

October Notes: on the first of the month, **Rick Sandbothe** has his birthday, and **Virginia Farley** has her name day (Protection of the Theotokos) ... **Peter Zhang's** birthday is on Saturday the 7th ... **Parish Council** meets on Sunday the 8th ... Monday the 9th is the commemoration of the glorification of our patron saint, **Patriarch Tikhon of Moscow**, as well as the name day of **Tikhon Kauffman** ... **Steven & Sarah Dumler** have their wedding anniversary on Thursday the 12th, and **Greg & Mary Teter** have theirs on Saturday the 14th ... Wednesday the 18th is **Luke Harrison's** name day ... Wednesday the 25th is **Emily Harrison's** birthday ... Saturday the 28th we will be meeting at Parker United Methodist for the annual **Feed My Starving Children** effort ... then there will be **choir practice** at 4:00, followed by **Great Vespers & Confession** at 5:30 ... **Steven Dumler** celebrates his birthday on the 29th ... and **Mara Bell's** is on Tuesday the 31st!

O Master Almighty, O Holy King, Who chastenest and destroyest not, Who strengthenest the falling, and settest aright the fallen, Who correctest the bodily afflictions of mankind: We pray Thee, O our God, visit Thine infirm handmaiden Marie with Thy mercy, pardon her every sin, voluntary and involuntary. Yea, O Lord, send down Thy healing power from heaven, touch her body, quench the fever, subdue passion and every subtle infirmity. Be the healer of Thy handmaiden Marie, raise her from her couch of sickness, and from her bed of suffering healed and whole; grant her to be well pleasing unto Thy Church and doing Thy will. For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.



OCTOBER 2017

On Holy Baptism



Jesus Christ teaches that to enter His Kingdom, we must be baptized by “water and the Holy Spirit” (John 3:5) Our entrance into the Kingdom is an entrance into the life of the Church, as this is where the Kingdom of God is made real in the world. This entrance begins with the Holy Mysteries of Baptism and Chrismation, in which we receive the grace of God through the baptismal water and the holy “chrism”, which is a seal of the gift of the Holy Spirit. The following is an explanation of the major elements in the Orthodox Mystery of initiation.

Making a Catechumen. In the ancient Church, the first step in membership was to become a student, or “catechumen” of the Church in preparation for baptism. During this time, one would be taught the basic truths of the Faith. This service is now frequently celebrated at the beginning of the baptism service. As baptism is a Mystery of entry into the Church, these opening prayers are done at the back of the church building, as part of a formal (and literal) entrance into the church.

Exorcism Prayers. The priest calls upon the Holy Spirit to expel Satan and all his angels from the presence of the candidate for baptism. He prays that the spirits of evil may not lay hold of him by temptation or any other torment. The priest blows on the candidate cross-wise three times to symbolize the exorcising power of the Holy Spirit – the Hebrew and Greek words for “spirit” also mean “breath.”

The Renunciation of Satan. The candidate and sponsors turn to face the west, the entrance of the church. West is symbolic of darkness, since the sun sets in the west. Through this movement the devil, the “lord of darkness”, is confronted and rejected, along with “all his works, all his worship, all his angels, and all his pride.”

The Acceptance of Christ. Turning back to face the east, towards the Altar, symbolizing the Light of Christ, the candidate and sponsors accept Jesus “as King and as God.” They affirm this acceptance by repeating the words of the Nicene Creed, which outlines the Church’s basic beliefs about God, Church, and salvation.

Baptismal Candles. One of the terms used in Orthodoxy when referring to baptism is “Holy Illumination,” since it is through baptism that Christ, the Light of the World, enters in our hearts. The candles are lit to symbolize the newly-acquired light of Christ which baptized Christians carry with them throughout their lives. They are now “newly illumined.”

The Oil of Gladness. After the opening proclamation and litany, the candidate is anointed with oil. In ancient times oil was used as a salve to cover wounds, protecting them so that they could heal faster. The anointing with the “Oil of Gladness” is a symbol of baptism as an act which heals our broken relationship with God.

The Baptism. The candidate is immersed in the baptismal font in the name of the Father, the Son, and the Holy Spirit. Entering the font, which symbolizes the tomb and the womb – death to the old person life to the new, he joins Christ in His burial; coming up out of it he takes part in Christ’s resurrection from the tomb. The candidate is “born again,” literally “born from above”, into a new life in Christ Jesus.

A Garment of Righteousness. After the baptism, the candidate is dressed in white, symbolizing their new life as a servant of Christ. The baptismal hymn: “Grant unto me the robe of light, O Most Merciful Christ our God, Who dost clothe Thyself with light as with a garment.”

The Chrismation. The Orthodox Church maintains the ancient practice of confirming the newly-baptized Christian immediately after his baptism. Just as baptism is a personal “Pascha” for each of us, chrismation makes us partakers in Christ’s personal Pentecost, as the Holy Spirit descends upon us, confirming us as full members of the Church. The act of confirmation is done through an anointing with a special oil mixed with spices (Exodus 30:31-34) for consecration (dedicating to God) called “chrism,” from the Greek word meaning “gift” – as in, the gift of the Holy Spirit.

The Baptismal Procession. The priest leads the newly baptized and his sponsors around the font, beginning their life long walk with Christ, singing “as many as have been baptized into Christ, have put on Christ ...”

Giving of the Cross. Giving of the cross symbolizes that we now belong to Christ and have taken up our cross and follow Him.

The Post- Baptismal Rites. In ancient Christian times, the baptism itself would end at this point, and the following rites would be celebrated one week later. First, the priest washes the holy oil and chrism off the candidate. This washing is understood as part of the newly-baptized Christian’s final preparation for entering into the world as a disciple and witness of Jesus Christ. And second, as Christians we are called to offer our entire life to the Lord. As a symbolic first offering, the candidate’s hair is cut. Hair, in the Biblical story of Samson is equated with strength; thus the hair offered stands for all the person’s strength and potentials given over to God.

from the web site of St Nektarios Greek Orthodox Church, Charlotte, N.C.



Is the Burning Bush still burning?

<http://orthochristian.com/102170.html>

Here’s a headline you don’t see every day: “How a Hindu from Fiji Became an Orthodox Priest”:

<http://www.johnsanidopoulos.com/2013/06/how-hindu-from-fiji-became-orthodox.html>

An interesting piece on efforts in Turkey to preserve ancient Christian art:

<https://providencemag.com/2017/09/forgotten-christian-history-turkey-review-byzantiums-empire-trebizond-book-review/>

FINANCIAL SNAPSHOT

(unaudited)

	August Actual	August Budget	YTD Actual	YTD Budget
Income	2,902.37	3,947.50	32,215.30	32,580.00
Total Expense	3,821.79	3,861.64	30,087.28	32,013.12
Cash Flow	(919.42)	85.86	2,128.02	566.88
Building Fund (Net of Rent Reserves)			16,758.51	