



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

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Sunday	Sept 17	<i>15th Sndy aft Pentecost / Tone 6 / Afterfeast of the Cross</i>
		9:00 am Church School
		10:00 am Divine Liturgy / Kucmanic Baptism / Reception
Saturday	Sept 23	<i>Conception of St John the Baptist</i>
		5:30 pm Great Vespers Confession
Sunday	Sept 24	<i>16th Sndy aft Pentecost / Tone 7 / Protomartyr & Equal to the Apostles, Thekla</i>
		Readings: 2 Cor 6:1-10 Luke 5:1-11
		9:00 am Church School
		10:00 am Divine Liturgy Coffee Hour

ATTENDANCE / STEWARDSHIP / Sep 3

Attendance	130
Operating	3,264.00
OCA	52.00
Maintenance	210.00
Icons	35.00
Charities	95.00
Uganda	124.00

NEWLY ILLUMINED

We welcome Raphael Kucmanic who was baptized into Christ this morning. May the Lord plant him firmly in His Vineyard and bless and keep him for many years.

IN OUR PRAYERS

Please keep Peter Georges in your prayers this week as he tavel's back to Uganda.

COUNCIL MEETING

Thursday, Sept 21 at 6:30 pm.

PLEDGE SUNDAY

Sunday, Sept 24. You should have received your Pledge Packet in your email this week. Those without email should be watching for it in your regular mail. Questions to Jerry LeMaster.

GAME NIGHT

Friday, Sept 22 from 7:00 - 10:00 pm.

PARISH MEMORIAL

On Saturday, Sept 30 at 4:00 pm, all the Parish Members who have been buried from our Church will be

commemorated by name at a Memorial Service. A Reception will follow in the Hall.

ANNIVERSARY BANQUET

Tickets are for sale during Coffee Hour for our celebration event on Sunday, October 15 honoring our 50th Anniversary.

PRAYER CORNER + + + + +

Perry (Capitan), Julian, Sarah Crivella, Joella (LuAnn D's dghtr), Paris Santone (Debbie C's nephew), Anna Como, Barb (Renda frnd), Nick Covelli, David Campbell (Deb's bro), Theresa, Bernice, (Maryann S's frnds), the suffering Christians in Ukraine and the Middle East, those suffering in Morocco.

Anniversaries: Ron & Gloria Sieloff (9/19).

Birthdays: Elaine Kisha (9/18), Mary Valko, Maureen Medakovich, Jenny Cunningham (9/19), Suzanne Gubser (9/21), Marcus Covelli (9/22), Gloria Sieloff.

Newborns: Holden (Collin & Laiken), Esther (Stephen & Rebecca), Patrick III (Patrick & Elizabeth), Henry Jude (Peter & Caitlin).

Expecting: Maxim & Mindy.

Newly United: Drew & Tess, Joseph & Venessa, Jonathan & Alexandra, Jacob & Allison.

Newly Illumined: Raphael (9/17).

Newly Departed: Richard Kornblum (8/14, Jim R's uncle).

Celebrating our 50th Anniversary

Baptism

What is baptism? Simply put, baptism is our death, burial, and resurrection in union with Jesus Christ. It is a rite of passage, given by Christ to the Church as an entrance into the Kingdom of God and eternal life.

The apostle Paul describes the promise of God in this “mystery,” as most Orthodox call it, most succinctly when he writes, “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom 6:4). To baptize (Gr.baptizo) literally means “to immerse, to put into.” Historically, the Orthodox Church has baptized by triple immersion, “in the name of the Father and of the Son and of the Holy Spirit” (Mt 28:19).

In the Old Testament, baptism was pictured by the passage of God’s people with Moses through the Red Sea (1Co 10:1, 2). John the Baptist, the last prophet of the old covenant, baptized in water for repentance (Mk 1:4; Acts 19:4). Jesus received John’s baptism, thereby transforming the water and baptism itself. In the new covenant, baptism is the means by which we enter the Kingdom of God (Jn 3:5), are joined to Christ (Rom. 6:3), and are granted the remission of our sins and the gift of the Holy Spirit (Acts 2:38).

What results from baptism? From the start, the Church has understood baptism as:

1 A first and second dying. Our first dying with Christ in baptism was our death with Him on the Cross. In the fourth century, St. Cyril of Jerusalem instructed his new converts, “You were led by the hand to the holy pool of divine baptism . . . and each of you was asked if he believed in the Name of the Father, and of the Son, and of the Holy Spirit. And you made that saving confession, you descended into the water and came up again three times. In the very same moment you died and were born.”

The second death of baptism is continual—dying to sin daily as we walk in newness of life. St. Paul writes to the Colossians concerning baptism (Col 2:12) and concludes by saying, “Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry” (Col 3:5).²

2 The resurrection of righteousness. This is our life in Christ, our new birth and entrance into God’s Kingdom (Jn 3:3), our “newness of life” (Rom 6:4). It is our being joined to Christ in His glorified humanity and in dwelt by God Himself (Jn 14:23). Our relationship with God is not something static, a legal fiction given to us by a Divine Judge. Rather, this is a dynamic and real life in Christ, holding the promise of everlasting life. Our resurrection to new life now forms a prelude to the resurrection of our body at Christ’s second coming.

3 An intimate and continual communion with God. We are raised to new life for a purpose: union and communion with God. In this sense, baptism is the beginning of eternal life. For this reason, Peter writes that baptism now saves us (1Pt 3:21)—it is not the mere removal of dirt from our bodies, but provides us with “a good conscience toward God.”

Because of these promises, the priest prays for the newly baptized, thanking God, “who have given us, unworthy though we be, blessed purification through holy water, and divine sanctification through life-giving chrismation, and who now also have been pleased to bring new life to Your servant newly illuminated by