



Weekly Bulletin

St. Nicholas Orthodox Church

A Community of the Orthodox Church in America

Witnessing to the Apostolic Faith in Lake County for over 45 Years

Father Andrew Clements, Pastor

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2021

Number 2

Sunday	Jan 10	<i>31st Sndy aftr Pntcst / Tone 6 / Afterfeast of Theophany</i>
		10:00 am Divine Liturgy Coffee Hour
Wednesday	Jan 13	<i>Eve of the Leavetaking of Theophany</i>
		6:30 pm Vesperal Liturgy
Saturday	Jan 16	<i>Martyr Boniface</i>
		5:30 pm Great Vespers Confession
Sunday	Jan 17	<i>32nd Sndy aftr Pntcst / Tone 7 / Venerable Antony the Great</i>
		Readings: Col 1:12-18 Luke 18:18-27
		10:00 am Divine Liturgy Coffee Hour

STEWARDSHIP / 20

Operating	\$4,007
OCA Assessments	41.00
Maintenance	25.00
Icons	20.00
Christmas Card	70.00
Uganda	145.00
Wi-Fi	277.00
Charities	149.00

STEWARDSHIP / Dec 27

Operating	\$5,956
OCA Assessments	6.00
Maintenance	50.00
Christmas Card	10.00
Uganda	5s5.00
Wi-Fi	485.00
Flowers	35.00
Advent Project	20.00
Charities	280.00

STEWARDSHIP / Jan 3

Operating	\$2,558
OCA Assessments	989.00
Maintenance	125.00
Icons	120.00
Christmas Card	20.00
Uganda	200.00
Wi-Fi	282.00
Charities	107.00

COFFEE HOUR

Archbishop Paul has blessed us to resume the Coffee Hour with the proper precautions in place.

WI-FI PROJECT

Thanks to everyone who has supported the project so far. We are in the process of purchasing the camera and scheduling the installation.

PRAYER CORNER + + + + +

Perry (Capitan), Sbdcn Leonard, Ted Geletka, Julian, John Clements, Sarah Crivella, Joella (LuAnn D's dghtr) Linda Peterman, Marlene Sapp (Gloria H's fmly), our Parish Faithful, the Furman family, Marie Gaydos (Maryann S' csn), Mary Ellen (Ruth B's mom), Fred Bessel (Jean M's frnd), Ted Kisha Sr (Ted's dad), Dr Michael Soroka, suffering Christians in the Middle East.

Birthdays: Danil (Bozhukov-Antinov 1/10), Fr Andrew, Renee Kirouac (1/13), Grace Walker (1/16).

Expecting: John & Michelle, David & Maria, Patrick & Deanna, Jairus & Riley.

Newly Departed: William (Fr A's frnd 1/3), Jeanett Stattler (Cindy R's frnd 12/23), Robert Hollister (12/9), Archbishop David.

METROPOLITAN'S MESSAGE

On Thursday, January 7, 2021, His Beatitude Metropolitan Tikhon offered the following statement:
 "In the aftermath of the troubling events in Washington, DC, yesterday, may we all keep this country and one another in prayer asking the Lord to grant peace, unity, and hope to all the people of the United States of America. As the Apostle Paul exhorts us to do, "Let

love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor” (Rom 12:9-10).

O Lord Jesus Christ, who have descended the waters

of Jordan sanctifying the whole creation and offering us a new life, protect and keep this country and grant it peace, tranquility, and reconciliation!”

The Lord’s Prayer: The Final Doxology

by Fr Lawrence Farley

For most English speaking people in our culture, the Lord’s Prayer ends with the words, “For Thine is the Kingdom, and the power, and the glory, forever. Amen.” This is, however, an ecclesiastical and liturgical conclusion, not a part of the original Lord’s Prayer. That does not mean, of course, that the *ekkesia* should omit the ecclesiastical conclusion in the interest of exegesis or liturgical archaeology. Arguably the Lord gave His disciples a model prayer ending with the words, “deliver us from the Evil One” knowing that, as good Jews, they would add a doxological conclusion to it.

This is certainly what the Church did with the prayer, and the various manuscripts testify to a number of different endings—which also testifies to the fact that the final doxology is not original to the prayer itself. Thus the early manuscripts Sinaiticus and Vaticanus lack any doxology, as do citations in Tertullian, Origen, Cyprian, and Gregory of Nyssa. Other manuscripts contain as a doxology “For Thine is the power forever and ever”, while still others (such as the extant version of the *Didache*, written ca. 100 A.D.) read, “For Thine is the power and the glory forever”, while yet others read, “For Thine is the Kingdom of the Father and of the Son and of the Holy Spirit forever”. Yet another reads the (now traditional) “For Thine is the Kingdom and the power and the glory forever”. The Orthodox Church, perhaps not unexpectedly, uses the fullest version possible: “For Thine is the Kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and always and forever [or, more literally, “now and ever and unto ages of ages”].

Which doxology the Church uses is less important than the fact that it chooses to end its prayer with a note of praise to God. It is the praise of God which humanizes us and helps us fulfill our role in the world. Man is a microcosm, and the link between the rest of creation and its Creator. In some sense the totality of creation already praises God: through the noise that the leaves of a tree make when blown by the wind, the tree claps its hands and acclaim its God (Isaiah 55:11, Psalm 96:12); when the hungry lion roars, it is seeking its food from God (Psalm 104:21). But in another sense all creation must praise the

Creator through the mouth of man, whom God has set over creation as king. We give voice to the voiceless fish; we translate the lion’s inarticulate roaring into a hymn of praise. This is our role as the priestly link between God and the rest of His creation. As the priest gives voice to the prayers of his congregation at the Divine Liturgy, so mankind gives voice to the varied creatures filling the world.

This offering of praise constitutes our true dignity as human beings. Our glory is not that we are rational and capable of complicated language and speech. It is not that we have opposable thumbs and make tools and technology. It is not that we can produce philosophical systems, and are wise. Man is not *homo faber*, a maker of tools, or *homo sapiens*, a creature of wisdom. We are *homo adorans*, creatures capable of self-transcendence through worship. Without this ability and capacity for worship, we are not fully human; even in our pomp we are like the beasts that perish (Psalm 49:20).

That is perhaps why the Orthodox service of Matins, originally a monastic vigil taking one through the wee hours of early morning until the dawn, culminates in the Psalms of Praise, Psalms 148-150. And when the sun finally peeks over the horizon after the long hours of the morning vigil, the celebrant upon seeing it cries out, “Glory to You who have shown us the light!” and the assembled worshippers respond by singing the Great Doxology. The Church can think of no better way of beginning each day than with the praise of God.

Whether or not one chants the entire service of Matins every day (a bit of a challenge for us non-monastics), it is important nonetheless to begin each sleepy day with the praise of God. We may not all be monks, but we are all human, creatures made and redeemed by Christ, we are *homo adorans*. Now we toil through the long night of this age. But a bright dawn is coming, bringing a day which will know no evening. The Kingdom and the power and the glory belong ultimately not to man in his pomp, but to God, and when the Day of the Lord finally dawns, all will know this. Even now, every time we pray, we end our prayer by ascribing all the glory to Him.