



Weekly Bulletin

St. Nicholas Orthodox Church

A Community of the Orthodox Church in America

Celebrating our 50th Year witnessing to the Apostolic Faith in Lake County

Father Andrew Clements, Pastor

Volume 37

2023

Number 45

Sunday	Nov 19	23rd Sndy aft Pentecost / Tone 7 / Holy Prophet Obadiah
Early Liturgy		9:00 am Divine Liturgy / Coffee / Annual Meeting
Wednesday	Nov 22	<i>Apostle Philemon</i>
		6:30 pm Prefestal Vespers Confession
Saturday	Nov 25	<i>Hieromartyr Clement, Pope of Rome</i>
		4:00 pm Confession
		5:30 pm Vespers Confession
Sunday	Nov 26	24th Sndy aft Pentecost / Tone 8 / Ven Alypius the Stylite of Adrianopolis
		Readings: Eph 4:1-6 Luke 13:10-17
		9:00 am Church School
		10:00 am Divine Liturgy Coffee Hour

ATTENDANCE / STEWARDSHIP / Nov 12

Attendance	142
Operating	3,876.00
OCA	8.00
Icons	350.00
Maintenance	50.00
Charities	105.00
Seminarians	20.00
Uganda	20.00

RETREAT IN MOGADORE

St Nick's in Mogadore is hosting a Pan-Orthodox Retreat on Saturday, Dec 9. This is for Parents, Young Adults and Youth, grades 6-12. Hoping to have a good response from our parish. Please sign up in the Foyer as we need to register for the event. There is no cost for the Retreat.

ST NICHOLAS CELEBRATION

Our Parish Feastday will be celebrated on Sunday, Dec 10 with our customary Potluck Dinner and Children's Program. St Nicholas will be the play presented by our own One Shoe Productions in honor of our Anniversary Year. Please contact Melissa or Paula Tintor if you can help in any way with the event. A Sign Up Sheet is in the Foyer.

CONFESSION NOTE

Everyone needs to approach for Confession during the

Advent Season. Please note the special times scheduled and approach in a timely manner.

ANNIVERSARY BOOKLET

The Booklet is in its final stages of preparation and will be distributed in December as the final Monthly Gift of our Anniversary Year.

PRAYER CORNER + + + + +

Perry (Capitan), Julian, Sarah Crivella, Joella (LuAnn D's dghtr), Paris Santone (Debbie Covelli's nephew), Anna Como, Barb, Cathy Ubancic, Emily Finazzo, (Renda frnds), Nick Covelli, David Campbell (Deb's bro), Theresa, Bernice, (Maryann S's frnds), the suffering Christians in Ukraine, the Middle East and in Israel & Palestine.

Birthdays: Denise Fross, Ken Walker (11/19), Gloria Hocevar (11/20), Betsy LeMaster, Kate Schlotzer (11/21), Alexander Kisha (11/23).

Expecting: Jairus & Riley, Weston & Rachel, Joseph & Venessa.

Newborns: Esther (Stephen & Rebecca), Henry Jude (Peter & Caitlin).

Newly Departed: Gerald Campbell, Deb's uncle, 11/4) Kathy Velikoff (Tom A's aunt, 10/31), Judy Tremain (Cole's Grandma, 10/19).

Happy 50th Anniversary

Living with a Calendar

by Fr Stephen Freeman

The human relationship with time is a strange thing. The upright stones of neo-lithic human communities stand as silent reminders of our long interest in seasons and the movement of the heavens. Today our light-polluted skies shield many of us from the brilliant display of the night sky and rob us of the stars. The modern world is not only shielded from the stars but from many aspects of time itself. Artificial lighting has made the setting of the sun into an unremarkable event and extended daylight into whatever hour we might wish. And though the seasons are worth noting, it is primarily their effect on clothing choices that seem important – foods have become omni-seasonal (for a price).

With all of that, the Church's calendar becomes an intrusion and a disruption and almost an antique artifact. On the secular calendar, days of the week are but markers for which television shows are showing, a fact which itself is increasingly irrelevant in the digital world of delivery-on-demand. Days and years have importance only for writing a check correctly (something that is itself disappearing). But the Church calendar colors days, marking some for fasting and others for feasting and makes of time a complication that demands attention.

The Church calendar was once described to me as the "sanctification of time." In this part of the modern world I would describe it not only as the sanctification of time, but the insistence that there even be time.

This is a common pattern within Orthodox Christianity. To outsiders, the calendar may seem exotic – but it represents nothing more outlandish than an affirmation of what it means to be a human being. Our humanity is a tradition. I can only learn what it is to be a human being from another human being, someone who has successfully fulfilled that reality. Animals are no different. Birds do not suddenly fly – their flight is traditioned to them. Human beings learn to walk in a traditioned manner as well. Your computer or your phone will not teach you how to be a human being.

So many things that modern people see as strange or unusual within the traditional life of Orthodox Christianity are no more than the encounter with the living memory of what it is to be human. And time in its traditional form is one of them.

What is time? Science describes time as a function of space. Space describes an expanse and time locates something within that expanse. And although this description of time is not "traditional," it nevertheless works. Time helps us to locate ourselves. To be human includes time and space. I cannot be human everywhere – but only at a particular place and a particular time (which are the same thing). It is this aspect of our humanity that our jettisoning of time seeks to ignore.

As we entertain ourselves to death, we become more and more abstracted from both space and time. Wandering in a digital world we have forgotten how to return to ourselves and simply be present to a particular point. Tragically, that particular point is always (and only) the place where we meet God. The calendar is thus something like an "appointment device." This feast, this day, this time in my life, if I will keep the appointment, I can meet God.

The feasts on the calendar are not appointments with memorials, the recollection of events long past. They are invitations to present tense moments in the liturgical life of the world. In those moments there is an intersection of the present and the eternal. They are theophanies into which we may enter.

The events in Christ's ministry that are celebrated (to use one example) are of little importance if viewed in a merely historical manner. It is not enough to say and remember that Christ died. The Christian faith is that I must become a partaker of Christ's death. Christ is Baptized, but I must be a partaker of His Baptism. This is true of all the feasts and is the reason for our liturgical celebrations. The Church is not a memorial society – it is the living presence of Christ in the world and the primary means by which we may share in His presence.

There is no time like the present for only in the present does time open its riches to us and bestow its gifts. Only at the present moment do the doors to eternity offer us union with what would otherwise seem lost.

For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation." (2Co 6:2)