



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

Volume 31

2017

Number 41

Sunday	Oct 8	<i>18th Sunday after Pentecost / Tone 1 / Ven Pelagia the Penitent</i>
	9:00 am	Church School
	10:00 am	Divine Liturgy Coffee Hour
Saturday	Oct 14	<i>Ven Parasceva of Serbia</i>
	5:30 pm	Great Vespers
Sunday	Oct 15	<i>19th Sunday after Pentecost / Tone 2 / Frs of the 7th Ecumenical Council</i>
	Readings:	2 Cor 11:31-12:9 Luke 8:5-13
	9:00 am	Church School
	10:00 am	Divine Liturgy Coffee Hour

ATTENDANCE / STEWARDSHIP / Oct 1

Attendance: (Adults 120, Children 30)	150
Operating	\$3,126.00
OCA Assessments	314.00
Uganda Children	96.00
Charities	52.00
Icons	71.00
Memorial	25.00

TUESDAY EVENING ADULT CLASS

The Class will begin this 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. Books area available in our Kiosk.

DIOCESAN ASSEMBLY

Fr Andrew and Ann Lynch will be representing our parish this week at the Diocesan Assembly. We will gather at St Michael's Woodside from Wed, Oct 11 - Thur Oct 12. If you need to contact Fr Andrew, please call the Parish Office (440-946-9571) and leave a message. He will return your call ASAP.

NEW ROSTER

The new Roster has been emailed to everyone on our list and there are copies in the foyer for those who don't have email. Please proof read your listing and notify Fr Andrew with any corrections. Once corrections are made, a final copy will be distributed.

BLOOD DRIVE REGISTRATION & UPDATE

1. Go to www.redcross.org

- Put in 44060 and click "find a drive"
- Click the "load more results" button at the bottom of the address list until the 28th of October shows up (took about 5 clicks)
- Click the blood drive and sign up for a time.

We also are in need of helpers from 10:00 am - 4:00 pm to assist with 'operations' and anyone willing to provide baked goods for the donors to partake of after giving blood.

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, Willie (Elena G's son), suffering Christians in Ukraine and the Middle East.

- Anniversaries:** Chad & Meredith Nicoletti (10/13).
- Birthdays:** Maria Lagush (10/11), Paula Tintor, Alexi (Blytsov) Antinov (10/13).
- 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).

The Quintessential Question

by Deacon George Shumaik

It is an ancient paradigm that the universe is made up of four elements: earth, water, air (wind) and fire. Cultural anthropologists can document that human beings recognized and in some sense paid homage to these observable natural phenomena long before these ideas were codified into what we now call religions.

There arose at the core of nearly all these beliefs the concept that something or someone must have created these elements. It was the Greek philosopher Aristotle (among others) who added a fifth component to this construct that he called ether.

In Greek the primal elements were also identified using the word *ousia* meaning either substance or essence. Therefore the proposition of a fifth essence (*pemptos ousia*) yielded the Greek word *pemptousia*. When Aristotle's writings were translated into Latin the ethereal *pemptousia* became quintessence or quintessential after the words for fifth, *quintos* and essence (*essentia*).

It was also proffered that being outside the realm of empiric observation the quintessential would have the properties of being without origin, eternal, constant, unchanging and incorruptible (without death). The locus of this entity would be at the highest level of the heavens and implicitly inaccessible to mortals.

Over centuries the profound discoveries of science have revealed levels of complexity in the cosmos that the ancients could not have conceived of, yet the simplicity of their model still speaks truth. All living things including humans derive their material existence from the elements of the earth.

Where there is no water, there is no life. The air we breathe is a product of symbiosis with the plants and the whole thing is driven by a gigantic ball of fire. And after all of that, we are still left with the question of the quintessential, the fifth element. Does such an essence, substance, entity or being exist or is it just a romantic philosophical musing?

For Orthodox Christians, the enumerated features of the quintessential should have a familiar resonance. The Anaphora of the Divine Liturgy contains this proclamation: "... for You are God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same..." But unlike the Aristotelian construct, we do not ascribe to the quintessential the property of being inaccessible.

The core belief of our ancient Christian faith is that God has made Himself fully accessible to us through the person of His Son, our Lord and Savior, Jesus Christ. "God is the Lord and has revealed Himself to us. Blessed is He that comes in the name of the Lord" (Psalm 118) as is sung at every Matins service.

All the elements of earth, water, air and fire are present within the narratives of scripture, both Old and New Testament, all pointing towards and fulfilled in the Incarnation of Christ. God is both immanent and transcendent, a paradox that will never be explained by human reasoning.

The essence (*ousia*) of God remains unknowable while we still enjoy and participate in the product of His energies. God reveals Himself as Trinity – Father, Son and Holy Spirit – three distinct persons yet undivided and sharing the same divine will and essence (*homoousios*).

The sacramental rites of the Church, particularly Baptism and Eucharist, are filled with references and actions that have a foundation in the primal elements of creation as observed by humankind from the beginning. We take our life from the earth, we are cleansed in the water, we receive the breath and bread of life and the fire of the Holy Spirit burns within us. The fifth element of the philosophers has become the first element of our Faith – the quintessential is our God! Amen.