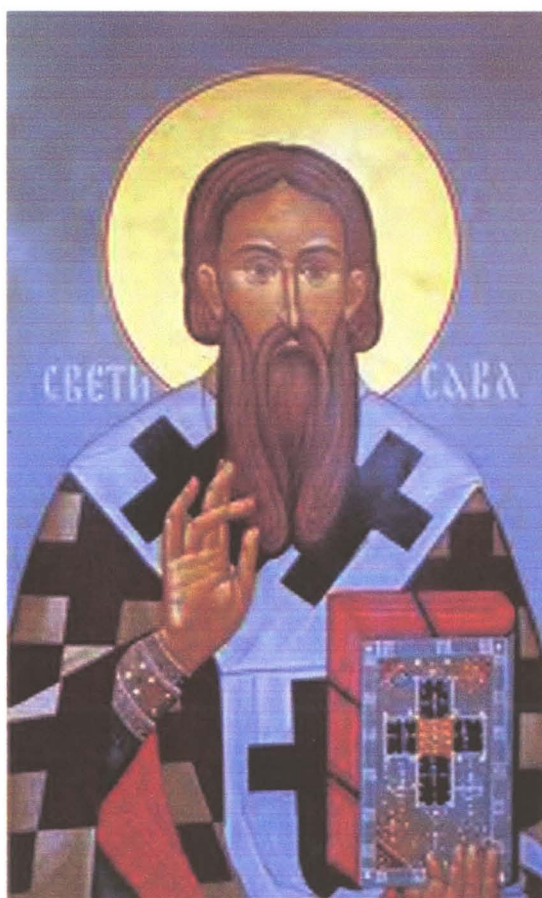


ГЛАСНИК

СРПСКА ПРАВОСЛАВНА ЦРКВА СВЕТОГ САВЕ
ST. SAVA SERBIAN ORTHODOX CHURCH
SEPTEMBER 2002



Обавештење: Литургија се неће служити у Вејкфилду у недељу, 8 септембра

No Liturgy will be served in Wakefield on Sunday, September 8 2002





ГЛАСНИК (Herald) is a monthly
publication of St. Sava Serbian
Orthodox Church of Boston
33 W. Water St.
Wakefield, MA 01880
Tel. 781-246-9663

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St. Sava Church is a parish of the
Serbian Eastern American Diocese
which is under the jurisdiction of the
Serbian Orthodox Patriarchate and
His Holiness Patriarch Pavle in
Belgrade, Serbia

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Protonamesnik Aleksandar Vlajkovic
Parish priest
Office Phone 781-246-9663
Home Phone 781-665-1434
E-mail: Fatheraco@aol.com

Распоред богослужења

Среда 11 септ. Усековање Литургија 9 а.м.
После Литургије помен за жртве 9/11

Субота 22 септ. Мала Госпојина Литургија 9

Петак 27. септ. Крстовдан Литургија 9 а.м.
Строги пост на Крстовдан

Богослужења недељом од 15. септембра:
Јутрење у 9 ујутру
Св. Литургија 10 ујутру
Вечерње суботиом у 6 увече
Вечерње уочи великих празника у 6:30 увече

Исповест недељом пре Јутрењег
богослужења или суботом после Вечерње.
Такође, било којим даном по договору.

FINANCIAL CORNER AS OF 8/29

Checking acc. Balance about \$6,000

Building Fund -----\$46,034.74

Church Relief Fund-----\$ 1,923.07

Mortgage Balance-----\$ 0

Драги парохијани,

Иза нас је још једна летња сезона која за нашу парохију на први поглед може изгледати као тиха и без већих збивања. Иако је доста парохијана било одсутно из парохије ипак су недељне службе биле посећене колико толико. Чак и празници као Преображење и Велика Госпојина који су били радним даном били су посећени. На Велику Госпојину смо имали око 40 верника на Светој Литургији.

Један од значајнијих датума у протеклом периоду је прослава Видовдана која је у нашој парохији обележена 30. јуна. Овогодишња прослава ће остати запамћена по томе што смо као парохија успели да исплатимо остатак дуга за нашу цркву у Вејкфилду. Захваљујем свима парохијанима који су допринели остварењу овога циља а посебно Колу Српских сестара који су исплатили остатак дуга од око \$5,000.

Пред нама је важан јубилеј - десет година од поновног оснивања бостонске парохије. Ако Бог да овај јубилеј ћемо прославити 12 и 13 октобра.

Предходно најављени датум у септембру није био изводљив због немогућности Владике Митрофана да присуствује прослави. Очекујем да ће велики број парохија узети учешћа у овој прослави.

Свима ђацима и студентима желим Богом благословену и успешну предстојећу школску годину.

Ваш у Христу,
о. Александар Влајковић

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Dear Parishioners:

Behind us is another summer season which at a glance may seem without major happenings in our parish. Even though many of our parishioners were absent from Boston we still had good attendance at Sunday Services. Even holidays that took place on week days like the Dormition were well attended when we had about 40 people. One of the more important events was the Vidovdan celebration. This year's celebration will be remembered as the day that we paid off our church property in Wakefield. Many thanks to all of you who made this possible. Special thanks to our Kolo who made a final payment of \$5,000 for mortgage.

Ahead of us is an important anniversary – 10 years since our parish was reestablished. God willing, we will celebrate this event on October 12-13. Earlier announced dates in September will not be possible due to Bishop Mitrofan's schedule conflict. We hope that most of our parishioners will take part in this celebration.

As we start our new school year I wish a blessed beginning and fruitful year to our students and teachers.

Yours in Christ,

Fr. Aleksandar

СЛАВА ПАРОХИЈЕ У МЕЈНУ

**ПОЗИВАМО СВЕ ПАРОХИЈАНЕ ПАРОХИЈЕ БОСТОНСКЕ
НА ПАРОХИЈСКУ СЛАВУ -САБОР СРПСКИХ СВЕТИТЕЉА
У НЕДЕЉУ 8 СЕПТЕМБРА 2002**

СВЕТА ЛИТУРГИЈА ПОЧИЊЕ У 10 УЈУТРУ

АДРЕСА: 35 АДАМС СТРЕЕТ, БИДДЕФОРД МАИНЕ

ОВЕ НЕДЕЉЕ НЕЋЕ БИТИ СЛУЖБЕ У БОСТОНУ

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PARISH SLAVA IN MAINE

**WE INVITE ALL ST. SAVA PARISHIONERS TO ATTEND PARISH
SLAVA FOR OUR BROTHERS AND SISTERS IN MAINE ON
SEPTEMBER 8 , 2002**

DIVINE LITURGY STARTS AT 10 A.M.

CHURCH ADDRESS: 35 ADAMS ST., BIDDEFORD, MAINE

**THERE WILL BE NO SERVICE THIS SUNDAY IN
WAKEFIELD,MA**

СРПСКА ПОКАЈНА МОЛИТВА

Царе вечни и Господе небеса и земље, Исусе Христе Боже наш, милостиво чуј и услиши молитву нас грешних и недостојних слугу Твојих. Нас ради, Господе, Ти си испио чашу горчине, од безаконика на крст прикован, страшне муке си претрпео на крсту, Искупитељу наш, и крв Своју пречисту излио, да нас грехом прокажене очистиш, исцелиш, осветиш и удостојиш царства Твога. Но ми се показасмо као лењиве слуге, лењива ума и срца и раслабљени од безакоња презресмо превелику жртву Твоју за нас и окретосмо се од Тебе да потражимо спасење онима где спасења нема; положисмо своју наду не у Тебе, који једини можеш помоћи и спасти, него у себе и у људе и у варљиве ствари и у пролазне сујете света овога. Зато су нас на кривим путевима нашим сусреле све беде и невоље овога света. Јер остависмо Тебе, богати Извор воде живе, и пођосмо да тражимо воду у пустињи. Остависмо Тебе, Хлеб Живота, и пођосмо хранити душе своје погубном и трулежном храном греха. Остависмо Тебе, светлост света, и залутасмо у таму, у којој се не види ни човек ни Бог. Напустисмо Тебе, Који нас никад не напушташ. Напустисмо Тебе, јединог Човекољубца и верног Пријатеља свих људи и одосмо куцати на непријатељска врата, тражећи пријатеље међу непријатељима, спасиоце међу човекоубицама и помоћнике код оних који одмажу. Зато се кајемо, Господе свесилни. Помози нам да се још више кајемо. Кајемо се, гледајући у Тебе распетог на крсту из љубави према нама. Кајемо се, гледајући у главу Твоју Божанску, увенчану трновим венцем, да би увенчао нас венцима непролазне славе небеске. Кајемо се, гледајући у отворене ране на телу Твом и у крв Твоју пречисту, изливену драговољно за очишћење и исцељење греховних рана наших. Кајемо се и приклањамо главу и колена пред крстом Твојим, помози нам да се још више покајемо. Покајане помилуј нас, Исусе Сине Божији, јер само нас милост Твоја може спасти. Не остави нас саме себи, јер без Тебе не можемо ништа учинити. Не отступи од нас, да не постанемо плен адских сила. Но брзо нам притеци у помоћ и спаси нас. И даруј нам благодатну силу духа Твога Светога, као што си даровао светим апостолима и угодницима Твојим. Да би се Духом Твојим очистили и исцелили, и прославили и препородили, те да би појединачно и свенародно, као деца светлости, могли, слично ангелима, славити и хвалити Тебе, Спаситеља Свога са оцем и Духом Твојим светим. Милостиво чуј покајнички глас наш и услиши нас преко молитава Пречисте Твоје Матере и свих Твојих светих. Амин.

Св. владика Николај

СРПСКА ПРАВОСЛАВНА ЦРКВА СВЕТОГ САВЕ
позива на

ЈЕСЕЊИ ПИКНИК

Хуманитарна акција -Удахнимо живот Србији

НЕДЕЉА, 15 СЕПТЕМБАР 2002. 12:30-18:00h

АРСЕНАЛ ПАРК, WATERTOWN

Придружите нам се за јесењи пикник у Арсенал Парку у недељу, 15 септембра 2002. од 12:30h до 18:00h. (после Св. Литургије) Ово ће бити забаван догађај за целу фамилију, па обавезно поведите са собом вашу децу! Биће роштиља, а и кошаркашко игралиште ће нам бити доступно. Половина укупног прихода од пикника иде за хуманитарне сврхе- акција наше Патријаршије да се у 30 болница купи по један инкубатор за бебе.

Предложена донација по особи: \$20; бесплатно за децу испод 12 година старости.

Упутства: Арсенал Парк се налази иза паркинга, десно од Арсенал Мола. Мол се налази на 485 Arsenal Street у Watertown-у, 1 миљу источно од Watertown Square. Тел: 617-923-4700

Градски превоз: Од Central Square-а у Cambridge-у (на црвеној линији) ухватите аутобус број 70 или 70А до Арсенал Мола.

Аутомобилом: За детаљна упутства од ваше куше погледајте <http://www.mapquest.com>

Од аутопута 90 (**Mass Pike**) - Изађите на излаз број 17 за Newton/Watertown. Пратите знак за Watertown Square и продужите низ Galen Street. На Watertown Square-у идите десно на семафору, па онда лево код Merit Gas Station на Arsenal Street. Једну миљу ниже ћете видети Арсенал Мол на десној страни.

Од аутопута 95/128 - Изађите на излаз број 26 за Watertown/Waltham –Route 20. Идите једно 3,5 миље Main Street-ом до Watertown Square-а. У Watertown Square-у идите право кроз семафор, па онда лево на Arsenal Street.

Од аутопута 93 - Са аутопута 93 ухватите аутопут 90 (Mass Pike) западно. Изађите на излаз број 17 за Newton/Watertown. Пођите Galen Street-ом пратећи знак за Watertown Square. На Watertown Square-у идите десно на семафору, па онда лево код Merit Gas Station на Arsenal Street. Једну миљу ниже ћете видети Арсенал Мол на десној страни.

Од Storrow Drive/Memorial Drive/Soldier's Field Road-а - Идите Storrow Drive-ом западно према Newton/Arlington-у до Soldier's Field Road-а. Изађите на Arsenal/Watertown/Brighton Center излаз. Продужите уз рампу до семафора. Скрените десно на Arsenal Street. Продужите до трећег семафора. Арсенал Мол ће вам бити са леве стране.

SAINT SAVA'S SERBIAN ORTHODOX CHURCH

FALL HUMANITARIAN PICNIC

SUNDAY, SEPTEMBER 15, 2002, 12:30-6:00PM
ARSENAL PARK, WATERTOWN

Please join us for our Fall picnic in Arsenal Park in Watertown on September, 2002, from 12:30 noon until 6:00pm. This is a fun event for the whole family, so bring your children! There will be some BBQ, and the basketball court will be available. One half of total income from this picnic will go toward purchase of one incubator for hospital in Serbia. This is part of a drive initiated by our Patriarchate in Serbia.

Suggested donation per person: \$20; children under 12 – free.

Directions: Arsenal Park is located in the area behind the parking lot, to the right of the Arsenal Mall. The Mall is at 485 Arsenal Street in Watertown, MA, 1 mile east of Watertown Square. Phone: 617-923-4700

Public transportation: MBTA Red Line to Central Square (Cambridge). Go to street level. Take #70 or #70A Bus to Arsenal Mall.

By car: Door-to-Door Driving Directions: <http://www.mapquest.com>

From Mass Pike, Route 90 -Take Exit 17 (Newton/Watertown). Go straight, then left back over Mass Pike. Follow the sign for Watertown Square and proceed straight down Galen Street. At Watertown Square, bear right through the light. Bear left at Merit Gas Station onto Arsenal Street. Go straight for 1 mile. Arsenal Mall will be on the right.

From Route 95/128 -Take Exit 26 (Watertown/Waltham –Route 20). Stay on Main Street and follow it into Watertown Square (about 3.5 miles). In Watertown Square, go straight through the lights, then quickly bear left onto Arsenal Street.

From Route 93 -Take Route 93 to Mass Pike West. Take Exit 17 (Newton/Watertown). Bear right on to Galen St. Follow the sign for Watertown Square and proceed straight down Galen Street. At Watertown Square, bear right through the light. Bear left at Merit Gas Station on to Arsenal Street. Go straight for 1 mile. Arsenal Mall will be on the right.

From Storrow Drive/Memorial Drive/Soldier's Field Road - Go west towards Newton/Arlington. Follow Storrow Drive onto Soldier's Field Road. Take Arsenal/Watertown/Brighton Center Exit. Continue up the ramp to the set of lights. Turn right onto Arsenal Street. Proceed to the third set of lights. Arsenal Mall will be on the left.

НЕДЕЉНА ШКОЛА ПОЧИЊЕ 22. СЕПТЕМБРА 2002

Обавештавамо све родитеље и децу да ће у недељу , 22. септембра званично почети нова школска година при нашој цркви у Вејкфилду. После Свете Литургије биће молитва за почетак школске године а затим часови веронауке и српског језика.

Надамо се да ће ове године школу похађати већи број деце него прошле школске године.

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**И доношаху к Њему децу да их се дотакне;
а ученици брањаху онима што их доношаху.**

**А Исус видевши расрди се и рече им:
Пустите децу нека долазе к мени, и не
браните им; јер је таквих царство Божје.**

**Заиста вам кажем: који не прими царство
Божје као дете, неће ући у њега.**

**И загрливши их метну на њих
руке те их благослови.**

Мк. 10, 13-16

Игром до аплауза за Србе

У месецу мају који се у Бостону званично прослављао као „месец игре”, прослављени спектакл „Риверденс” је по речима локалних медија „макар и само за једно вече добио достојну конкуренцију у летећим корацима, прелепим костимима и инспиративним ритмовима српског поднебља”. Више од 60 талентованих извођача српског фолклора и музике побрало је хвалу за свој наступ у Бостону, назван „Вече српске и друге балканске музике и игре”.

Овај амбициозни пројекат у потпуности је идејно осмишљен од стране вредног тима културних ентузијаста: Ђорђа Лукића и Вере Јовановић из Хамилтона, Канада и Ђорђа Н. Колџића и Ане С. Трбовић из Бостона, САД, а практично реализован ангажовањем групе студената и младих људи окупљених око Образовног фонда Саша Алексић - САФЕ и Организације српских студената са Масачусетског Института Технологије - МОСТ. Бостонски наступ је окупио неке од најистакнутијих извођача српског фолклорног и музичког стваралаштва из Сједињених Америчких Држава и Канаде: фолклор и оркестар ансамбла „Коло” из Хамилтона у Канади, фолклорни ансамбл „Грачаница” из Бостона и фолклорни ансамбл „Растко” из Њујорка. Амбициозни програм није био битније нарушен неочекиваним недоласком етномузиколога и извођача изворних народних песама Светлане Стевић, којој је одбијен захтев за издавањем америчке визе.



Фото: Алекса М. Трбовић

Концерт је одржан у највећој дворани престижног америчког универзитета - Масачусетског Института Технологије, Крезги аудиторијуму, уз за овакву врсту концерта изузетну посећеност од око 650 људи. Замишљен као фолклорно и музичко путовање кроз све српске земље, програм у трајању од пуна два сата пленио је енергијом, уиграношћу и квалитетом фолклорних нумера, богатством костима, музичком виртуозношћу пратећег оркестра и јединственом лепотом данас готово заборављеног начина изворног народног певања познатог као „пупевање”. О

квалитету игре, песме и музике говори и неподељена подршка гледалаца који су бурно реаговали у сваком моменту програма, закључно са неизрежираним спонтаним општим весељем на крају концерта када је публика похрлила на сцену и придружила се извођачима у игри и песми. Забава и дружење учесника и публике настављено је и званичним донаторским коктелом „Образовног фонда Саша Алексић”, а затим се до раних јутарњих сати славило и веселило на забави организованој од стране парохијана српске православне цркве „Свети Сава” из Бостона.

Осим презентације српске културне баштине бостонској публици, концерт је био посвећен и будућности младих у Србији. Прикупљена средства у потпуности су намењена помоћи сиромашним надареним студентима у Србији, који ће од идуће године почети да примају стипендије „Образовног фонда Саша Алексић”. Носећи име трагично настрадаог младог српског лекара и научника из Балтимора, овај фонд, кроз тесну сарадњу са образовном задужбином „Студеница”, уз обезбеђивање студентских стипендија има и шири циљ да помогне оздрављење образовног система у Србији.

Да концерт угледа светло дана велику улогу имали су спонзори који су у ову замашну продукцију уложили укупно 10.000 америчких долара: фолклорни ансамбл „Коло” из Хамилтона, Српско-амерички савез Нове Енглеске - САНЕ из Бостона, Веће постдипломаца МИТ-ја (*MIT Graduate Student Council*), Сир Спиди (*Sir Speedy*) штампарија из Челзија, Кокалис програм за југоисточну и централну Европу са Харвард Универзитета као и телефонска компанија Хермес. Захваљујући спонзорима, сви трошкови концерта били су унапред покривени те су сва средства прикупљена од продаје улазница и приватних донација отишла директно у корист Образовног фонда Саша Алексић.

Значај концерта за бројчано скромну популацију бостонских Срба био је вишеструки. Била је то једна од најзапаженијих презентација српске културне баштине икада одржане у Бостону, граду који историјски није био место у коме су Срби остављали дубље корене. Не мало достигнуће је да је концерт успео да привуче велику међународну и америчку публику управо у време када се у Америци славио Дан Ветерана, празник током ког се традиционално праве излети ван града. Од концерта и додатних добровољних прилога остварена је значајна добит за „Образовни фонд Саша Алексић” који ће ускоро почети са расподелом финансијске помоћи најугроженијој студентској популацији у Србији.

Успех „Вечери српске и друге балканске музике и игре” се надовезује на вишегодишњи рад српске цркве „Свети Сава” из Бостона и непрофитне организације „Српско-амерички савез Нове Енглеске”, као и на прошлогодишњи успех српских студената са МИТ-ја који су уз велику медијску помпу бостонској публици представили прослављеног српског виолинисту Стефана Миленковића. Постигнут успех је најбољи показатељ колико много може да се уради вредним и упорним радом групе ентузијаста на побољшању слике Срба у свету.

Др. Ђорђе Н. Колцић

The Nativity of the Most-Holy Theotokos (Sept. 8/21)

The first Great Feast to fall in the Church Year is the Nativity of the Most-Holy Theotokos. It is entirely fitting that at the beginning of the new religious year all Orthodox Christians should come before the highest example of human holiness that the Orthodox Church holds precious and venerates - that of Mary, the Theotokos and Mother of God. This day is seen as one of universal joy; for on this day - the boundary of the Old and New Covenants - was born the Most-Blessed Virgin, pre-arranged from the ages by Divine Providence to serve the mystical Incarnation of God the Word. The first Old Testament Reading of Vespers (Gen. 28:10-17) speaks of the dream of Jacob, one of the Old Testament Patriarchs, when he fled the wrath of his brother Esau. He saw a ladder extending from earth to heaven, with angels ascending and descending. When he awoke, Jacob blessed with oil the stone on which he had slept and called it Bethel, meaning house of God. The Most-Pure Mother of God is seen here as that ladder between heaven and earth, uniting earth with heaven in her womb. She who carried God in her womb is truly Bethel, none other than the house of God...and the gate of heaven (Gen. 28:17). The birth of the Most-Holy Theotokos took place in the following manner: Her father, the Righteous Joachim, was a descendant of King David, to whom God had promised that from the seed of his descendants would be born the Savior of the world. Her mother, the Righteous Anna, was the daughter of Matthan, and through her father was of the tribe of Aaron and through her mother was of the tribe of Judah. The spouses lived in Nazareth of Galilee. Joachim and Anna had no children, and all their life they grieved about this, especially since they were now in old age. Scorn and mockery was their lot, for at that time childlessness was reckoned as a shame. But they never murmured and only the more fervently beseeched God, humbly trusting in His Will. Once, during the time of a great Feast, the offering which Joachim took to Jerusalem to offer to God in the Temple, was not received by the priest, who reckoned that a childless man was not worthy to bring a sacrifice to God. This greatly grieved the old man and he, counting himself only a sinner among men, decided not to return home, but to flee to a place of solitude in a deserted place. Anna, having heard how her husband had been humiliated by the priest, began to fast, and in prayer sadly beseeched God to grant her a child. In the wilderness, secluded and fasting, Joachim also prayed to God about this. The prayers of the Holy Spouses were heard. The angel Gabriel came to them and announced that a daughter would be born to them, whom the whole human race would call blessed. At the command of the Heavenly Messenger, Joachim and Anna returned to Jerusalem where, according to the promise of God, a daughter was born to them, whom they named Mary. This child, the Most-Holy Virgin Mary, pure and virtuous, surpassed not only all men, but even the angels, being manifested as the Living Temple, "the Heavenly Gate, ushering in Christ to the Universe as the Salvation of our souls." The Nativity of the Mother of God pre-announced the approaching time when the great and comforting promise of God concerning the salvation of the human race

from the slavery of the devil was to be accomplished. The Mother of the First-Born of all Creation was revealed to all of us as a merciful Intercessor to whom we perpetually run for help in all things.

**Feast of the elevation of the
Precious and Life-giving Cross
Commemorated September 14 /27**

As important as any of the feast days commemorating the exalted saints of the Church is the feast day held annually on September 14 in special tribute to the cross of Jesus Christ, the reproduction of which is worn or displayed in every corner of the earth as a symbol of the mightiest faith in all the universe.

The two timbers on which the Messiah died to save the world, priceless beyond measure, form the most familiar and beloved symbol in a world full of symbols and emblems. For nearly three hundred years after his death the Cross was buried in obscurity, eventually to be salvaged through the efforts of a devout Byzantine emperor and his mother.

The Emperor Constantine the Great was not only the first Christian emperor, but, together with his mother, has been honoured with sainthood. His mother is honoured for her determined efforts in the cause of Christianity. It was Constantine who beheld a vision in the sky in which were emblazoned the words '*en touto Nika*', translating into "In this Sign Conquer," etched across a brilliant cross of Jesus Christ.

Ordering that all the shields of his army bear the sign of the Cross, Constantine went on to subdue the enemies of the state and to establish the Christian faith, which has outlived his empire and will endure forever. Helen, the mother of Constantine and a saint of the Church, had the full support of her son when she decided to recover the cross of Christ, and although nearly three hundred years had elapsed since the Crucifixion, she was optimistic in her resolve to find the Cross and return it to the city of Constantinople. After months of diligent search, painstakingly following every historic clue as to its whereabouts, Helen and her dedicated group of searchers discovered the Cross on 14 September 325 AD in the vicinity of Golgotha, where it had been buried in the dust of the centuries. On the spot where the Cross was discovered there was found to grow a hitherto unknown flower of rare beauty and fragrance which has been named *Vasiliko* (Basil), meaning the flower of royalty, out of respect to the Dowager Queen who led the expedition.

This flower, since that memorable day over 1600 years ago, has been the official flower of the Orthodox Christian Church and is in evidence when Clergymen engage in the age-old tradition of blessing homes or the waters on which seamen ply their trade.

Helen afterwards made countless pilgrimages to the Holy Land and was responsible for the establishment of churches at the sites of the Nativity, Holy Sepulchre, Ascension, and at many other places. For the next three hundred years the Cross stayed in the possession of the Christians in Jerusalem, but after a series of forays the city of Jerusalem was

captured by the Persians in 614 AD and the Cross fell into the hands of an enemy that for years prior and since has scoffed at the faith of Jesus Christ.

Several attempts were made by devout and bold Christians to recover the precious Cross, but they were no match for the Persian hordes. Finally, the Byzantine Emperor Heraklios, in the tradition of his ancestor Constantine, amassed an army of size and equipment to match that of the Persians, and after months of planning, launched an attack on the Holy City - but with no immediate success.

What the Persians lacked in faith they made up for in numbers of trained warriors who respected nothing but the sword, and because of this relentless defence the tide of battle wavered over an agonising fifteen years until at last the Christian forces broke through the Persian defences and regained control of the Holy City and its priceless treasure. The successful outcome of the campaign is celebrated jointly with the finding of the Cross by St. Helen on September 14, and the veneration of the Precious and Life-giving Cross is again celebrated by Christians on the Third Sunday of Lent.

With the sign of the Cross so much in evidence in the daily life of a Christian, the celebration seems to extend over every minute of every day of every year, but the official days underscore the magnitude of the Cross in the Christian concept. With the perilous conditions prevalent in a land where the fortunes of a menaced society were subject to sudden change and mood, depending on who held the upper hand, the Fathers of the Church decided to divide the Cross into small sections, thereafter to repose in the safety of the great spiritual centres of Constantinople, Mt. Athos, Alexandria, Rome, and Antioch.

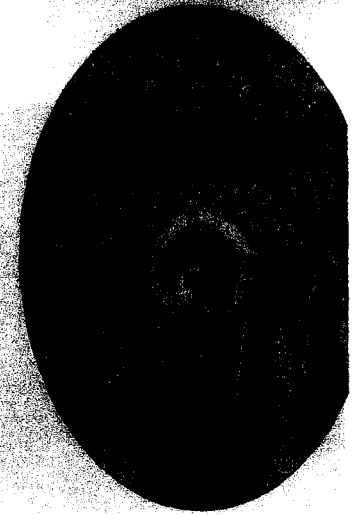
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SUNDAY SCHOOL BEGINS ON SEPTEMBER 22, 2002

We invite parents and children to join us for the beginning of new school year. Special prayer will be held after the Divine Liturgy. Classes for religious education and Serbian language will follow. We hope that more children will attend this year than during last year.

THE RELATIONSHIP OF SACRAMENTAL LIFE TO RELIGIOUS EDUCATION

EVE TIBBS, M.A.



When asked, Eastern Orthodox differ from western Christians in their understanding of the relationship between worship and religious education. Orthodox Christians do not see worship as a mere preparation for religious education, or as a mere expression of faith. Rather, they see worship as the foundation of religious education. The Church has always been the primary place of religious education, and the Holy Spirit has always been the primary teacher. The Church has always been the primary place of religious education, and the Holy Spirit has always been the primary teacher. The Church has always been the primary place of religious education, and the Holy Spirit has always been the primary teacher.

Then why would we make a distinction between the two? Very simply, the answer is worship. Worship is not a mere preparation for religious education, or a mere expression of faith. Rather, it is the foundation of religious education. The Church has always been the primary place of religious education, and the Holy Spirit has always been the primary teacher. The Church has always been the primary place of religious education, and the Holy Spirit has always been the primary teacher.

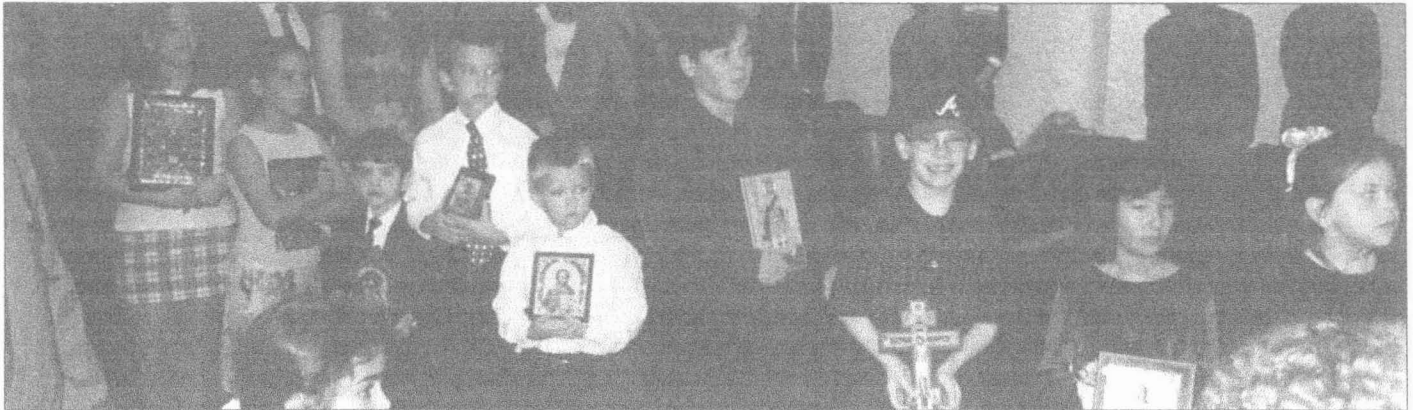
Orthodox Christianity did not begin with an academic, theoretical, or even theological concept of what the Church should be and then work backwards to implement it. Doxology, or giving due glory to God alone, always comes first. Worship is what makes people into the Body of Christ. Worship is where we are given the opportunity to approach the heavenly Kingdom of God. And worship has always been the only way to true religious education, as God speaks directly to the hearts and minds of His children through the "proper worship" which the Holy Spirit has revealed. Unfortunately, in the process of becoming established in the American landscape, this critically important Orthodox view of worship has faded. Orthodoxy's fundamental "difference" has itself been compromised by western influences. This is one cultural adaptation that must be reversed if we are to remain true to the Holy Tradition of Orthodoxy.

CHILDREN AND WORSHIP

An emphasis on worship is particularly critical as we consider raising children in the Church. A generation ago, for example, the most common arrangement was for the children to be segregated in Sunday School classes during the Divine Liturgy. Although this practice is still found in many parishes today, it is simply not "Orthodox" to separate

✠
"SO I HAVE LOOKED
UPON YOU IN THE
SANCTUARY,
BEHOLDING YOUR
POWER AND GLORY."

PSALM 63:2



children of any age from the Divine Liturgy at any time. Sunday Schools are a very recent "import" into the history of Orthodox Christianity—introduced only about sixty years ago. Our immigrant grandparents borrowed the idea from their Protestant neighbors who had certain, entirely different, concepts of worship. The unfortunate result is that some people now perceive Sunday Schools as having a greater importance for children than the Divine Liturgy. In other words, learning about Christ with the intellect began to take the place of the lifetime process of knowing Christ mystically through prayer and worship.

As Orthodox Christians, we receive our infants into the full membership and practice of our Faith. Baptized and confirmed, they are part of the community which in "communion" shares the Holy Eucharist, and which together grows in Christ. Children should be fully included in the worshipping Church now as they have been for the 2000+ year history of the Faith. As the Body of Christ, we meet Him as fully present in the Chalice of Holy Communion—not in classroom textbooks. While knowledge is indeed an indispensable foundation for Faith, it is not necessary that children "understand" everything that is going on in worship. The Divine Liturgy is not a purely intellectual experience—even for adults. We should let

the Divine Liturgy "wash over" our young children as Fr. Steven Tsichlis recently told a group of St. Paul's teachers in Irvine, CA. The sights, sounds and smells and tastes of our worship become for us an experience of the presence of the Holy Spirit. These are far more important memories in one's early religious development than the definition of the words used.

In some parishes, the children are brought into church with their classes for some portion of the Liturgy. But clearly, young children do not develop a sense of piety by sitting next to their peers who are climbing on the pews, or making faces at one another - with a few teachers here and there trying to keep them all quiet. When behavioral corrections become necessary, one-on-one (parent, grandparent or Godparent) is ideal. Religious piety is "caught" not "taught" when a child observes an adult whom they respect—their parent or grandparent—sitting next to them, engaged reverently in prayer and active participation in the Liturgy.

FAMILY WORSHIP

The issues briefly addressed here are among the reasons that there is now a clear directive from our Archdiocesan Department of Religious Education to refrain from holding classes during the Divine Liturgy (or at least to hold classes

after Holy Communion) and the number of parishes doing so is growing. Although the many benefits to implementing such a change far outweigh the negatives, several parishes still find the practical issues of a schedule change to be a great challenge. The attitude of "we've always done it this way," or "this is the way it was when I was a kid," often interferes with returning to the "true" Orthodox way, not just Orthodoxy under the influence of western Christian forms.

Many parishes throughout the country have found innovative ways of providing religious education in a classroom setting, without compromising the Orthodox heritage of the priority of community worship. What many churches are now calling "Family Worship," meaning everyone worships together, has been the Orthodox norm for centuries. There are certainly many possible options. Each parish must give serious thought to determining a proper and practical schedule which would be the most Orthodox possible, and yet still allow time for instruction and community building in the classroom setting.

My home parish, St. Paul in Irvine, CA moved to family worship nearly thirteen years ago. By the end of the first year it had already become second nature for many families to be together at the Divine Liturgy, which is as it should be. Among

the many benefits at St. Paul was an immediate increase in summer attendance, since families who had gotten into the routine of worshipping together each week did not stop coming to church when classes ended for the summer. The post-high school population attending the Liturgy is much higher now as well. When students graduated from formal classes, it was natural for them to continue to be in the Liturgy. Although we have found other practical advantages, we hope and pray that the priority of worship will ultimately lead to greater faith development and full participation in the sacramental life of the Church.

CONCLUSION

The most prominent distinctive of Eastern Orthodoxy is the emphasis on worship as the basis for theology and for Christian formation. We must return worship to its rightful place in our lives and especially in our religious education schedules. A Church school program in its proper role should augment the parents' guidance of their children's religious and spiritual growth in the most Orthodox way possible. Families should be allowed and encouraged to worship together. Everything that takes place in the classroom, no matter how beautiful and beneficial (even discussion about worship) is nonetheless secondary to the actual praxis of our Faith in the sacramental action of the entire worshipping community. Nurturing our children in love, to attain personal faith in Jesus Christ, with full participation in the liturgical life of our Faith is the true Orthodox Way.

The Right to Director of Religious Education for the Diocese of the Holy Apostles and Church School Program is the first of the Christian Church in America to recognize the right of parents to have their children educated in the Christian faith.



September 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Matins 8 a.m. Liturgy 9 a.m.	2	3	4	5	6	7 Vespers 6:00
8 No Service Attend Slava Liturgy in Biddeford, ME	9	10 Vespers 6:30	11 Beheading of St. John Baptist Liturgy 9 a.m. Memorial service for 9/11 victims	12	13	14 Vespers 6:00
15 Matins 9 a.m. Liturgy 10 a.m. Picnic 12:30	16	17	18	19	20 Vespers 6:30	21 Nativity of Theotokos 9 a.m.
22 Matins 9 a.m. Liturgy 10 a.m. Church school starts	23	24	25	26 Vespers 6:30	27 Elevation of the Holy Cross 9 a.m.	28 Vespers 6:00
29 Matins 9 a.m. Liturgy 10 a.m.	30					

Confessions are heard before Matins on Sundays, after Vespers service or by appointment.

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