



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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Sunday	Sept 17	<i>15th Sunday after Pentecost / Tone 6 / Sunday after the Exaltation</i>
		Readings: 2 Cor 1:21-2:4 Mt 22:1-14
		9:00 am Church School
		10:00 am Divine Liturgy Coffee Hour
Saturday	Sept 23	<i>Conception of St John the Baptist</i>
		4:00 pm Halligan Memorial
		5:30 pm Great Vespers
Sunday	Sept 24	<i>16th Sunday after Pentecost / Tone 7 / Protomartyr Thecla</i>
		Readings: 2 Cor 6:1-10 Luke 5:1-11
		9:00 am Church School
		10:00 am Divine Liturgy Coffee Hour

ATTENDANCE / STEWARDSHIP / Sept 10

Attendance: (Adults 104, Children 36)	140
Operating	\$3,238.00
OCA Assessments	150.00
Uganda Children	124.00
Charities	25.00
Icons	139.00
Hurricane Relief	210.00

PLEDGE SUNDAY

Thanks for your timely response to the Pledge Drive this morning. If you forgot, please tend to it asap.

COUNCIL MEETING

Thursday, Sept 21 at 7:00 pm.

IN OUR PRAYERS

Please keep Peter & Sharon in your prayers this week as they travel on Friday back to Uganda.

HALLIGAN MEMORIAL

A Memorial for departed members of the Halligan Family will take place this coming Saturday, Sept 23 at 4:00 pm. A reception will follow in the hall.

SEMINARIAN SUNDAY

Please be generous during the Second Collection taken next Sunday, Sept 24 to benefit our Diocesan Seminarians.

TUESDAY EVENING ADULT CLASS

The Class will begin on Tuesday, October 10 at 7:00

pm. Since the class will have two catechumens in attendance we'll be doing a Book Study of: **An Introduction to God** by Fr Andrew Stephen Damick. We will read the book in class so having your own copy is optional. Available on Amazon for \$17.95 or the Kindle edition for \$9.99.

TEEN RETREAT WITH BISHOP PAUL

Dear parents of 6-12th Graders. The retreat is Oct 27-28. Hoping to have a showing from our parish. Let me know so we can register.

EASTERN CHURCH SEMINAR

Overshadowed by the Spirit: Saints known and unknown will be the topic of this year's Seminar to be held October 13 & 14 at Notre Dame College. Our own Chancellor of the OCA, Fr John Jillions, is one of the presentors. Details and registration info are in the foyer.

THIRD ANNUAL MEL TINTOR BLOOD DRIVE

The Drive will take place on Saturday, October 28th from 10:00 am - 4:00 pm.

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), Russ Bechkowiak, Connie (Linda D's frnd), Alex Dzura, infant Julian, John Clements, suffering

Seminarian Sunday is next week

Christians in Ukraine and the Middle East.

Anniversaries: Ron & Gloria Sieloff (9/19).

Birthdays: Elaine Kisha (9/18), Mary Valko, Maureen Medkovich, Jenny Cunningham (9/19), Suzanne Gubser, Elizabeth Kirouac (9/21), Marcus Covelli (9/22), Gloria Sieloff (9/23).

Expecting: Cole & Sarah, Matt & Krista, James &

Lisa, Tom & Stephanie, John & Lauren.

Our Seminarian: Brian Crivella & Family.

Newly Illumined: Elias, Annabelle.

Newly United: Jacob & Margaret.

Newly Departed: John Clements (Fr's bro), Jim Brindley (Denise F's bro 8/30).

Anamnesis—Essential Memory

by Deacon George Shumaik

When a person is vaccinated against an infectious disease an attenuated form of a virus or bacteria is injected or ingested. This stimulates an immune response among a type of white blood cells called lymphocytes to create antibodies against the offending culprit. If the microorganism then attempts an invasion even years later, this dormant army of lymphocytes awakens fully to destroy the enemy. In medical terms, this is known as an anamnestic response.

Anamnesis is a Greek word meaning “to remember” and comes from the same root as amnesia that means, “to forget”. As is frequently the case, particularly in considering biblical texts, there is more than one Greek word that can be translated into our limited English lexicon as remembrance or remembering. For example, Mnemoneuo is used to describe the simple act of recollection.

Anamnesis has the important nuance of not being merely a fond recall of a past event but bringing that memory forward into the present with its full and original intensity. This is why anamnestic applied to the wonder of the human immune response is apropos. Every Orthodox Christian who participates in the divine services knows that periods of remembrance permeate our corporate worship. These as well can be accounted as being anamnestic in character.

All four of the Gospels contain a narrative of the Mystical Supper but it is only in Gospel of Luke that Jesus commands his Apostles to “do this in remembrance of Me” as He distributes bread and wine as His Body and Blood. (Luke 22:19) This is the institution of the Eucharist, a sentinel event in the sacrificial ministry of Christ. This meal of thanksgiving is remembered at each Divine Liturgy. Our remembrance is not a reenactment or reiteration of the historical event. We do not, as some critics contend, re-crucify or re-sacrifice Jesus.

Our anamnesis is a mystical entering into the originate sacrifice of Christ as if it were today, at this particular time. Our language is in the present tense as we experience the foretaste of God's Kingdom where there is no past or future but always an eternal now.

At the beginning of the Divine Liturgy, the first words of the deacon to the priest are “It is time for the Lord to act!” This has nothing to do with the clock on the wall but announces that Christ is present at that moment to serve.

He is the High Priest, He is the celebrant, He is both the “the offerer and the offering”. It is as He promised when He said, “For where two or three are gathered together in My name, I am there in the midst of them.” (Matthew 18:20)

The Divine Liturgy is punctuated more than forty times with the conjugates of the word remembrance each delivered with an anamnestic intent. Many of the litanies conclude with this petition, “Commemorating [remembering] our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other unto Christ our God.”

Not only is Christ present at our gathering but also His Mother and the departed Saints who continually intercede before God on our behalf for our salvation.

After confessing his sins, the “wise thief” asks Jesus “Lord, remember me when You come in Your kingdom.” (Luke 23:42) His request is bold for the thief is asking for more than a simple acknowledgment of his faith but that he might personally be with Christ in His Kingdom. His request is granted in one moment, “And Jesus said to him, Assuredly, I say to you, today you will be with Me in Paradise.” (Luke 23:43)

This anamnestic form of remembrance is also at the core of the Orthodox practice of praying for the dead. When we sing “Memory Eternal” our petition is that the souls of the departed may live forever in the presence of God and within the mystery of the Church that they may now be present with us as well.

The Anaphora is the most solemn part of the Divine Liturgy as bread and wine are about to become the Body and Blood of Christ. The literal translation of anaphora is to “carry back” but in the context of the Eucharistic celebration it becomes a “bringing forward” of an offering not only of the elements placed on the altar but also of ourselves, right here, right now. Thus the priest faces the people and prays, “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” This is our petition delivered in the present tense in affirmation of the anamnestic proclamation, “Christ is in our midst!” Amen.