



Weekly Bulletin

St. Nicholas Orthodox Church

A Community of the Orthodox Church in America

Witnessing to the Apostolic Faith in Lake County for over 42 Years

Father Andrew Clements, Pastor

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Number 51

Sunday	Dec 17	<i>28th Sunday after Pentecost / Tone 3 / Sunday of the Forefathers</i>
		9:00 am Church School
		10:00 am Divine Liturgy / Baptism Coffee Hour
Tuesday	Dec 19	<i>Forefeast of the Nativity of Christ</i>
		7:00 pm Prefestal Vespers Confession
Wednesday	Dec 20	<i>Forefeast of the Nativity of Christ</i>
		7:00 pm Prefestal Vespers Confession
Thursday	Dec 21	<i>Forefeast of the Nativity of Christ</i>
		7:00 pm Prefestal Vespers Confession
Friday	Dec 22	<i>Forefeast of the Nativity of Christ</i>
		7:00 pm Prefestal Vespers Confession
Saturday	Dec 23	<i>Holy Ten Martyrs of Crete</i>
		4:00 pm Confession
		5:30 pm Great Vespers Confession
Sunday	Dec 24	<i>29th Sunday after Pentecost / Tone 4 / Sunday of the Ancestors of the Lord</i>
		Readings: Heb 11:9-10, 17-23, 32-40 Matt 1:1-25
		9:00 am Church School
		10:00 am Divine Liturgy Coffee Hour
		7:00 pm Vigil of the Nativity Carols

ATTENDANCE / STEWARDSHIP / Dec 10

Attendance: (Adults 117, Children 25)	142
Operating	\$4,105.00
OCA Assessments	236.00
Uganda Children	100.00
Charities	264.00
Icons	30.00

SPECIAL WELCOME

We welcome Michelle Cooley who was baptized into Christ this morning. May the Lord plant her firmly in His Vineyard and bless and keep her for many years.

2018 STUFF

New Wall Calendars are available. See Subdeacon Leonard. Also, New Envelope Packets are available for pick-up in the hall.

PARISH CHRISTMAS CARD

Today is the last day to submit your names for the Parish Christmas Card.

CONFESSION NOTE

Confession is in order for everyone during this season,

so please note the extra times scheduled and approach in a timely manner.

PRAYER CORNER + + + + +

Eleanor Alexander (Tom's mom), Perry (Capitan), Sbdcn Leonard, Kathy (Denise F's sis), Jim (Ruth's dad), Michael (Chongris nphw), Ted Geletka, (Fr's frnd), Connie (Linda D's frnd), Alex Dzura, infant Julian, John Clements, Willie (Elena G's son), suffering Christians in Ukraine and the Middle East.

Birthdays: Varvara Zasukhina (12/13), Joe Bagley (12/17), Lea Povozaev (12/17), Meredith Herzog, (12/21), Viktor Povoszaev (12/22), Cindy Renda, Collin Rausch (12/23).

Expecting: Brian & Nicole, Cole & Sarah, Matt & Krista, James & Lisa.

Our Seminarian: Brian Crivella & Family.

Our Missionaries: Peter & Sharon.

Memory Eternal: Fr John Klembara, Russ Bechowiak.

He has Pitched His Tent Among Us

by Dcn George Shumaik

Essentially every divine service of the Orthodox Church begins with the chanting or singing of the Trisagion Prayers, an ancient Byzantine exaltation of unknown authorship directed toward God as Trinity. Trisagion in Greek means “thrice holy”.

“O Heavenly King, the Com-forter, the Spirit of Truth, Who are everywhere present and filling all things, treasury of blessings and giver of life, come and abide in us and cleanse us from every impurity and save our souls O Good One!”

The phrase “come and abide in us” when transliterated from the original Greek literally means “come and pitch your tent in us”.

The word for tent in Latin is tab-ernacle, which engenders a greater biblical familiarity especially when we consider what the Tabernacle was to the Hebrews of the Old Testament. The entire chapter of Exodus 25 is devoted to a detailed instruction from God for the construction of the Tabernacle. “And let them make Me a sanctuary, that I may dwell among them. According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.” (Ex 25:8-9)

This dwelling place of God was in the form of a tent as the Hebrews wandered the desert for forty years before being brought to the land of Canaan. Portability was a necessity. When it came time for Solomon to construct the Jerusalem Temple, he modeled the stone structure after the Tabernacle. Of note, scripture does not contain any further instructions from God as to how the Temple should be constructed. Solomon’s Temple was destroyed when the Jews were exiled to Babylon, a period of separation where they had neither the Temple nor the Tabernacle. Psalm 137 recounts this era and is now part of contemporary hymnography - “By the Waters of Babylon”.

Orthodox Christianity views the entire Bible, both the Old and New Testaments to be the story of our Lord and Savior, Jesus Christ. All of the Law, all of the prophecy, all of the imagery of the Old Testament including that of the Tabernacle and the Temple are a prefiguration of what is fulfilled in Jesus, the Anointed One – the Christ.

The Temple plays a pivotal role in the ministry of Jesus. He and His earthly parents were devout Jews. He was taken there for circumcision, He is presented there and received by Saint Simeon, He is found at age 12 teaching in the Temple, He drove out the “money changers” from this house of prayer, He healed within the Temple and as He was about to go voluntarily to his life-

creating death, predicted its destruction.

At His trial, He confirms a prior assertion - “Jesus answered and said to them, ‘Destroy this temple, and in three days I will raise it up’. (John 2:19) and by this affirmation sealed His own condemnation. Scripture attests to the fact that even His disciples in that moment did not understand what He was talking about. It became abundantly clear on the third day that the Temple He was speaking of was His own body raised up at His glorious Resurrection. His prediction of the fall of the Jerusalem Temple came to pass in AD 70 around the same time the Gospels were being written and the Christianity was spreading throughout the Middle East.

The New Testament is replete with references to the restored Temple as the Body of Christ as His Church, as the household of God not made by hands. “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and

prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.” (Eph 2:19-22)

The design of Orthodox churches has evolved over centuries but regardless of the architectural details all are modeled in the fashion of the Hebrew Tabernacle. Our worship has echoes of the ancient rites with the emphasis still upon sacrifice but no longer that of bulls and goats but on the supreme and life-creating sacrifice of Jesus Christ. He is the High Priest. He is the both the offered and the offerer at the banquet of the Kingdom, the Eucharist. When we gather as His Body, His Holy Church, we believe that we are in that Kingdom as a foretaste of what will be at His return. Yet, the Orthodox Church still maintains the image of us all being exiles in a foreign land making our own journey toward the House of the Father. During the preliminary Sundays before Great Lent, we still sing the lament - “By the Waters of Babylon”.

We are about to celebrate the Incarnation in the Flesh or our Lord and Savior, Jesus Christ remembering the humble beginning of His own earthly sojourn from the cave to Calvary. Our festal shout will be “God is with us!” Let us pray that we both individually and corporately maintain a space within our hearts for Him to “pitch His tent among us”. Amen.