



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 5

Sunday	Feb 4	<i>35th Sunday after Pentecost / Tone 2 / The Prodigal Son</i>
		9:00 am Church School
		10:00 am Divine Liturgy Coffee Hour
Friday	Feb 9	<i>Meatfare Friday</i>
		7:00 pm Vespers of the Departed
Saturday	Feb 10	<i>Meatfare Saturday</i>
		9:30 am Divine Liturgy / Commemoration of our Departed / Coffee Hour
		5:30 pm Great Vespers
Sunday	Feb 11	<i>36th Sunday after Pentecost / Tone 3 / Meatfare Sunday / The Last Judgment</i>
		Readings: 1 Cor 8:8-9:2 Mt 25:31-46
		9:00 am Church School
		10:00 am Divine Liturgy Pre-Lenten Brunch

ATTENDANCE / STEWARDSHIP / Jan 28

Attendance: (Adults 104, Children 42)	146
Operating	\$3,339.00
OCA Assessments	1,530.00
Uganda Children	109.00
Charities	90.00
IOCC	50.00
Icons	35.00

MEATFARE CYCLE

The Meatfare Cycle will be served beginning with the Vespers of the Departed on Friday, Feb 9 at 7:00 pm and the Liturgy of the Departed on Saturday the 10th at 9:30 am. This is the Great Commemoration of the Departed in the Orthodox Church and all others are modeled upon it. Wheat will be blessed after Liturgy and a Coffee Hour will be held. Please see Subdeacon Leonard if you need to make any additions to your family's List of the Departed. Each name is read aloud during the Liturgy.

PRE-LENTEN BRUNCH

Next Sunday, Feb 11, we will have a Brunch following Liturgy. Cakes, eggs and sausage will be the fare and a Free Will Offering will be taken.

CHURCH CLEAN-UP FOR PASCHA

We are in need of someone to head up, and workers to thoroughly clean the church for Pascha. Dewaxing the carpet, windows, ledges, etc. Please let Fr A know if

you can be part of this project. This is a great opportunity for students to get Service Hours.

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), Alex Dzura, infant Julian, John Clements, Willie (Elena G's son), Sarah Crivella, suffering Christians in Ukraine and the Middle East.

Anniversaries: Fr Andrew & Debbie (2/7).

Birthdays: Cari Furman (2/4), Emily Horabik (2/5), Amanda Wachenschwartz (Heim), Anna Chongris (2/6).

Newborns: Nina Margret (Matt & Krista), Andrew James (James & Lisa).

Expecting: Fred & Faith, Matt & Michelle, Tom & Miranda, Mitch & Winnie, Brian & Nicole, Jon & Larissa, Cole & Sarah.

Our Seminarian: Brian Crivella & Family.

Our Missionaries: Peter & Sharon.

Newly United: John & Lindsay.

Memory Eternal: Leona (Pauline Demanksy's sis), Connie (Linda Darrah's friend).

Lex Orandi Est Lex Credendi

by Dcn George Shumaik

It may seem odd to title an article focused on the Orthodox Christian Faith with a Latin phrase. When it comes to the languages of the historical Church, we often think of the East as Greek and the West as Latin. In this case, “lex orandi est lex credendi” is used extensively in the writings of Orthodox theologians including two of the founding Fathers of the Orthodox Church in America, Protopresbyters Alexander Schmemmann and John Meyendorff.

Is this just scholastic jargon meant for academics or is there a message meant to be instructive for all the faithful?

Translated into English this Latin expression literally means - “the law of prayer is the law of belief”. This idea is foundational to the Faith. It emphasizes that God is revealed to us through our worship not only as individuals but corporately (liturgically) as the Church. Evagrius Ponticus, a 4th Century Egyptian monastic, is well-known for saying – “If you are a theologian, you will pray truly. And if you pray truly, you are a theologian.”

The Acts of the Apostles documents that the body of people who became known as Christians gathered together for worship decades before the Gospels were written. Guided by the Holy Spirit, they developed a structure to celebrate and remember the victory over sin and death of our Lord, God and Savior, Jesus Christ.

He never wrote a book or offered a new paradigm for morality. He was a faithful Jew who came “not to destroy but fulfill [the Law]” (Matt 5:17).

His commandments were few. “A new commandment I give to you, that you love one another”. (John 13:34)

He took bread and proclaimed “This is My body which is given for you; do this in remembrance of Me.” (Luke 22:19)

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”(Matt 28:19)

Following His command, the earliest disciples

assembled to perform Baptisms and to celebrate the Lord’s Supper (Eucharist). Being mostly Jews, they retained elements of their calendar, the cycles of time that punctuated Temple worship. Saturday remained the Sabbath and Sunday, the first day, was transformed into the “eighth day”, the day of Resurrection.

The Church, the Body of Christ, lead by the Holy Spirit came to realize that in the Incarnation of Jesus who entered time radically changed the nature of time – He sanctified it!

Cycles of worship developed not only reflecting the seasons of the year, the weeks of the month but even the hours of the day. Periods of fasting were observed as well as festivals commemorating the events of Christ’s earthly ministry always with His Resurrection being remembered first and foremost in worship. Veneration (not worship) was extended to the Mother of God (Theotokos) along with the Saints, all of who are commemorated because they said yes to the will of God.

The Orthodox Christian Church preserves this legacy of worship gifted to us by those who came before. We honor our Forefathers who defended the Faith and are governed by Holy Tradition. This is not done to perpetuate a romantic idolatry of ancient history.

Our worship is not a sentimental facsimile of past events or a theatrical ritual acted out by the clergy for the benefit of an audience of the laity. The language of our liturgical worship is essentially in the present tense.

Christ promised where two or three are gathered He would be “in our midst”. We don’t go to church to learn something about God. We assemble for the purpose of communion with God who reveals Himself to us in the person of Jesus, the Christ. Our prayer does not only affirm our theology, our theology is a product of our prayer – lex orandi est lex credendi! Amen.