



Weekly Bulletin

St. Nicholas Orthodox Church

A Community of the Orthodox Church in America

Witnessing to the Apostolic Faith in Lake County for over 44 Years

Father Andrew Clements, Pastor

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Sunday	Dec 2	<i>27th Sunday after Pentecost / Tone 2 / Prophet Habbakuk</i>
		9:00 am Church School
		10:00 am Divine Liturgy Coffee Hour
Wednesday	Dec 5	<i>Venerable Sabbas the Sanctified</i>
		7:00 pm Prefestal Vespers Confession
Saturday	Dec 8	<i>Patapius of Thebes</i>
		4:00 pm Confession
		5:30 pm Vigil / Litya Confession
Sunday	Dec 9	<i>28th Sunday after Pentecost / Tone 3 / St Nicholas the Wonderworker</i>
		Readings: Heb 13:17-21 Luke 6:17-23
		10:00 am Divine Liturgy Dinner & Program

ATTENDANCE / STEWARDSHIP / Nov 25

Attendance: (Adults 118, Children 34)	152
Operating	\$3,856.00
OCA Assessments	75.00
Uganda Children	70.00
Charities	66.00
Maintenance	100.00
Zoe	125.00
Icons	10.00

PARISH CHRISTMAS CARD

Beginning today, see Maureen if you want your name to be listed on the Parish Christmas Card to be printed in the Christmas Bulletin. A \$10.00 donation is required and all proceeds are donated to Charity.

EVENING ADULT CLASS

The Class will meet this week on Dec 4 at 7:00 pm to continue our study of the Epistle to the Hebrews.

2019 COUNTERS

If anyone currently on the active counter's list cannot commit to 2019, please let Larry and / or Elaine Templeton know right away. We will publish the new roster for counting teams in December and make it available sometime before the end of the year.

SAINT NICHOLAS CELEBRATION

Next Sunday, Dec 9 with our customary Potluck and

Childrens Program. The Vigil of the feast on Saturday Dec 8 at 5:30 pm. Please sign up in the foyer and see Paula Tintor if you can help.

PRAYER CORNER + + + + +
 Eleanor Alexander (Tom's mom), Perry (Capitan), Sbdcn Leonard, Kathy (Denise F's sis), John (Adam's nephew), Ted Geletka, (Fr's frnd), Julian, John Clements, Sarah Crivella, Darlene (Mary V's csn), Nancy, (Ruth B's frnd), Joella (Lu D's daughter) Lillian (Lu D's mom), Scott Strunk (Gloria H's frnd), Bradley (Tina C's son), suffering Christians in Ukraine and the Middle East.

Birthdays: Bill Butterfield, Vaughn Michael Clouse (12/3), John Christani SR (12/4), Katherine Bailey (12/5), Alexandra Titor (12/7).

Newborns: Emmett (Tom & Laura).

Expecting: Bobby & Juliana, David & Maria, Daniel & Danielle, Colin & Tamuna.

Departed: Fr Dcn Dennis & Helen Lucak (11/10), Larry Weber (11/9, Maureen M's uncle).

Newly Illumined: Silvia Nicoletti.

Our Seminarian: Deacon Brian Crivella & Family.

Our Missionaries: Peter & Sharon.

Cookie / Food Sale Saturday, Dec 15 at 9:00 am

It's a Matter of Time

by Fr Dcn George Shumaik

In his classic theological work "For the Life of the World", Protopresbyter Alexander Schmemmann posits "All philosophy, all religion is ultimately an attempt to solve the problem of time." The problem he is referring to is that humans are the only living organisms that have knowledge that their "time is running out" – a metaphor for death.

We are ignorant of the amount of time we have, often being desperate to possess it as it slips through our grasp. We are born and die memorializing by dates and times all that transpires along the way. We exult beginnings and are saddened by endings. Time can be the friend of youth and the enemy of age. We are stewards of the time we are given. We apportion it to activity and idleness, to labor and to rest, to productivity and sloth. We often waste it and then mourn the loss.

For some existentialists, time and all human endeavors within its boundaries are considered meaningless. Yet, humans also conceive of an existence beyond death, beyond time, and strive to be participants in this "after-life". This takes form in a vast array of religions among which Christianity is academically cataloged.

The root meaning of "religion" is "to bind fast" or to "reconnect with that which was lost". Father Schmemmann writes: "Religion is needed where there is a wall of separation between God and man. But Christ who is both God and

man has broken down the wall between man and God. He has inaugurated a new life, not a new religion." By entering into time through the mystery of His Incarnation, Christ has redeemed the world including time itself – this is Orthodoxy!

Father Alexander is resolute across his writings that the most important activity in the life of the Church is the Divine Liturgy when the people gather together to celebrate the Eucharist. It is his belief that all theology flows outward from this corporate act. He often uses the Latin phrase "lex orandi est lex credendi" which literally means, "the law of prayer is the law of belief".

The Divine Liturgy begins with the deacon announcing to the bishop or priest, "It is time for the Lord to act!" This declaration in the rubric of the service is entitled the *kairos* and has nothing to do with the day of the week or the hour of the day.

There are two words in Greek for time. The first is *chronos* from which is derived the word chronological, the sequential passage of time as an ordered and measured quantity. *Kairos* infers a qualitative aspect of time that while being indeterminate can still project precision.

It equates to the right time, the best time, the most opportune time. It reflects both the present joined with the memorable nature of the past and in anticipation of what is yet to come. The time being proclaimed in the Divine Liturgy is the blessed and sanctified (redeemed) time of the Kingdom of God that has no beginning and no end.

Following the *kairos*, the presbyter proclaims, "Blessed is the Kingdom of the Father and the Son and the Holy Spirit!" The richness of Orthodox Christian worship encourages us to open our minds and lift up our hearts as we are asked to lay aside all earthly cares.

God is no longer "out there" in eternity and we are not trapped "down here" in time. When we are assembled, the entire Church is present including the Saints with Christ Himself as the celebrant, the Great High Priest. The entire Liturgy is a process of ascent into the Kingdom.

We pray for the world. We hear the words of the Gospel. We humbly offer the gifts of bread and wine that become the Body and Blood of Christ Himself. Unworthy though we may be, we partake of those gifts that He might dwell within us. For those not living in a monastic community, the Divine Liturgy is celebrated principally on Sunday, a day that has been set-aside in our culture as a new sort of Sabbath – no longer a day to rejoice in God's Creation but merely a day of leisure.

Father Schmemmann wrote the following more than 50 years ago reminding us of what the true nature of Sunday worship in the Orthodox Church was and brought forward to the present tense should now be. "Sunday is not a 'sacred' day to be 'observed' apart from all other days and opposed to them.

It does not interrupt time with a 'timeless' mystical ecstasy. It is not a 'break' in an otherwise meaningless sequence of days and nights. By remaining one of the ordinary days, and yet by revealing itself through the Eucharist as the eighth and first day, it gives all days their true meaning. It makes the time of this world a time of the end, and it makes it also the time of the beginning."

The Divine Liturgy is not a mystical or spiritual exercise full of elaborate rites to help us escape the "problem of time". The Eucharist is the nourishment gifted to us precisely to have the strength of faith and the power of love to confront the challenges that life in the temporal world delivers daily. It is how we can respond positively to the command of our Lord and Savior – "If anyone desires to come after Me let him deny himself and take up his cross daily and follow me" (Luke 9:23)