

THE WAY + ЈЕДИНИ ПУТ
SEPTEMBER 2015 BULLETIN

ST. SAVA
SERBIAN ORTHODOX CHURCH

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**ST. MARDARIJE AND SEBASTIAN
CANONIZATION**

Western American Diocese
Serbian Orthodox Church in North and South America

Special invited guests:
His Holiness IRINEJ, Serbian Patriarch
Ruling Hierarchs of the Orthodox Church in the U.S.A.
Church and civil dignitaries

September 4th, 5th & 6th, 2015
Saint Steven's Serbian Orthodox Cathedral, Alhambra, California

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With this letter I want to share with you the most God-pleasing and most important news of the establishment of new feast days in the Calendar of the Serbian Orthodox Church.

The Holy Assembly of Hierarchs of the Serbian Orthodox Church during its regular session on May 29, 2015, added the names of **Bishop Mardarije (Uskokovic) of Libertyville**, and **Archimandrite Sebastian (Dabovich) of San Francisco and Jackson**, clergymen and preachers of the Gospel, God-pleasing servants of holy life, and inspirers of many missionaries, to the Dyptich of Saints (Calendar of Saints) of the Orthodox Church. Glory to God! Once again, through the lives of these two saints, we see our Orthodox Church as a faith that produces holy persons, “enriches the world with saints” and insists on an ethos of holiness.

This is a wonderful blessing for all of us Orthodox Christians in America, and for the whole Orthodox Church throughout the world. When one thinks of the tremendous sacrifices that these two holy apostles made, and the many sorrows that they endured, one is especially gratified that they are now universally recognized as being among the Church’s luminaries. The feast of Holy Hierarch Mardarije will be celebrated on November 29/December 12, while that of the Venerable Sebastian will be celebrated on November 17/30.

The Western American Diocese of the Serbian Orthodox Church in North and South America plans to celebrate their public and liturgical glorification at St Steven’s Cathedral in Alhambra, California, on September 5, 2015.

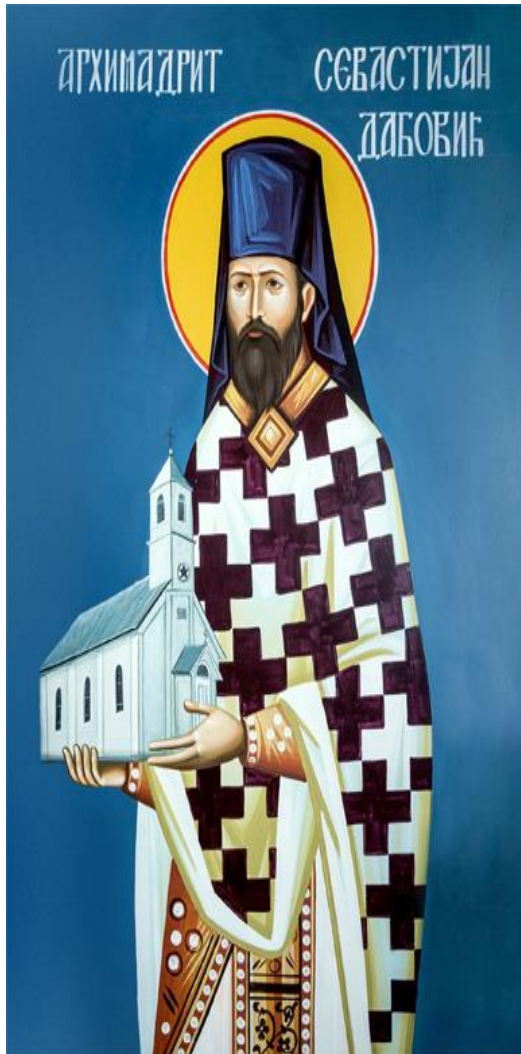
The Serbian Patriarch, His Holiness Irinej, is invited to lead the liturgical festivities, accompanied by the ruling hierarchs of the Orthodox Church in the USA, along with many civil dignitaries and special invited guests.

The program for the festivities can be found on our Diocesan website on the event page at: <http://www.westsrbdio.org/en/canonization>

With this official invitation we ask you for your presence at a most unique event celebrating these new Serbian American Saints, commemorating the lives of Holy Enlighteners and Apostles of the Church in America.

Please put this date in your calendar in order to be with us on this solemn and important day.

With love and esteem in Christ,
Bishop Maxim of the Serbian Western American Diocese



ARCHIMANDRITE SEBASTIAN DABOVIC

1863-1940

SERBAIN APOSTLE TO THE AMERICAS

“Uniting all things in one, grant that we all may be inseparably be one with Thee and Thy Father, o Lord Jesus Christ! Thou that reconciles all, grant that all may be of one mind in faith and love toward Thee. Thou that bears not with the envious and contentious, destroy all wicked heresy and separation, o Jesus! Thou that lovest and pitiest, gather into one flock all wandering sheep. Thou that givest peace to all, still the voice of spite and dispute among those who call upon Thy name. Thou who communicatest to us the very Body and very Blood of Thyself, grant that we be truly the flesh of Thy flesh and bone of Thy bones. O Jesus, the God of our hearts, unite us with Thee now and ever. Amen.”

BY ARCHIMANDRITE SEBASTIAN DABOVIC

Thoughts for Good Friday at the Passions and Burial of Christ 1899

The Elevation of the Venerable and Life-Creating Cross of the Lord

The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter. Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration.

This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire. In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."



Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, St Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to St Macarius, Patriarch of Jerusalem. Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful. Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6). In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found. Christians came in a huge throng to venerate the Holy Cross, beseeching St Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326. The holy empress Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before

His sufferings and where the Mother of God was buried after her death. The holy emperor Constantine gave orders to build at Jerusalem a majestic and spacious church in honor of the Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. The church was consecrated on September 13, 335. **On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.**



Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after fourteen year captivity. During the reign of the Byzantine emperor Phocas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zachariah (609-633). The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610-641), who with the help of God defeated Khozroes and concluded peace with his successor and son Syroes, was the Cross of the Lord returned to the Christians. With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord

was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church. In a sermon on the Exaltation of the Cross, St Andrew of Crete (July 4) says: “The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast”. The troparion of the feast which was, one might say, the “national anthem” sung on all public occasions in the Christian Empires of Byzantium and Russia, originally petitioned God to save the people, to grant victory in war and to preserve the empire “by the virtue of the Cross.” Today the troparion, and all the hymns of the day, are “spiritualized” as the “adversaries” become the spiritually wicked and sinful including the devil and his armies, and “Orthodox Christians” replace the names of ruling officials of the Empire.

O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation!

Our parish is blessed to have a fragment of the true and authentic Cross, upon which our Lord and Savior died for our salvation. It was given to us by the monks of the Hilandar Monastery on Mount Athos, Greece. On the Feast of The Cross, Sunday, September 27th, it will be brought out to the pious Orthodox Christians of our parish for veneration. Please join us in bowing down in worship before HIS LIFE-GIVING CROSS!

ВОЗДВИЖЕЊЕ ЧАСНОГ КРСТА - КРСТОВДАН

Овога дана празнују се два догађаја у вези са часним Крстом Христовим: прво проналазак часног Крста на Голготи, и друго повратак часног Крста из Персије опет у Јерусалим. Обилазећи Свету Земљу света царица Јелена намисли да потражи часни Крст Христов. Неки старац Јеврејин, по имену Јуда, једини знаде мјесто где се Крст нахођаше, па присиљен од царице изјави, да је Крст закопан под храмом Венериним, кога подиже на Голготи цар Адријан. Царица нареди, те порушише тај идолски храм, па копајући у дубину нађоше три крста. Док царица беше у недоумици, како да распозна Крст Христов, пролажаше мимо тога места пратња са мртвацем. Тада патријарх Макарије рече, да међу на мртваца редом један по један крст. Када метнуше први и други крст, мртвац лежаше непромењено. А када ставише на њега трећи крст, мртвац оживе. По томе познаше, да је то часни и животворни Крст Христов. Метнуше га затим и на једну болесну жену, и жена оздрави. Тада патријарх уздиже крст, да га сав народ види, а народ са сузама пјеваше: Господе помилуј! Царица Јелена направи ковчег од сребра и положи у њега часни Крст.

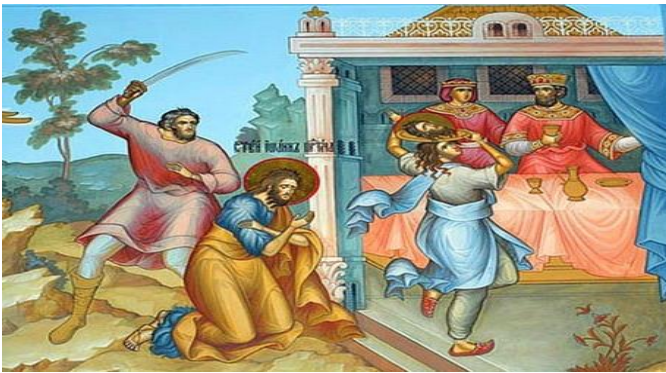


Доцније цар Хозрој освојивши Јерусалим, одведе многи народ у ропство и однесе Крст Господњи у Персију. У Персији је Крст лежао 14 година. 628. године цар грчки Ираклије победи Хозроја и са славом поврати Крст у Јерусалим. Ушавши у град цар Ираклије ношаше Крст на својим леђима. Но на једанпут стаде цар и не могаше ни корака крочити. Патријарх Захарија виде ангела, који спречаваше цару да у раскошном царском оделу иде под Крстом и то по оном путу по коме је Господ, бос и понижен, ходио. То виђење објави патријарх цару. Тада се цар свуче, па у бедној одећи и босоног узе Крст, изнесе га на Голготу, и положи у храм Васкрсења, на радост и утеху целог хришћанског свјета.

Усековање главе Светога Јована Пророка и Претече

Ирод, звани Антипа, син старога Ирода, убице деце Витлејемске, зли изданак злог корена, четворовласник у Галилеји, ожени се најпре ћерком арабског цара Арете, и поживе с њом не мало времена. Али потом, очаран лепотом Иродијаде, жене Филипа брата свога, зближи се с њом, јер она пристаде на погану похоту његову; и по жељи ове прељубочинице, он отера своју закониту жену и незаконито узе себи ту жену брата свога. Када Ирод учини такво безаконје, свети Јован Крститељ, ревнитељ закона Божија, изобличитељ грехова људских и проповедник покајања, не отрпе него пред лицем свих изобличаваше Ирода као прељубочинца и отмичара, који је отео жену брату своме, и говораше му: Ти не можеш имати жену Филипа, брата свога. - А Ирод, не трпећи изобличавање, нареди те Јована бацише у тамницу и оковаше. Након неког времена настаде дан Иродова рођења, када он по обичају приређиваше славље.

У време те гозбе кћи Иродијадина, игравши и угодивши Ироду и гостима његовим, заиска од Ирода, по наговору своје свирепе мајке, главу светог Јована Крститеља, и доби је: јер се Ирод закле дати јој што год заиште, макар то било и до по царства његова. И он бедник, не хотећи прекршити заклетву своју и ожалостити играчицу и њену гадну мајку, одбаци од себе онај страх 5 који га задржаваше да убије Јована, заборави на Јованову светост, и као пијан распали се намером да пролије крв невину. И одмах посла целата у тамницу, заповедивши му да Јовану одсече главу и да је донесе на тањиру. И тако Претеча Христов, због изобличавања Иродова саживљења са Иродијадом, би посечен у тамници, касну у ноћ. И донесена би глава светог Јована на тањиру усред те гозбе, док је крв још капала. Иродијада, узевши је, избоде јој иглом језик, који је изобличавао безакоње њихово; и пошто јој се довољно наруга, она је не даде да се сахрани заједно са телом, јер се бојала да Јован не васкрсне, ако глава буде придружена телу, па би онда понова почео изобличавати Ирода и њу. Тело светог Претече ученици његови узеше те исте ноћи и сахранише у Севестији; а главу Иродијада закопа у дворцу свом дубоко у земљи, на неком



нечистом и сакривеном месту.

Али казна Божија убрзо постиже пророкоубицу и Христоругатеља: јер, с једне стране, крв Јованова вапијаше на Ирода к Богу, као некада крв Авељева на Кајина (1 Мојс. 4, 1-16); с друге пак стране, друга безакоња Иродова, нарочито његово исмевање Господа Христа, навлачаху на њега праведну казну Божију; и стварно, након не много времена Ирод

би лишен царства и живота са Иродијадом и играчицом. Јер цар арабски Арета, светећи се за срамоту и бешчешће, нанесене од Ирода његовој кћери, скупи војску и крену на Ирода; такође и Ирод, скупивши своју војску, изиђе против Арете. Настаде силна битка; и војска Аретина победи Иродову; Ирод претрпе страховит пораз, сва војска његова изгибе, а он се сам једва спасе. После тога Ирод би лишен своје власти и свих својих богатстава, и са прељубочицом и њеном ћерком би послан од кесара римског Калигуле у прогонство, најпре у Галију у град Лион; а потом би преведен у Шпанију у град Илерду, где у беди и понижењу скончаше Ирод и Иродијада, али претходно видеше смрт своје кћери играчице, која погибе на следећи начин: Једном зими она шћаше због неког посла да пређе преко залеђене реке Сикориса; и кад иђаше по леду, лед се провали под њом, и она паде у воду до грла. По правосуђу Божјем санте леда стегоше је око грла чврсто, те висиле тело у води а глава јој беше над ледом; и као што некада играше ногама по земљи, тако се и сада копрцаше, играјући ногама по води да би додирнула дно; при томе јој нико не могаше помоћи; и она тако висиле у води све дотле, док јој оштар лед не одсече главу. Гадни труп њен, занесен водом испод леда, не би пронађен, а глава њена би однесена Ироду и Иродијади, као некада Претечина, само одсечена не мачем него ледом. Тако Божје правосуђе узврати играчици, виновници одсечења чесне главе светог Јована.

Свети пак Јован, како за живота на земљи, тако и по кончини својој би Претеча Господу Христу и удостоји се многих венаца у Царству Небеском: као девственик, као пустиножител, као учитељ и проповедник покајања, као пророк, као Претеча и Крститељ, и као мученик. Његовим светим молитвама нека и нас упуту на пут истинског покајања и удостоји Царства Небеског милосрдни Господ и Бог наш Христос, коме са Оцем и Светим Духом слава вавек. Амин.

BECOME A STEWARD OF OUR PARISH ! БУДИТЕ СТАРАТЕЉ НАШЕ ПАРОХИЈЕ!



STEWARDSHIP 2015

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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."

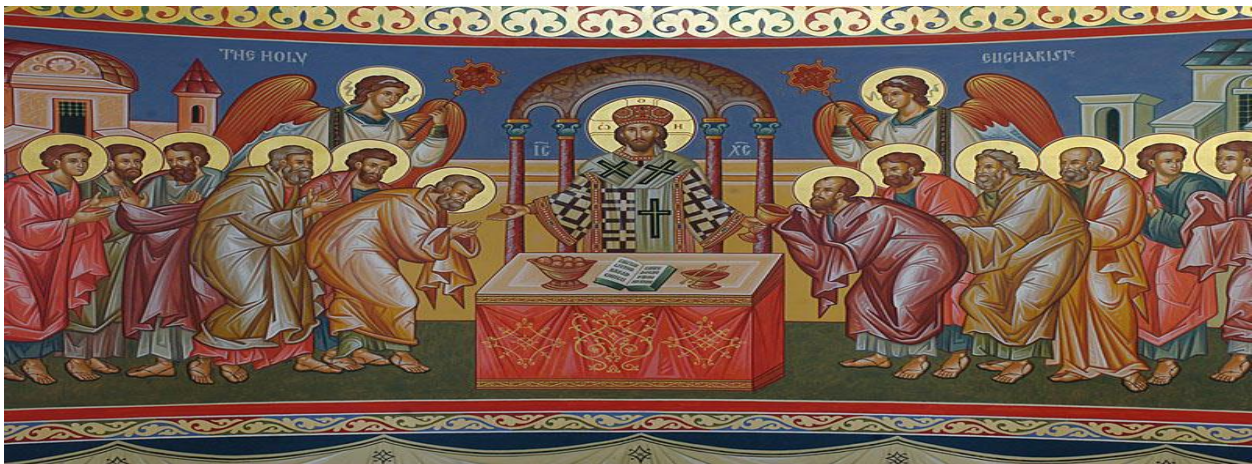
SAINT JOHN CHRYSOSTOM

Gospel Parable of the Wedding Feast – 14th Sunday after Pentecost - Matthew 22:1-14

The Kingdom of Heaven is like a marriage feast.” This is a common enough image in the Scriptures. We find it in several places, and hear it on more than one occasion during the year. While we normally think of a wedding as a joyous occasion, however, when we see it in the Gospels it is almost always accompanied by sobering lessons. This is the dilemma we see in today’s gospel. Our Saviour describes for us a joyful setting, and then injects elements of doubt, uncertainty and even fear. Jesus’ parable has some challenging aspects to it, important meanings that we need to understand, and to think about.

The image of the wedding feast is an important one for the Church. Generally speaking, it refers to the bond, to the union of Christ and his Church. As members of the Church, we are guests at the feast. By virtue of our baptism and chrismation, we have become members of the family of God or, as St. John the Evangelist says, we have become the children of God. We are family members who come to celebrate a great event. In a sense, Liturgy every Sunday is a feast, as we come to the Lord’s table and partake of what He has prepared for us. In a broader sense, the wedding feast continues for all time, and in heaven itself. There, we will, as the prayer of Thanksgiving after communion says, “attain to the everlasting rest, where the voice of those who feast is unceasing, and the gladness of those who behold the goodness of Thy countenance is unending”. Yet we also know that simply being within the Church does not guarantee our salvation. **We do not belong to the “once saved, always saved” camp.** St. Gregory the Great reminds us that both good and bad are mixed together in the Church, and we see the truth of that in our own times. The Church has men and women of amazing sanctity, and it has others – lay people, clergy, and even occasional bishops – who harbor within themselves soul destroying passions.

Now, of course, none of us is immune from the passions; from greed or lust or anger. Most of us are between the two extremes of good and evil. If we are serious about our faith, we are striving to work out our salvation. We consciously struggle with the sins and temptations in our life. We fervently seek to root the passions out of our soul, through prayer, through fasting, through confession, and through partaking of communion. As our life continues, we gradually shed more and more of these blemishes of our spirit, as we draw ever closer to God. It is that cleansing, that conscious effort to follow the Lord, that creates our wedding garment, the one that we wear to the feast.



You see, when Jesus tells us that the man was confronted for not wearing a wedding garment, it is not clothing He is talking about. As long as we dress modestly and with an eye toward honoring the sanctity of the Church, what we wear is unimportant. But our spiritual garment – our wedding garment – is of the utmost importance. It is woven of the virtues we have cultivated, and of the love we have expressed. The Church Fathers tell us that our wedding garment is woven on a divine loom, from the twin strands of love of God and love of neighbor. It is what tells the world that we are indeed Orthodox Christians. Not in a

showy fashion, where we proudly speak of how much we fast or pray or read the Fathers. Nor is our garment apparent if we speak critically of other Orthodox Christians, and attack them for some presumed failure in praxis or what we view as faulty tradition. This is self-justification, it is puffed up pride.

In the parable, we are told that the man not wearing such a garment, utterly unable to defend himself, is cast into the outer darkness. What is the outer darkness? It is separation from God. It is a spiritual reality that if we nurture our resentment or pride we may find ourselves cast into the eternal darkness, separated from the light and the warmth, from the joy of the feast. And while that is a judgment of God, it is one we have authored ourselves. We choose to love or to hate. To blame or to forgive. To grasp or to give. We have been admitted into the kingdom. If, like the man in this parable, we find that we have been ejected from it, we have no one to blame but ourselves.

That is why we are told that many are called, but few are chosen. The truth is that we are all called. It is not a question of whether God wants us. He wants all of us to be saved. Rather, it is a question of whether or not we want God. Those who are chosen are those who wish to be chosen. While we cannot save ourselves, we must, in the first instance, make up our mind to pursue God. We cannot let ourselves be unprepared for the great wedding feast that we will all attend. **Let us therefore start weaving our wedding garment!**



Veliki rok koncert bice odrzan ispred nase Crkve St Sava dana 09-26-2015 sa pocetkom u 17:30. Dodjite da uzivamo u ex YU rok muzici, koju ce nam svirati nasi stari rokeri predvodjeni Milanom Stefanovicem.

Evo imena nekih grupa cija muzika ce biti svirana:

Bijelo Dugme, Bajaga, Riblja Corba, EKV, Crvena Jabuka, Elektricni Orgazam, Partibrejkers, Psihomodopop, Leb I Sol, Zana, Tuti Fruti Bend, Vajta-Teska Industrija, Dino Merlin, Generacija 5, Azra, Dejan Cukic, Sarlo Akrobata YU Grupa, Atomsko Skloniste, Djordje Balasevic, Kemal Monteno, Idoli, Posljedna igra Leptira, Galija, Piloti, Van Gogh, Zabranjeno Pusenje, Parni Valjak, Prljavo Kazaliste, Plavi Orkestar, Oktobar 1864, U Skripcu, Toni Montano, Djavoli, Bombaj Stampa, Arsen Dedic, Neki to vole vruce, Zlatko Pejakovic

Ulaznica za koncert je simbolichnih \$5 za odrasle, a za decu besplatno!

Takodje, moci cete da kupite jela sa rostilja: Cevapi velika porcija \$10, Cevapi mala porcija \$5, Kobasice \$5.

Sva prikupljena sredstva idu nasoj Crkvi!

Dodjite da zajedno provedemo nezaboravno vece!!!!

Rock concert will be held on September 26- 2015 in front of our church Saint Sava. Admissions are \$5 for adults and kids are free. There will be food grilled on a barbeque : Cevapi \$10 and sausages \$5. All the money we collect will go to our church.

Come enjoy the music and the food!!



HOSTED BY
IOCC SEATTLE
Metropolitan Committee

Wine Tasting to Benefit IOCC

Thursday, September 24, 2015

7:00 p.m. - 9:00 p.m.

Tickets available at iocc.org/seattle



Join us for an evening of wine tasting and heavy hors d'oeuvres, and learn how you can make a difference for those in need around the world!

Thursday, Sept. 24, 2015 Greek Orthodox Church of the Assumption 1804 13th Ave. • Seattle, WA 98122

Tickets: \$30 per person and available at iocc.org/seattle For more information, contact Kim Angelis at 206-419-0690

KEYNOTE SPEAKER: His Eminence Metropolitan Nikitas of the Dardanelles
Director of the Patriarch Athenagoras Orthodox Institute

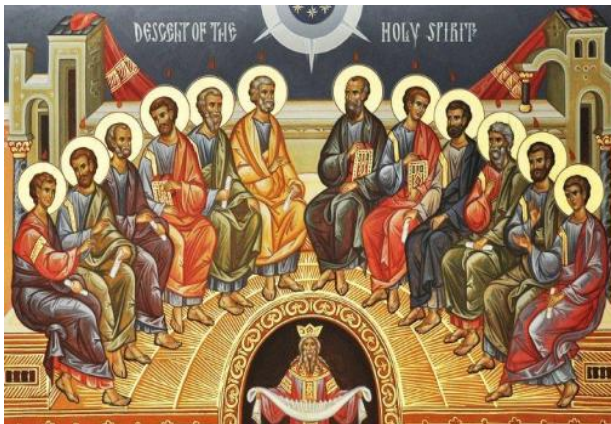
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SEPTEMBER 2015

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*