуманима, благородницима и мноштвом верујућих, и учинише достојно поклоњење Светоме, и целиваше свете мошти његове као Божјег угодника. Кад народ Српски чу о доласку Светога, сливаше се са свих страна да види и да се поклони. А Бог богато даваше благодат од моштију Светога онима који их се са вером дотичу. И многи болесници молитвама Светога добише исцелјења од недуга својих. Краљ и архиепископ, са епископима, игуманима, монасима, благородницима и мноштвом народа, ношаху Светога у великој радостн са псалмима и песмама. И кад стигоше у манастир Милешево, задужбину краља Владислава, ту га у цркви Светог Вознесења Господњег чесно положише у гроб који му краљ Владислав беше спремио. И благочестиви краљ приреди велико празнично славље у спомен Светога Саве.

После не много времена, једном богобојажљивом и побожном преподобном старцу у манастиру Милшеву јави се у сну Свети Сава говорећи, да његове свете мошти изваде из гроба и положи их испред гроба у цркви. То би учињено, подиглоше из гроба пресвето тело његово читаво и нетрулежно и миомирисно, и поставише га напред у цркви, свима на виђење, поклоњење и исцељење. И потом бише од светих моштију многа чудесна исцељења, као што о томе опширно говоре животописци Светога — Теодосије и Доментијан.

Молитвама Светога оца нашег Саве Чудотворца, Господе Исусе Хрнсте, Сине Божји, помилуј Српски род и све Православне, амин.

Тропар глас 3.

Пута што води у живот наставник и првопрестолник и учитељ би си, јер кад оно дође, светитељу Саво, отачаство своје просветли Духом Светим и породи као маслине дрво сва освештена твоја чеда, и зато те апостолима сапрестолна и светитељима врховног, поштујући, молимо: Христа Бога моли да нам дарује велику милост!

PASTORAL REFLECTION ON THE SUNDAY OF PENTECOST

On this day, the fiftieth after Easter, we celebrate the Feast of Pentecost when the fullness of the Holy Trinity was revealed through the coming of the Third Person of the Holy Trinity, the Holy Spirit.

On this day we sing that Christ 'made the fishermen most wise'. How did Christ do this?

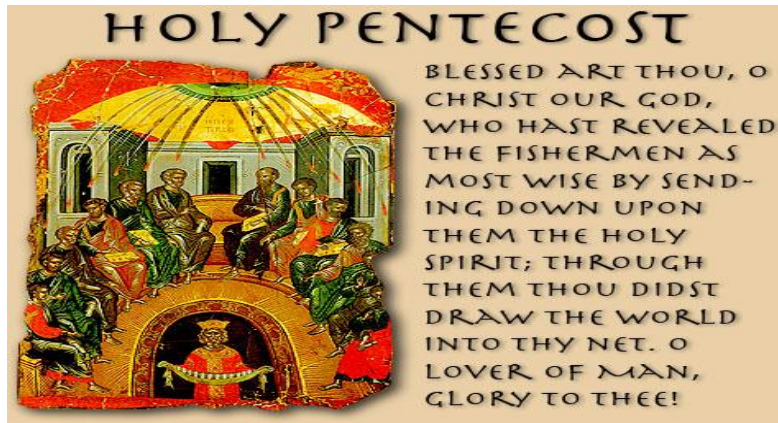
Did he sit them on a school bench and proceed to teach them?

Did he give them advanced courses in Greek Philosophy?

Did he set them a translation from Hebrew into Latin?

Did he ask them to learn off by heart an Encyclopedia of Theology?

No, of course not. Instead He taught them humility and purity of heart, and then when they were ready, He sent down from His Father the Holy Spirit. This humility and purity of heart, crowned by the Holy



Spirit, is the key to understanding, it is Wisdom.

At that time Jerusalem was a main trade city, and many nations of the Roman Empire were passing through with their merchandise. *Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in*

Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. (Act 2:9-11)

Each one of them was hearing the Holy Apostles speaking "as the Spirit gave them utterance" in their mother tongue. But obviously for all the others, that would not understand it was gibberish. You can appreciate now why the confusion in the crowd, because everybody would understand their language but not all the others. However, an important thing was happening: Each individual person would understand, for himself, the message of the Apostles. Christ the Word, the Logos, was given personally to every person present, through the very familiar mean of the mother tongue.

This is the moment when it is revealed to the world the fact that [Jesus Christ](#) has now a new chosen nation. The people of Israel betrayed Him, and now He is preparing for Himself a new nation sharing not one language, but one Holy Spirit. This holy nation of God, is the Church, and Pentecost is its Birthday. Christ is the Head of this Church and, we His people are its body. The Holy Spirit is the One that unites man with God and men with each other. The nation of God is made not just out of people of Israel, not just of people of the same origin, but of people sharing one baptism and one faith in Jesus Christ the Savior. The Holy Spirit is the One that continues in the world the works of Jesus Christ, He is the One that has created the Church but also the One that keeps it together. He is the one that brings new

members in the Church, giving them the light of the faith. Through the Holy Spirit the Church was formed, lives and grows.

Saint Simeon the New Theologian was saying " *Like the candle, full with oil, and with a fresh wick, does not shed light without being lit with fire, in the same way the soul is extinguished and dark until it is touched by the light and Grace of the Holy Spirit*"

This is why we need the Holy Spirit in us, so he can plant in us the seed of salvation and to make it grow and shine within us. For this He has to come down in each of us, He has to humble Himself and come down to our human level, so we can be taken up to His heavenly place.

But one thing we should remember, that He will not force anybody to become a citizen of the Kingdom of God. *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.* (Rev 3:20).

Salvation is not something that it is imposed to us, or it is predestined. It is our choice. In Jerusalem the Holy Spirit came down over the 12 Apostles because they were ready to receive Him. They were prepared by the words of Christ. They will spread the same words to the nations and, when ready, the nations will receive the Holy Spirit at their turn. We see, at the sermon of Peter, 3000 people received the baptism of Christ. And this was only the beginning.

Salvation is, however, as we mentioned, something personal. It is up to each one of us to accept the Holy Spirit and take up our personal Cross and follow Christ. Christ respects our right to choose, our free will, but our free will is not manifested only in our power to choose what movie we'll see tonight or what wine we are going to drink at a restaurant. Our free will is fully manifested in choosing the right path of salvation, showed to us in the Church by the Holy Spirit. Free will is to freely choose a life in Christ.

I know that sometimes following Christ is hard, fasting can be difficult, standing in Church painful, praying too long can be boring, but I am sure that in those moments when we feel the Holy Spirit feeling our hearts with joy, we forget all that is harsh and difficult, and remember only the joy of being united with God, even for a brief moment.

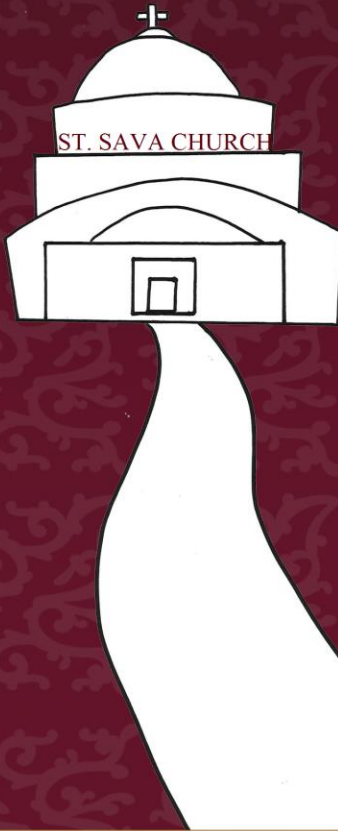
An alpinist that climbs a mountain forgets all the difficulties of the road when he finally reaches the peak, putting up the flag of his country. In the same way we should forget what is difficult and think of the prize that waits us at the end of our earthly struggle, the entrance into the Kingdom of God.

We should never forget that we always have the most powerful ally with us: It is the Holy Spirit that completes everything we do and makes perfect, as our Father from heaven wants us to be.

This why we joyfully sing today:

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere and fillest all things; Treasury of Blessings, and Giver of Life - come and abide in us, and cleanse us from every impurity, and [save](#) our souls, O Good One.

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"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

LET US NEVER FORGET SERBIAN KOSOVO & МЕТОHIЈА НИКАДА НЕ ЗАБОРАВИМО СРПСКО КОСОВО И МЕТОХИЈУ

Devic Monastery

Devic Monastery near Srbica (Drenica district) was first built in the first half of the 15th century, and was first endowed by Joannicius of Devic (born in the 14th century), the saint with whom the past of this holy place is connected.

According to a folk legend, founding of the monastery is ascribed to Despot Djuradj Brankovic, who had it built to the memory of his virgin daughter, which is how the monastery got its name. The fact that Grgur, the son of Despot Djuradj, presented the monastery with a bell in 1458, reinforces the theory that the monastery is connected to the Brankovic family. In the Turkish census from 1455, the monastery is mentioned as the church of the Theotokos (dedicated to the



Entrance the Holy Theotokos Mary into the Temple) with monks. The Turks pulled the monastery down, and it remained deserted until the re-establishment of the Patriarchate of Pec in 1557, during the time of the Patriarch Macarius Sokolovic. The church and the site with the grave of St. Joannicius was reconstructed, and was painted in 1578. The reputation that the monastery enjoyed in the 16th and 17th centuries due to its saint's relics was increased by its fruitful transcription school. Monastery Devic suffered the greatest devastation during World War II. Albanians destroyed and burned the monastery in 1941, and savagely killed Damaskin Boskovic, the Prior (see picture down of the actual murder). Only the grave of St. Joannicius, covered with stones from the destroyed church, remained in the monastery. Reconstruction of the monastery began in 1947.

The monastery was reconstructed in 1954 and returned to active monastic life by the late abbes Parasceva and her sisters who found only heaps of stones on the place where monastery had been. Today there are eight nuns in the monastery who cultivate the monastery land by their own hands. The greatest spiritual treasure of the monastery are the relics of St. Ioanichios of Devic who is known as a great miracle-worker. Almost every day miracles and healings happen in this monastery.



During the Kosovo war 1998 - 1999 Devic monastery was constantly exposed to harassments and threats of local Albanians. Devic Monastery was looted and vandalized again after the war. The marble tomb of the patron saint St. Joanikije of Devic (15th century) was desecrated by local Albanian extremists in June 1999. For three days nuns and hieromonk Seraphim were exposed to humiliations and harassments. Albanian extremists threatened that they will rape the nuns and they had to give them their last penny in order to avoid the worst. Fr. Seraphim was severely beaten in the holy altar. It was only that a sudden arrival of Fr. Radivoje Panic with a French military patrol saved their honor and lives because KLA

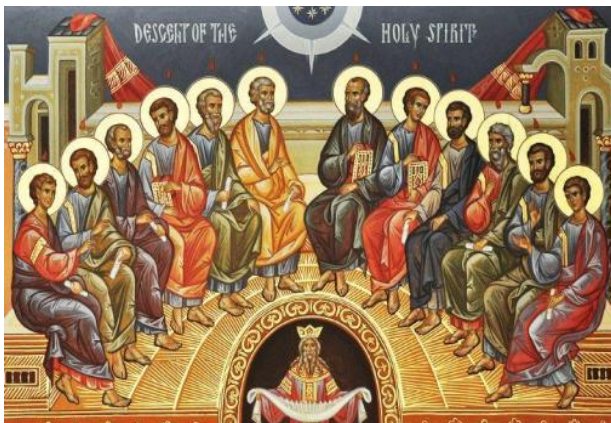
militants after they had finished looting of the monastery planned to take the nuns and Fr. Seraphim away and kill them. The French immediately posted guards around the monastery. Nevertheless, after the attack of Albanian extremists Abbess Anastasia and her nuns remained in the monastery and today live under the protection of the KFOR troops, completely isolated from the local Albanian community. All Serb population from that area was expelled by extremists and their homes have been looted and burned in the presence of UN Mission and KFOR troops.

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*“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*