

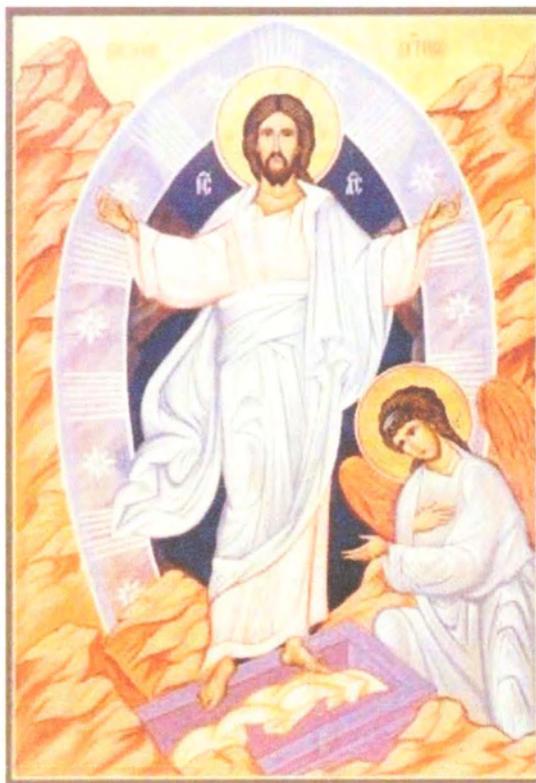
ГЛАСНИК

СРПСКА ПРАВОСЛАВНА ЦРКВА СВЕТОГ САВЕ
ST. SAVA SERBIAN ORTHODOX CHURCH
Васкрс, 11. Април 2004

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Христос васкрсе из мртвих, смрћу смрт уништи
и онима који су у гробовима живот дарова!



ГЛАСНИК (Herald) is a publication
of St. Sava Serbian Orthodox
Church of Boston
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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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ПАЖЊА УМЕТНИЦИ

ТРАЖИМО ИДЕЈНО РЕШЕЊЕ ЗА НА-
ТПИС ИСПРЕД НАШЕ ЦРКВЕ У ВЕ-
ЈКФИЛДУ. НАТПИС ТРЕБА ДА БУДЕ
ДВОЈЕЗИЧАН: НА СРПСКОМ И НА
ЕНГЛЕСКОМ.

УКОЛИКО СТЕ ЗАИНТЕРЕСОВАНИ
ЗА ОВАЈ ПРОЈЕКАТ ЈАВИТЕ СЕ ОЦУ
АЛЕКСАНДРУ.

ATTENTION ARTISTS

WE ARE LOOKING FOR SOMEONE TO
DESIGN A NEW SIGN IN FRONT OF OUR
CHURCH IN WAKEFIELD. IT HAS TO BE
IN BOTH LANGUAGES. IF YOU ARE
INTERESTED PLEASE CONTACT FR.
ALEKSANDAR

Ђурђевдан 6. мај Литургија у 9 ујутру

На Светог Василија Острошког, 12. маја неће
бити службе јер отац Александар неће бити у
Бостону . Ви који славите јавите се унапред.

Our Dear Parishioners:

Christ is Risen!

I am writing as a representative of our newly elected Church Board. As I undertake the duty of serving you all this year, I am truly overwhelmed by all that our community must and could do. The challenge begins with the task of making sure that ends meet on a monthly basis and with the need to maintain and expand the overall parish infrastructure as quickly as possible. More substantial, non-material goals are the ones of continuing to build and grow our spiritual community, as well as ensuring a sense of true belonging to our community for all, including reaching out to those who recently came and to those who became disillusioned along the way and need a reaching hand to return. And, then, there are very long-term dreams to have it all: a strong, happy community, a powerful choir, and that Byzantine dome as a shining symbol of growing Serbian orthodoxy in New England. In these very difficult times, as our precious old domes in the cradle of our homeland are being actively destroyed, this dream takes on a new meaning and urgency.

I wanted to convey a strong message that none of these goals can be truly achieved or have a deep meaning without all of you being an active part of this process. To make the ends meet, we need your financial help. The community infrastructure is hard to define in short, and it is something that is taken for granted in older and established parishes, including the Serbian Orthodox Churches in America. We are very young, and we are creating and building much that forms an infrastructure as we go. There are countless little chores that help this process. As I look around, I see much happening. I see young mothers cooking, singing in the choir, helping with Sunday school and Serbian language classes. I see our Father Aleksandar being a spiritual father, a secretary, a janitor, an able representative of our parish to the American and homeland clergy bodies, a charity leader, a parent, and much more. I see a choir director eager to build a strong group to be proud of, one which promises to fill our souls on those gray and difficult days with a breeze of homeland and faraway tunes that we have been so deprived of for quite some time. I see people donating money, those who can and those who scarcely can. I see people fixing our church property, picking up garbage, planting and watering flowers to make our church a very pleasant place. I see a growing community of young intellectuals eager to develop their spiritual lives and become an active part of our church. And for those who were not in church on St. Lazarus Saturday, let me tell you: we had a circle of about thirty one- through ten-year olds brightening the church with their bells, songs and palm branches. A morning of seeing their happy faces made it all worthwhile.

We need all of you to come and actively share both the challenges and joys of this ongoing process. For all of us, transplanted from our homeland, St. Sava Church should be, first of all, the place to worship, but also a microcosm of what we left behind. No church board, no priest, no bishop, can do this alone. If we are to grow and succeed we need all, small and big, to become a part of this process and help in their own unique ways. As you participate, you never know how you might touch somebody's life. Here we find our spiritual family, here there is someone else with whom we can cry and laugh as with our own parents or siblings, here there are children whom we cannot differentiate from our own. I am not shy to tell these people how much they mean to me. Please go out of your way to tell those who mean much to you that this is so. Many very little actions contribute to a qualitatively different gain or loss. It is up to us to determine which way we go.

As you can tell, I am a dreamer and I like to set high goals for myself and others. I will do my best to serve you all, and on behalf of the entire Church Board, I believe that we all will do our best. Please let us hear from all of you, come and simply introduce yourself, let us know your concerns, ideas and wishes so we can correct any mistakes that we may make.

I cannot end without truly acknowledging our outgoing President Milica Pogorzelski and her entire family for all they have done during the past two years. Mili is going to be a hard act to follow. I also want to acknowledge the continuing guiding hand by our real President Slavko Stojanov, and his Nada, without whom nothing would have started. God bless you all.

Yours in Christ,
Marija Ilic, Church Board President

Драги наши парохијани:

Христос Воскресе!

Ја пишем ову поруку као представник наше новоизабране Црквене Управе. Ја почињем ову обавезу знајући добро колико има тога што наша парохија мора и треба урадити. Обавезе почињу са потребом да се сваког месеца покрију основни трошкови и са потребама да се изгради и даље негује наша цела инфраструктура. Много важнији су нематеријални циљеви изградње наше духовне заједнице и осећања праве припадности нашој заједници, укључујући нарочито оне парохијане који су недавно дошли из наше домовине и оне који су се разочарали и одвојили, и којима је потребна рука добродошлице. У нешто даљој будућности су наши снови о потпуно срећној парохији, предивном хору, па и снови о једној дивној византијској куполи као симбола растућег Српског Православља у Новој Енглеској. У овим тешким временима кад се наше скупоцене старовремске цркве православља активно руше, изградња нове цркве има дубљи и критичнији смисао.

Ја желим да нагласим да је постизање ових циљева немогуће и бесмислено без активног учешћа свих вас. Да покријемо месечне трошкове, потребна је ваша финансијска помоћ. Појам парохијске инфраструктуре је тешко дефинисати у неколико речи. То је нешто што старије парохије предпостављају да већ постоји. Нажалост, ми смо јако млада парохија и морамо креирати и изграђивати у исто време. Процес изградње основе црквене заједнице се састоји од много малих и великих активности. Кад се окренем око себе, ја разазнајем континуитет тог процеса у многим облицима. Ја видим младе жене које кувају у црквеној кухињи, певају у хору, уче нашу децу религији и матерњем језику. Ја видим нашег оца Александра у улози духовног оца, чистача, секретара, поштованог представника наше парохије у православним форумима у овој земљи и у нашој старој домовини, активног иницијатора добровољних прилога за хуманитарне сврхе, оца своје деце, и још много тога што је тешко набројати. Ја видим младог хороваођу дубоко посвећеном изградњи хора који обећава да нас испуни звуцима прекрасних песама када нам је најтеже и да нам донесе ветрић песама из наше драге домовине које већ многи од нас нису дуго чули. Ја видим људе који донирају новац, и оне који могу и оне којима је теже да одвоје. Ја гледам мушкарце који стално нешто дограђују и поправљају око наше цркве, износе ђубре, и саде цвеће и дрвеће да допринесу што пријатнијем изгледу наше црквене имовине. Ја видим пуно младих интелектуалаца који се труде да се укључе у духовни живот и постану активни део наше парохије. Да још поменем прекрасну слику наших најмлађих прослављајући Врбицу ове године. Јутро проведено са њима врло брзо избрише осећај сваког напора који мора да се уложи да постанемо оно што јесмо.

Сви ви сте неопходни део процеса раста наше парохије, и ја много желим да сви делимо и тешкоће и срећу заједно. Нама који смо давно оставили домовину парохија Светог Саве пре свега значи место где се прославља Свевишњи, а такође и мали микрокозам свега онога што смо оставили иза нас. Ниједан црквени одбор, ниједан свештеник, ни један епископ не може да изгради то без нашег учешћа. Потребно је да сви, млади и стари, постану неодвојив део наше парохије и да помажу на себи јединствени начин да бисмо напредовали и расли. Кад помажемо, ми никад не знамо чији живот тачно ћемо дотаћи у нашој заједници. Али сви ту налазимо и духовну породицу, и некога са ким можемо да се искрено издамо и нарадујемо као са својим родитељима и браћом и сестрама, а и децу коју не разликујемо више од своје рођене деце. Ја се не стидим да понекад кажем таквим особама колико ми стварно значе. Лепо би било да се и ви потрудите да то кажете онима који су вам блиски. У животу много ситница кумулативно доприноси или великим губицима или великим успесима. На свима нама је да покушамо да успемо као једна заједница.

Вероватно је потпуно јасно да сам ја оптимиста и да постављам високе циљеве и за себе и за друге. Ја ћу се потрудити највише што могу да служим нашу заједницу у овој години, и верујем да ће то учинити и наша цела црквена управа. Молим вас јавите нам се, да се

упознамо са свима, кажите нам ваше личне идеје, жеље, и примедбе тако да можемо да смањимо грешке којих ће сигурно бити.

Ја не могу да завршим ову поруку а да не захвалим нашој бившој председници Милици Погорзелски и целој њеној фамилији за све што су учинили за нашу парохију у последње две године. Мили је диван пример свима нама. Ја такође желим да се захвалим са многе савете нашем правом председнику Славку Стојанов и његовој Нади, без којих не бисмо ништа започели. Нека вас све драги Господ благослови.

Ваша у Христу,
Марија Илић
Председник Црквеног Одбора

НОВИ ЦРКВЕНИ ОДБОР ЗА 2004



На редовној годишњој скупштини одржаној 4. фебруара 2004 изабрана је нова управа у следећем саставу:

Марија Илић, Председник, Мара Вучинић, Подпредседник, Срђан Ничковић, Подпредседник, Олимпиу Дежеу, Благајник, Петар Величковић, Рачуновођа, Слободан Пајић, Секретар, Јован Бошковић, Секретар, Барбара Грубер и Стив Геракулис

О ВАСКРСУ 2004. ГОДИНЕ

ПАВЛЕ

ПО МИЛОСТИ БОЖЈОЈ

ПРАВОСЛАВНИ АРХИЕПИСКОП ПЕЋКИ, МИТРОПОЛИТ БЕОГРАДСКО-КАРЛОВАЧКИ И ПАТРИЈАРХ СРПСКИ, СА СВИМА АРХИЈЕРЕЈИМА СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕ, СВЕШТЕНСТВУ, МОНАШТВУ И СВИМА СИНОВИМА И КЋЕРИМА НАШЕ СВЕТЕ ЦРКВЕ: БЛАГОДАТ, МИЛОСТ И МИР ОД БОГА ОЦА, И ГОСПОДА НАШЕГ ИСУСА ХРИСТА, И ДУХА СВЕТОГА, УЗ РАДОСНИ ВАСКРШЊИ ПОЗДРАВ:

ХРИСТОС ВАСКРСЕ!

*Кад год једете овај хлеб и чашу ову пијете,
смрт Моју објављујете
и васкрсење Моје исповедате (ср. 1. Кор 11,26)*

Сабрани данас на Светој Литургији, објављујемо свету смрт Христову и Васкрсење Његово исповедамо. Но, не исповедамо Христово Васкрсење као један давно прошли догађај, већ пројављујемо Христа васкрслог присутног међу нама Духом Светим на литургијском сабрању. Тако је било од првог јављања васкрслог Христа Својим ученицима, а што су нам они засведочили и оставили као свето предање (Лк 24,30–31), које се састоји у томе да је васкрсли Господ наш Исус Христос са нама у све дане – и док поново у слави не дође – у евхаристијском сабрању многих око једног епископа и служитеља ове велике Тајне Његове. По речима Светог Игњатија Богоносца: „тамо где је епископ, тамо нека буде и мноштво народа; јер онде где је Христос, онде је и васељенска Црква“.

Васкрсли Христос, једини наш Спаситељ, Нада наша, неодвојив је од Свога Тела, које смо ми, заједница многих крштених у смрт Његову и саваскрслих с Њим у нови живот. И зато онде где је Тело Његово, онде је и Он као глава телу.

Наше предање, драга наша духовна децо, није од људи, већ од Бога; и не долази просто из прошлости и из дубине векова да би се ми тамо враћали и на њега сећали. Оно долази „одозго“ – од Бога, Оца светлости, Који Својим присуством све осмишљује и испуњава. Благовољењем Бога и Оца и посредством Светога Духа, Син Божији улази у историју, градећи од ње литургијску заједницу којом узима творевину и сједињује је са Собом, чинећи је тако Својим Телом и ослобађајући је од смрти. То Дух Свети чини сваки пут кад се саберемо на једном месту око једног служитеља ради Евхаристије, односно ради благодарности Оцу што је воља Његова била да нас доведе из небића у биће, и да нас учини причасницима Његовог вечног живота у Христу кроз Духа Светога.

Страдање и распеће Христово сведочи о страшној трагедији и болести од које пати читава творевина – а то је смрт. Она је извор свих зала која сналазе човечанство и читаву творевину од почетка. Кад смрти нестане, нестаће и зла међу људима и непријатељства међу створењима. Не заваравajмо се, драга наша духовна децо, да смрт, тог страшног и последњег непријатеља целе творевине,

можемо превазићи сами без заједнице са Богом у васкрсом Христу. Наша природа, као и она око нас, само нам даје лажан утисак да је постојана и вечна, док је смрт разједа и претвара је у прах и ништавило. Зато се не уздајмо у њу да ће нас она ослободити смрти, кад и она сама стење и пати, чекајући управо нас, синове Божије, да је ослободимо ропства распаљивости. А то ми можемо учинити само у заједници љубави у Телу Христовом, које је евхаристијско сабрање. Заједница љубави са Господом је једина која нашу смртну природу може учинити бесмртном. Па, зар нам то Господ није посведочио и кроз наше телесно рађање које је, међутим, само слика духовног рађања, рађања Духом Светим за нетрулежност. Чак је и телесно рађање и постојање природе плод, не ње саме, већ заједнице љубави.

Ако смо, пак, ми Тело Христово и чланови тога тела, и ако смо васкрсли са Њим у нови живот, тада, по речима Апостола, „умртвимо наша тела за плотска уживања“ и не понашајмо се као да ћемо сутра умрети и са тим ће се све завршити, него живимо новим животом као становници будућег Царства Божијег, које нам је даровано од Оца у Христу посредством Светога Духа. Живимо у заједници љубави са Господом кроз заједницу са свима који су Тело Његово, и са онима који то још нису као да јесу. Та заједница је Евхаристија која нас чини личностима, а не индивидуама самодовољним себи. Овај нови, литургијски начин живота творевине јесте икона божанског начина живота. Као што је Света Тројица заједница слободе, љубави Оца и Сина и Светога Духа, тако је и Литургија заједница љубави многих личности са Господом Исусом Христом.

Браћо наша љубљена у Господу, који се подвизавате и трудите у многим подвизима да достигнете светост и живот вечни, не заборавите да је једини Свет Господ наш Исус Христос, и да само у заједници с Њим постајемо и ми наследници Његове светости. Јер само онај који у Господу стоји – у врлини стоји; јер је Господ извор сваке врлине, по речима Апостола: „Из Њега сте и ви у Христу Исусу, Који нам постаде премудрост од Бога и праведност и освећење и избављење“ (1. Кор 1,30). А то је једино могуће ако смо у заједници са Господом и са свом нашом браћом, јер је Господ само овде присутан. Не замењујмо живог Господа законима и стварима, и немојмо се понашати тако као да Господ није дошао у телу и постао човек. Не тражимо Господа мимо човека, односно мимо људи који су постали Тело Његово и од којих је Господ неодвојив. Љубав према људима и служење њима значи служење и љубав према Господу.

Браћи нашој заблуделима и расколницима обраћамо се с љубављу да једно имају на уму: Ако мисле да Духом Светим чине то што чине, варају се, јер незнају да Дух уводи у заједницу са свима који су са Христом, а не раздире и не комада Тело Христово. У Телу Христовом су сви једно: нема ни Грка ни Јеврејина, ни роба ни слободњака. Зато, не замењујмо живог Христа, Који је постао конкретан човек, било чиме, било киме: ни националним симболима, ни политичким идеологијама. Ујединимо се у Господу, у Литургији, кроз заједницу са конкретним живим људима, а не у идејама и мртвим симболима и пролазним стварима. Не цепајмо Тело Христово због властољубља. Сетимо се да се у Цркви власт састоји у томе што не можемо једни без других да постојимо – ни као хришћани, ни као епископи, ни као свештеници, и да је власт у служењу другоме.

Све такве, дакле, опомињемо – бринући за њихово спасење – да не чине исту грешку коју учинише и савременици Христови, и да због слабости брата свога не

препознају у њему Господа и јединог Спаситеља нашег. Да се, одвајајући од брата зато што је немоћан, не одвоје од Самог Господа, јединог Извора живота, и постану тако робови закона и мртвог слова које убија и води у смрт. „Јер гледајте, браћо, на вас позване: нема ту ни много мудрих по телу, ни много моћних, ни много племенита рода; него што је лудо пред светом оно изабра Бог да посрами мудре; и што је слабо пред светом оно изабра Бог да посрами јаке“ (1. Кор 1,26–27). Колико год да су наша браћа по нашим мерилима недостојни, у њима присуствује распети и васкрсли Господ, Који је једини Судија; и Он ће свакоме судити кад дође у слави Својој.

Младићи и девојке, утехо наша у Господу, не дајте да вас младост заведе и да вам да лажну наду да ћете остварење своје слободе и своју срећу наћи у себи самима, или, пак, у природи мимо Христа, односно мимо Богочовечанске заједнице љубави са другим људима. Имајте у виду да је други човек брат ваш и сапатник у борби против смрти, не би ли се ње ослободио. Од смрти нико не може ослободити; једино Христос Који је заједница љубави у Духу Светом.

Ви који сте стари и болесни не тугујте и не очајавајте, јер је Господ наш и Сам страдао, умро и васкрсао. Васкрсењем Христовим ублажавајте своју муку, јер нисмо за привремени живот створени, него за вечност.

Драга наша духовна децо, који сте мржњом људском прогнани са Косова и Метохије и других крајева – са својих вековних огњишта, расејани по свету, и ви који сте отишли у потрази за бољим животом, радујте се и ви данас, и не тугујте. Сви ми, заједно са свим честитим људима у свету, дубоко смо потресени најновијим погромом над нашим народом на Косову и Метохији и над разарањем наших светиња. То су нове ране на Телу распетог Христа. Зато и сада, у овом новом распећу, као и увек за све нас постоји једна права нада – а то је васкрсли Господ, око Кога треба да се саберемо и окупимо. Све нас који се у Господа надамо и у Њега верујемо ово треба само да подсећа да смо овде без постојаног града и у расејању и временском и просторном, док нам Господ поново не дође и сабере народ Свој са свих крајева земље. Зато, не тугујмо; нисмо у расејању све док смо чланови Цркве и док у срцу своје носимо своје светиње. А земља је Господња, и Он је враћа и даје у вечно наследство само онима који су Његови. Радујмо се данас сви, јер смо преокусили вечни живот, као што се радујемо сваке недеље, славећи Васкрсење Христово у литургијском сабрању. Ко се не радује данас када Црква Божија кличе „Христос васкрсе“ сличан је осуђенику на смрт, коме доносе вест да је помилован, а он и даље тугује. Не заборавимо, међутим, да Царство Божије још није у пуноћи дошло. Немојмо се сећати Васкрсења Христовог само од празника до празника. Христово васкрсење је наш живот и наше васкрсење и учествовање у радосној тајни Царства небеског. Јер, по речима Апостола: „као што у Адаму сви умиру, тако ће и у Христу сви оживети. Но, сваки у своје реду: Првенац Христос, потом, о Његову доласку, они који су Христови“ (1. Кор 15,22–23). Молимо се Богу и Оцу да нам Господ што пре дође у сили и слави, јер ће нам тада доћи потпуно ослобођење од смрти кроз опште васкрсење мртвих и Царство Божије у пуноћи, које ће потврдити сву истину историје и људског живота. По речима Апостола: „ако нема васкрсења мртвих, то ни Христос није устао“ (1. Кор 15,13).

С овом надом у Господа, још једном вас сверадосно поздрављамо:

ХРИСТОС ВАСКРСЕ!

SUNDAY SCHOOL ACTIVITIES

АКТИВНОСТИ НЕДЕЉНЕ ШКОЛЕ

У току зимског распуста одржан је семинар у црквеним просторијама на тему пружања прве помоћи особама које се гуше храном. Овај догађај је организован од стране недељне школе. Деца су имала изузетну прилику да науче како притећи у помоћ некоме ко се гуши храном. Идеју за овако нешто смо добили од Даре Никетић која је имала прилику да научи ово у својој школи и да чак једном примени на својој другарици која се гушила. О овом догађају су писале локалне новине а Дара је добила заслужено признање



During February vacation a first aid class was held in our church hall on how to help people who are choking. This event was organized by our Sunday School. The idea was brought forth by the Niketic Family whose children, Max and Dara, were both trained in the choke-saver technique. Dara was not only trained in this maneuver but also administered it to a choking friend at school one day. All of our children (and even grown-ups) had the opportunity to practice this technique on a doll named Choking Charlie. The event was very interesting and fun for all that attended.

THE TRUE NATURE OF FASTING

By Bishop Kallistos Ware

'We waited, and at last our expectations were fulfilled', writes the Serbian Bishop Nikolai of Ochrid, describing the Easter service at Jerusalem. 'When the Patriarch sang "Christ is risen", a heavy burden fell from our souls. We felt as if we also had been raised from the dead. All at once, from all around, the same cry resounded like the noise of many waters. "Christ is risen" sang the Greeks, the Russians, the Arabs, the Serbs, the Copts, the Armenians, the Ethiopians - one after another, each in his own tongue, in his own melody. ...Coming out from the service at dawn, we began to regard everything in the light of the glory of Christ's Resurrection, and all appeared different from what it had yesterday; everything seemed better, more expressive, more glorious. Only in the light of the Resurrection does life receive meaning.'

This sense of resurrection joy, so vividly described by Bishop Nikolai, forms the foundation of all the worship of the Orthodox Church; it is the one and only basis for our Christian life and hope. Yet, in order for us to experience the full power of this Paschal rejoicing, each of us needs to pass through a time of preparation. 'We waited,' says Bishop Nikolai, 'and at last our expectations were fulfilled.' Without this waiting, without this expectant preparation, the deeper meaning of the Easter celebration will be lost.

So it is that before the festival of Easter there has developed a long preparatory season of repentance and fasting, extending in present Orthodox usage over ten weeks. First come twenty-two days (four successive Sundays) of preliminary observance; then the six weeks or forty days of the Great Fast of Lent; and finally Holy Week. Balancing the seven weeks of Lent and Holy Week, there follows after Easter a corresponding season of fifty days of thanksgiving, concluding with Pentecost.

Each of these seasons has its own liturgical book. For the time of preparation there is the Lenten Triodion or 'Book of Three Odes', the most important parts of which are here presented in English translation. For the time of thanksgiving there is the Pentekostarion, also known in Slav usage as the Festal Triodion. The point of division between the two books is midnight on the evening of Holy Saturday, with Matins for Easter Sunday as the first service in the Pentekostarion. This division into two distinct volumes, made for reasons of practical convenience, should not cause us to overlook the essential unity between the Lord's Crucifixion and His Resurrection, which together form a single, indivisible action. And just as the Crucifixion and the Resurrection are one action, so also the 'three holy days' (triduum sanctum) -Great Friday, Holy Saturday and Easter Sunday -constitute a single liturgical observance. Indeed, the division of the Lenten Triodion and the Pentekostarion into two books did not

become standard until after the eleventh century; in early manuscripts they are both contained in the same codex.

What do we find, then, in this book of preparation that we term the Lenten Triodion? It can most briefly be described as the book of the fast. Just as the children of Israel ate the 'bread of affliction' (Deut. 16: 3) in preparation for the Passover, so Christians prepare themselves for the celebration of the New Passover by observing a fast. But what is meant by this word 'fast' (nisteia)? Here the utmost care is needed, so as to preserve a proper balance between the out-

ward and the inward. On the outward level fasting involves physical abstinence from food and drink, and without such exterior abstinence a full and true fast cannot be kept; yet the rules about eating and drinking must never be treated as an end in themselves, for ascetic fasting has always an inward and unseen purpose. Man is a unity of body and soul, 'a living creature fashioned from natures visible and invisible', in the words of the Triodion; and our ascetic fasting should therefore involve both these natures at once. The tendency to over-emphasize external rules about food in a legalistic way, and the opposite tendency to scorn these rules as outdated and unnecessary, are both alike to be deplored as a betrayal of true Orthodoxy. In both cases the proper balance between the outward and the inward has been impaired.

The second tendency is doubtless the more prevalent in our own day, especially in the West. Until the fourteenth century, most Western Christians, in common with their brethren in the orthodox East, abstained during Lent not only from meat but from animal products, such as eggs, milk, butter and cheese. In East and West alike, the Lenten fast involved a severe physical effort. But in Western Christendom over the past five hundred years, the physical requirements of fasting have been steadily reduced, until by now they are little more than symbolic. How many, one wonders, of those who eat pancakes on Shrove Tuesday are aware of the original reason for this custom -to use up any remaining eggs and butter before the Lenten fast begins? Exposed as it is to Western secularism, the Orthodox world in our own time is also beginning to follow the same path of laxity.

One reason for this decline in fasting is surely a heretical attitude towards human nature, a false 'spiritualism' which rejects or ignores the body, viewing man solely in terms of his reasoning brain. As a result, many contemporary Christians have lost a true vision of man as an integral unity of the visible and the invisible; they neglect the positive role played by the body in the spiritual life, forgetting St. Paul's affirmation: 'Your body is a temple of the Holy Spirit. ... glorify God with your body' (I Cor. 6: 19-20). Another reason for the decline in fasting among orthodox is the argument, commonly advanced in our times, that the traditional rules are no longer possible today. These rules presuppose, so it is urged, a closely organized, non-pluralistic Christian society, following an agricultural way of life that is now increasingly a thing of the past. There is a measure of truth in

this. But it needs also to be said that fasting, as traditionally practised in the Church, has always been difficult and has always involved hardship. Many of our contemporaries are willing to fast for reasons of health or beauty, in order to lose weight; cannot we Christians do as much for the sake of the heavenly Kingdom? Why should the self-denial gladly accepted by previous generations of Orthodox prove such an intolerable burden to their successors today? Once St. Seraphim of Sarov was asked why the miracles of grace, so abundantly manifest in the past, were no longer apparent in his own day, and to this he replied: 'Only one thing is lacking -a firm resolve'.

The primary aim of fasting is to make us conscious of our dependence upon God. If practised seriously, the Lenten abstinence from food -particularly in the opening days -involves a considerable measure of real hunger, and also a feeling of tiredness and physical exhaustion. The purpose of this is to lead us in turn to a sense of inward brokenness and contrition; to bring us, that is, to the point where we appreciate the full force of Christ's statement, 'Without Me you can do nothing' (John 15: 5). If we always take our fill of food and drink, we easily grow over-confident in our own abilities, acquiring a false sense of autonomy and self-sufficiency. The observance of a physical fast undermines this sinful complacency. Stripping from us the specious assurance of the Pharisee who fasted, it is true, but not in the right spirit -Lenten abstinence gives us the saving self-dissatisfaction of the Publican (Luke 18: 10-13). Such is the function of the hunger and the tiredness: to make us 'poor in spirit', aware of our helplessness and of our dependence on God's aid.

Yet it would be misleading to speak only of this element of weariness and hunger. Abstinence leads, not merely to this, but also to a sense of lightness, wakefulness, freedom and joy. Even if the fast proves debilitating at first, afterwards we find that it enables us to sleep less, to think more clearly, and to work more decisively. As many doctors acknowledge, periodical fasts contribute to bodily hygiene. While involving genuine self-denial, fasting does not seek to do violence to our body but rather to restore it to health and equilibrium. Most of us in the Western world habitually eat more than we need. Fasting liberates our body from the burden of excessive weight and makes it a willing partner in the task of prayer, alert and responsive to the voice of the Spirit.

It will be noted that in common Orthodox usage the words 'fasting' and 'abstinence' are employed interchangeably. Prior to the Second Vatican Council, the Roman Catholic Church made a clear distinction between the two terms: abstinence concerned the types of food eaten, irrespective of quantity, whereas fasting signified a limitation on the number of meals or on the amount of food that could be taken. Thus on certain days both abstinence and fasting were required; alternatively, the one might be prescribed but not the other. In the Orthodox Church a clear-cut distinction is not made between the two words. During Lent there is frequently a limitation on the number of meals eaten each day, & but when a meal is permitted there is no restriction on the amount of food allowed. The Fathers simply state, as a guiding principle, that we should never eat to satiety but

always rise from the table feeling that we could have taken more and that we are now ready for prayer.

If it is important not to overlook the physical requirements of fasting, it is even more important not to overlook its inward significance. Fasting is not a mere matter of diet. It is moral as well as physical. True fasting is to be converted in heart and will; it is to return to God, to come home like the Prodigal to our Father's house. In the words of St. John Chrysostom, it means 'abstinence not only from food but from sins'. 'The fast', he insists, 'should be kept not by the mouth alone but also by the eye, the ear, the feet, the hands and all the members of the body' : the eye must abstain from impure sights, the ear from malicious gossip, the hands from acts of injustice. It is useless to fast from food, protests St. Basil, and yet to indulge in cruel criticism and slander: 'you do not eat meat, but you devour your brother' . The same point is made in the Triodion, especially during the first week of Lent: As we fast from food, let us abstain also from every passion. ... Let us observe a fast acceptable and pleasing to the Lord. True fasting is to put away all evil, to control the tongue, to forbear from anger, to abstain from lust, slander, falsehood and perjury. If we renounce these things, then is our fasting true and acceptable to God. Let us keep the Fast not only by refraining from food, But by becoming strangers to all the bodily passions.'

The inner significance of fasting is best summed up in the triad : prayer, fasting and almsgiving. Divorced from prayer and from the reception of the holy sacraments, unaccompanied by acts of compassion, our fasting becomes pharisaical or even demonic. It leads, not to contrition and joyfulness, but to pride, inward tension and irritability .The link between prayer and fasting is rightly indicated by Father Alexander Elchaninov. A critic of fasting says to him : 'Our work suffers and we become irritable. ...I have never seen servants [in pre-revolutionary Russia] so bad tempered as during the last days of Holy Week. Clearly, fasting has a very bad effect on the nerves. ' To this Father Alexander replies: 'you are quite right. ... If it is not accompanied by prayer and an increased spiritual life, it merely leads to a heightened state of irritability .It is natural that servants who took their fasting seriously and who were forced to work hard during Lent, while not being allowed to go to church, were angry and irritable.'

Fasting, then, is valueless or even harmful when not combined with prayer. In the Gospels the devil is cast out, not by fasting alone, but by 'prayer and fasting' (Matt. 17: 21; Mark 9: 29) ; and of the early Christians it is said, not simply that they fasted, but that they 'fasted and prayed' (Acts 13: 3; compare 14: 23). In both the Old and the New Testament fasting is seen, not as an end in itself, but as an aid to more intense and living prayer, as a preparation for decisive action or for direct encounter with God. Thus our Lord's forty-day fast in the wilderness was the immediate preparation for His public ministry (Matt. 4: 1-11). When Moses fasted on Mount Sinai (Exod. 34: 28) and Elijah on Mount Horeb (3 [1] Kgs. 19: 8- 12) , the fast was in both cases linked with a theophany. The same connection between fasting and the vision of God is evident in the case of St. Peter (Acts 10: 9-17). He 'went up on the housetop to pray about the sixth hour, and he became very hungry and wanted to eat' ; and it was in this state that he fell into a trance and heard the divine voice. Such is always the purpose of ascetic fasting -to enable us, as the Triodion puts it, to 'draw near to the mountain of prayer'.

Christ is risen!

My belief in Christ does not come from the opportunity given to me to participate since earliest childhood in the paschal celebration. Rather, Pascha is made possible, that unique night fills with light and joy and such victorious power in the greeting "Christ is risen! Truly He is risen!" because my faith itself was born from experience of the living Christ. How and when was it born? I don't know, I don't remember. I only know that every time I open the gospel and read about Christ, read his words, read his teaching, I consciously repeat, with all my heart and being, what was said by those who were sent to arrest Christ but who returned to the Pharisees without him: "No man ever spoke like this man" (Jn. 7:46). Therefore what I know first of all is that Christ's teaching is alive, and that nothing on earth can be compared with it. And this teaching is about him, about eternal life, about victory over death, about a love that conquers and overcomes death. I know as well that in a life where everything seems so difficult and tiresome, the one constant that never changes and never leaves is this inner awareness that Christ is with me. "I will not leave you as orphans, I will come to You" (Jn. 14:18). And he does come and give the feeling of his presence through prayer, through a thrill of soul, through a joy so incomprehensible, yet so very alive, through his mysterious, but again so certain, presence in church during services and in sacraments. This living experience is always growing, this knowledge, this awareness which becomes so obvious that Christ is here and that his word has been fulfilled: whoever loves Me, "I will love him and manifest myself to him Jn. 14:21). And whether I am in a crowd or alone, this certitude of his presence, this power of his word, this joy of faith in him remains with me. This is the only answer and the only proof.

"Why do you seek the living among the dead? Why do you mourn the incorrupt amid corruption?" All Christianity, therefore, is the experience of faith repeated again and again as if for the first time, through its incarnation in rites, words, music, and colors. To the unbeliever, it may indeed seem like a mirage; he hears only words, he sees only incomprehensible ceremonies, and he understands them only outwardly. But for believers, all of this radiates from within, and not as proof of his faith, but as its result, as its life in the world, in the soul, in history. Therefore the darkness and sadness of Holy Friday is for us something real, alive, contemporary; we can cry at the cross and experience everything that took place in that triumph of evil, treachery, cowardice, and betrayal; we can contemplate the life-bearing tomb on Holy Saturday with excitement and hope. And therefore, every year we can celebrate Easter, Pascha, the Resurrection. For Easter is not the remembrance of an event in the past. It is the real encounter in happiness and joy, with him whom our hearts long ago knew and encountered as the life and light of all light. Easter night testifies that Christ is alive and with us, and that we are alive with him. The entire celebration is an invitation to look at the world and life, and to behold the dawning of the mystical day of the Kingdom of light. "Today the scent of

Spring begins," sings the church, "and the new creation exults..." It exults in faith, in love and in hope.

*This is the day of resurrection,
Let us be illumined by the feast,
Let us embrace each other,
Let its call "brothers" even those that hate us,
And forgive all by the resurrection,
And so let us cry: Christ is risen from the dead,
Trampling down death by death,
And upon those in the tombs bestowing life.*

Christ is risen!

Fr. Alexander Schmemmann



Владика Митрофан са свештеницима из Њујорка и Њу Џерзи у посети нашој парохији 26. Марта 2004 поводом Великопосног Богослужења-Канон Пресветој Богородици

БОРБА ЗА ВЕРУ

Србине брате, теби се обраћам да те нешто упитам. Не устављај волове твоје и не задржавај плуг твој. На питање моје можеш одговорити и оруђи. Не питам те за пут, да би морао дићи руку са плуга и пружити је у правцу пута. Не иштем ни воде, да би морао престати са орањем и повести ме на извор. Гле, ти цео дан ореш и цео дан мислиш, и мисли твоје остају затворене унутра у теби. Хоћу да те упитам о нечем што је унутра у теби, нашта ми мжеш одговорити држећи руке на плугу и корачајући лагано браздом за воловима.

Да ли још гори кандило вере унутра у души твојој? Да ли имаш довољно уља у кандилу твоме, и да ли је светло у души твојој? Србине брате, гори ли у теби кандило вере?

То је моје питање, и то сам хтео питати, али не у име моје него у име родитеља који те вером Христовом крстише и крвљу Христовом причестише;

и питам те у име ђедова и прађедова твојих, који из препунога и пламеног кандила вере своје налише и залише кандило вере у души твојој;

и питам те у име оних даљних предака твојих, који у ропству од пет стотина година под Турцима не дадоше да се кандило вере у њима угаси; када се за пола хиљаде година бејашу угасили српска слобода и држава; једино што они држе неугашено, то је кандило вере у душама њиховим;

и питам те у име твојих предака који јуначки примише смрт за веру своју и на коцу и конопцу, као бесправни рообви у мраку робовања;

и питам те у име оних још даљих твојих који са честитим Кнезом Лазаром на Косову битку бише и за Крст Часни животе своје положише;

и питам те у име оних твојих славних и честитих царева и благочестивих царица који окитише сву земљу твоју славним задужбинама, белим црквама и манастирима, одакле су сви српски нараштаји после њих долевали уље у кандила своја и сажегли трепериви пламен вере своје;

и питам те у име светих патријараха српских, часних свештеника и монаха, који кроз векове борбе и муке, и искушења, и таме, чуваше онај свети огањ вере у Србину да се не угаси, као прави светосавци и духовници;

и питам те, најзад, у име оног најсветијег духовног праоца твог, у име оног моћног и милог Саве, оног неустрашивог мужа или плачљивог молитвеника, који је исплакао срце своје пред живим небесима, да би се у народу српском до конца времена очувао свети пламен вере.

У име те велике и племените војске твојих благородних предака, чију си крв и дух и веру наследио, као законити наследник, и у име њихово а не моје ја те питам, племенити брате Србине, да ли још гори кандило вере у днутра у души твојој?

Св. Николај епископ жички

ПОМОЗИ НАМ ВИШЊИ БОЖЕ!

Помози нам вишњи Боже,
Без Тебе се ништ' не може.
Ни орати, ни копати
Ни за правду војевати!

Помози на, вишњш Боже!
Без Тебе се ништ' не може
Ни родити, ни умрети,
Нити болест преболети!

Помози нам, вишњи Боже!
Без Тебе се ништ' не може,
Ни грешнику покајати,
Ни са братом запевати!

Помози нам вишњи Боже!
Без Тебе се ништ' не може,
А с Тобом се све постиже,
И у вечни живот Стиже!

Епископ Николај

страха и фрустрација. Често употребљавамо реч *благодат*. Али, шта је то благодат? *Харис* (благодат) на грчком не значи само "*милосиј нејо и радосиј*". Ако истичем ову чињеницу, то је зато, што сам сигуран да наша прва порука треба да буде порука пасхалне (васкршње) радости. Када нам док стојима на дверима храма — свештеник каже "Христос васкрсе!", *ноћ*, по речима св. Григорија из Нисе, постаје "*свешћлија од дана*". Управо у томе је снага и корен хришћанског опита (искуства). И само се у оквиру ове и овакве радости може разумети и све остало у Хришћанству.

На Паску ћу се још вратити на крају овог излагања, али имајмо већ сада на уму чињеницу да је Празник Христовог Васкрсења истински почетак литургијске године. У Цркви Православној година "службено" почиње 1. септембра, али ја овде говорим о почетку године у смислу њеног духовног начела и утемељења, јер Паском истински започиње наше разумевање времена. Свет је лежао у тами, а онда је Неко унео у њега светлост и топлину. Свет је био туробан, јер се био претворио у велико гробље, а онда је дошао Неко и рекао: "*Смрти више нема!*" То је у овоме свету учинио Христос. Свет је био хладан, огреховљен и суров, а онда је дошао Он и рекао: "*Радујте се!*" То је начин на који се Христос обраћао Својим ученицама: "*Радујте се! Мир с вама!*" Васкршња (пасхална) радост почетак је хришћанског искуства.

о.Александар Шмеман, *Литургија и Живој*.

CHILDREN AND CHURCH

By Protopresbyter Alexander Schmemmann

As a general rule, children like attending Church, and this instinctive attraction to and interest in Church services is the foundation on which we must build our religious education. When parents worry that children will get tired because services are long and are sorry for them; they usually subconsciously express their concern not for their children but for themselves. Children penetrate more easily than do adults into the world of ritual, of liturgical symbolism. They feel and appreciate the atmosphere of our Church services. The experience of Holiness, the sense of encounter with Someone Who is beyond daily life, that *mysterium tremendum* that is at the root of all religion and is the core of our services is more accessible to our children than it is to us. "Except ye become as little children," these words apply to the receptivity, the open-mindedness, the naturalness, which we lose when we grow out of childhood. How many men have devoted their lives to the service of God and consecrated themselves to the Church because from childhood they have kept their love for the house of worship and the joy of liturgical experience! Therefore, the first duty of parents and educators is to "suffer little children and forbid them not" (Matt. 19:14) to attend Church. It is in Church before every place else that children must hear the word of God. In a classroom the word is difficult to understand, it remains abstract, but in church it is *in its own element*. In childhood we have

the capacity to understand, not intellectually, but with our whole being, that there is no greater joy on earth than to be in Church, to participate in Church services, to breathe *the fragrance of the Kingdom of Heaven*, which is "the joy and peace of the Holy Spirit."

Church attendance should be complemented from the earliest days of childhood by the home atmosphere, which precedes and prolongs the mood of the Church. Let us take Sunday morning. How can a child sense the holiness of that morning and of that which he will see in Church if the home is full of the blare of radio and TV, the parents are smoking and reading the papers, and there reigns a generally profane atmosphere? Church attendance should be preceded by a sense of being gathered in, a quiet, a certain solemnity. The lighting of vigil lights before the icons, the reading of the Scripture-lessons, clean and fresh clothes, the festively tidied-up rooms - so frequently parents do not realize how all these things shape the religious consciousness of the child, make an imprint which no later tribulations will ever efface. On the eve and on the day of Sundays and Church feasts, during Lent, on the days when we prepare ourselves for Confession and Communion, the home must reflect the Church, must be illuminated by the light that we bring back from worship.

And now let us speak of the school. It seems self-evident to me that to organize so-called "Sunday School" lessons during Divine Liturgy is in deep contradiction with the spirit of Orthodoxy. The Sunday Liturgy is a joyful gathering of the Church community, and the child must know and experience this long before he is able to understand the deep meaning of this gathering. It seems to me that the choice of Sunday for church school is not a very good one. Sunday is primarily a liturgical day; therefore, it should be Church-centered and Liturgy-centered. It would be far better to have church school on Saturdays before the Vigil or Vespers service. The argument that parents cannot and will not bring children to church twice a week is merely admitting indolence and sinful negligence of what is important to our children. Saturday evening is the beginning of Sunday and should be liturgically sanctified just as much as Sunday morning. Why, in all Orthodox churches the world over Vespers or the Vigil is served on the eve of Feasts and Sundays. There is no reason why we too cannot arrange our church life according to principle: School-Vespers-Liturgy, where School would be for children the essential preparation and introduction to the Day of the Lord, His resurrection.

From the web site www.schmemann.org, a site dedicated to the ever-memorable Protopresbyter Alexander Schmemmann. ❀

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Уколико нисте до сада испунили овај формулар за прилоге, молимо вас испуните и вратите на црквену адресу. Наша је жеља да имамо што више приложника који ће редовно уплаћивати своје прилоге (месечно), па макар и мале. Сваки прилог је добро дошао. Хвала.

THE SERBIAN ORTHODOX CHURCH TO HER SPIRITUAL CHILDREN AT PASCHA, 2004

PAVLE

By the grace of God

Orthodox Archbishop of Pec, Metropolitan of Belgrade-Karlovci and Serbian Patriarch, with all the Hierarchs of the Serbian Orthodox Church—to all the clergy, monastics, and all the sons and daughters of our holy Church: grace, mercy and peace from God the Father, and our Lord Jesus Christ, and the Holy Spirit, with the joyous paschal greeting:

CHRIST IS RISEN!

*Whenever you eat this bread and drink this cup,
you proclaim My death and you confess My resurrection.
—I Cor. 11:26*

Gathered today at the Divine Liturgy, we are proclaiming to the world the death of Christ, and we are confessing His Resurrection. But we are not confessing His Resurrection as some event of the distant past; rather we are proclaiming the risen Christ Who is present amongst us through the Holy Spirit at this liturgical assembly. So it has been since the first appearance of the risen Christ to His disciples, as they witnessed and left to us as Holy Tradition (Lk. 24:30-31), and which is found in the fact that our risen Lord Jesus Christ is with us every day—until He comes again in His glory—in the eucharistic assembly of the many around their bishop, the servitor of this great sacramental Mystery of Christ. In the words of St. Ignatius the God-bearer of Antioch, "Where the bishop is, there also let the people be, for where Christ is, there also is the universal Church."

The risen Christ, our only Savior, our Hope, is not separated from His Body, which we are as the community of those who have been baptized into His death and have been raised up with Him into a new life. That is why where His Body is, there He is also as the Head of the Body.

Our tradition, our preaching, our dear spiritual children, is not from men, but from God; and it does not come simply out of the past and out of the depths of time so that we might be able to return there and remember those times past. It came "from above"—from God, the Father of lights, Who by His presence explains and fills all things. By the good will of the God and Father and the intercession of the Holy Spirit, the Son of God comes into history, building from it a liturgical community by which He takes creation and unites it to Himself, so making it His own Body and freeing it from death. The Holy Spirit does exactly this every time we gather in one place around one celebrant for the Eucharist, that is, to make thanksgiving to the Father whose will it was to bring us from non-existence into being, and to make us communicants of eternal life in Christ through the Holy Spirit.

The passion and crucifixion of Christ witnesses to the terrible tragedy and sickness from which the whole of creation suffers—and that is death. Death is the source of all the evils which have befallen humankind and all of creation from the beginning. When death no longer exists, neither will there exist either evil among people or animosity among creatures. We do not deceive ourselves, our dear spiritual children, into believing that we can overcome death, that terrible and final enemy of all creation, by ourselves, without union with God in the risen Christ. Our own nature, as well as the nature around us, only gives us the false impression that it is enduring and eternal, even as death consumes and transforms it into dust and nothingness. Therefore we do not put our trust in nature that it will liberate us from death, since it itself groans and suffers, in fact expecting us, as children of God, to free it from bondage to decay. And we can only do this in the community of love in the Body of Christ, which is the eucharistic assembly. The communion of love with the Lord is the only thing

which can make our mortal nature immortal. Hasn't the Lord shown us this through our physical birth, which is nonetheless only an image of spiritual birth, the birth through the Holy Spirit unto incorruption. Even physical birth and natural existence is the fruit, not of itself, but of the union of love.

If we are, then, the Body of Christ and members of that Body, and if we are risen with Him into the new life, then, in the words of the Apostle, "let us deaden our bodies to physical passions" and not behave as if we will die tomorrow and that will be the end of everything. Rather, let us live the new life as citizens of the coming Kingdom of God, which is given to us by the Father in Christ through the Holy Spirit. Let us live in the communion of love with the Lord through fellowship with all those who are in His Body, and also with all those who are not yet so, as though they are. That community is the Eucharist, which makes us persons, and not self-sufficient individuals. This new, liturgical way of created life is the icon of the divine way of life. Just as the Holy Trinity is a union of freedom, of the love of the Father, Son and Holy Spirit, so also the Liturgy is the communion of love of many persons with their Lord Jesus Christ.

Beloved in the Lord, who struggle and labor in many spiritual efforts to reach holiness and eternal life, do not forget that the only Holy One is our Lord Jesus Christ, and that it is only in union with Him that we may become heirs of His holiness. For only he who stands in the Lord stands in virtues; for the Lord is the source of every virtue, as the Apostle says, "God is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption." (I Cor. 1:30) And that is only possible if we are in union with the Lord and with our brothers, for the Lord is only present here. Let us not replace the living Lord with laws and things, and let us not act as if the Lord has not come in the flesh and become a man. Let us not search for the Lord except as a man, that is except as those who have become His Body and from whom the Lord is not separated. Love towards people and service to them means service and love towards God.

Let us turn to our brothers who have gone astray and are in schism with love, that they may have only one thing in mind: If they think that they are doing what they are doing by the Holy Spirit, they are mistaken, for they do not know that the Spirit leads us into unity with all those who are with Christ, but does not tear apart or disunite the Body of Christ. In the Body of Christ all are one: there is neither Greek nor Jew, neither slave nor free. Therefore, let us not confuse the living Christ, Who became a concrete human being, with anything or anybody else: neither with nationalistic symbols, nor political ideologies. Let us unite ourselves in the Lord, in the Liturgy, by communion with concrete human beings, and not in ideas and dead symbols and passing things. Let us not tear apart the Body of Christ because of love for power. Let us remember that in the Church authority consists in something which we cannot become without each other — neither as Christians, nor as bishops, nor as priests, and that authority is found in serving one another.

Let us remind all such — with concern for their salvation — not to commit the same sin which was committed by the contemporaries of Christ, that because of the weakness of their brother they do not recognize in him our only Lord and Savior. In separating themselves from their brother because he is weak, let them take care that they do not separate themselves also from the Lord Himself, the only Source of life, and so become slaves to the law and the dead words which kill and lead to death. "For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty." (I Cor. 1:26-27) No matter how unworthy our brothers may be according to our standards, in them is present the crucified and risen Lord, Who is the only Judge; and He shall judge everyone when He comes in His glory.

Young people, our consolation in the Lord, do not allow your youth to mislead you and give you the false hope that you might be able to realize your freedom and your happiness on your own by yourselves, or even in the natural world without Christ, that is, apart from the Divine-

human community of love with others. Be aware that other people are your brothers and sisters and your fellow sufferers in the struggle against death, but also be aware that that struggle will not bring freedom. No one can liberate us from death except Christ Who is the communion of love in the Holy Spirit.

You who are old and sick, do not grieve and despair, for our Lord Himself suffered, died and rose again. Alleviate your suffering by the Resurrection of Christ, for we are not made for this passing life, but for eternity.

Our dear spiritual children who by human hatred have been exiled from your homes in Kosovo and Metohija and other areas — from your ancient homesteads to be scattered throughout the world, and you who have emigrated in search of a better life, rejoice today and do not grieve. All of us, together with all honorable people throughout the world, have been deeply shaken by the latest pogrom against our people in Kosovo and Metohija, and by the destruction of our holy places. These are new wounds on the Body of the crucified Christ. Therefore even now, during this new crucifixion, just as at all times, we have only one true hope — the risen Lord, around Whom we need to gather and congregate. All of us who hope and believe in the Lord simply need to remind ourselves that we are all here without a permanent home and that we are all in exile in both time and place, until the Lord comes again to gather His people from all the corners of the world. Therefore do not grieve; we are never in exile as long as we are members of the Church and as long as we carry our holy shrines within our hearts. The earth is the Lord's, and He will return and give it as an everlasting inheritance only to the who belong to Him.

Let us all rejoice today, for we have had a foretaste of eternal life, just as we rejoice each Sunday as we celebrate the Resurrection of Christ in the liturgical assembly. Whoever does not rejoice today when the Church of God cries out, "Christ is risen" is like the prisoner condemned to death who, on receiving the news that he has been pardoned, continues to grieve. Nevertheless, let us not forget that the Kingdom of God has not yet come in its fullness. Let us not remember the Resurrection of Christ just when the holiday comes around. Christ's Resurrection is our life and our resurrection and our participation in the joyous mystery of the Kingdom of Heaven. For, in the words of the Apostle, "As in Adam all die, even so in Christ all shall be made alive. But each one in his own order, Christ the firstfruits, afterward those who are Christ's at His coming." (I Cor. 15:22-23)

Let us pray to the God and Father that the Lord will come to us quickly in power and glory, for then with Him will come to us complete liberation from death through the general resurrection of the dead, and the Kingdom of God in its fullness, which will confirm all the truths of history and human life. In the words of the Apostle, "If there is no resurrection of the dead, then Christ is not risen." (I Cor. 15:13)

With this hope in the Lord, we once again greet you with the most joyous greeting,

CHRIST IS RISEN!

Given at the Serbian Patriarchate in Belgrade at Pascha, 2004.

Your intercessors before the Crucified and Risen Lord,

Archbishop of Pec, Metropolitan of Belgrade-Karlovci and Serbian Patriarch PAVLE

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