

November/December 2014

Volume 3, Issue IX



The Witness



Metropolis of Denver

The Monthly Newsletter of Holy Apostles Orthodox Christian Church
Cheyenne, WY

Contents:

Three Reflections on Upcoming Feasts	1-4
The Life of Two Saints	4, 6, 7
Many Years!.....	5
Community Christmas Card.....	7
Assisting in Upcoming Services.....	8
Nov/Dec Book Recommendation....	9
Parish Open House.....	10
Charities Committee Message.....	11
Education/Spiritual Opportunities..	12
Word from Modern Elders/Saints...	13
Christmas Quiz.....	14
Christmas Quiz answers.....	15
Orthodoxy 101 schedule.....	16
Nov/Dec Calendars.....	17-18

Three Reflections on Upcoming Feasts

1.

On the Entrance of the Theotokos into the Temple

by Frs. Leonid Ouspensky & Vladimir Lossky

The mystery of this feast of the Theotokos, which can be compared to the Dormition, leads us into the very treasure house of the Church's Holy Tradition. The Church breaks the silence of the Scriptures and shows us the incomprehensible ways of providence, which prepare the receptacle of the Word, "the Mother foreknown before the ages," "preached by the Prophets," and now introduced into the Holy of Holies, like a hidden Treasure of the Glory of God."

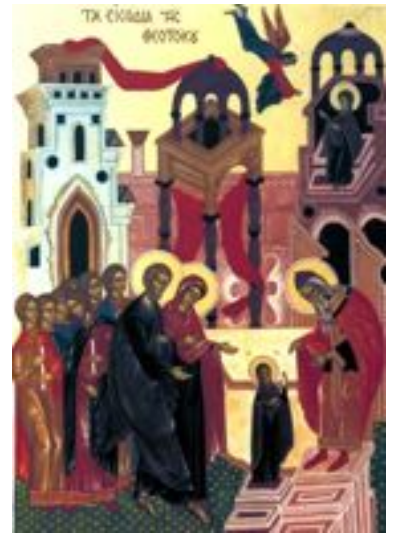
The Virgin Mary, having given Herself entirely up to God, even though She repulsed from herself every impulse to sin, still felt the weakness of human nature more powerfully than others and ardently desired the coming of the Savior. In Her humility She considered Herself unworthy to be even the servant-girl of the Virgin Who was to give Him birth. It is for this reason the symbolism of the feast, that the Theotokos was taken into the Holy of Holies, is important. For it represents the central place she has in the eternal covenant of Christ. At the center of human history is Jesus, and eternally united to Jesus is the Theotokos, whose flesh was used for the body of the God-man. Her yes to God, her answer to the angel at the annunciation, is the answer of the elect; it is the type and

continued on page 2...

Fr. Paul will be out from November 7th - November 21st. Fr. Jason is aware of his absence and will be available for any emergencies. There WILL be Liturgy on Sunday, November the 9th and the 16th at Holy Apostles. Please welcome Frs. Ambrose Omayas and Jimi Foresio on those respective dates.

foundation for all who are to say yes to God. Her answer is the only universal answer, the one which ties and binds us all together in salvation history. And it is an answer which was prepared for by God in eternity, and by the work of the Holy Spirit in the formation and direction of her life.

The theme of the temple is developed in the liturgy and iconography of the Presentation. It is the temple rebuilt by Zorobabel, less glorious than that of Solomon. The rabbinical tradition tells us: 'Five things which were in the first temple were no longer in the second. They were: The Fire from on high, the Oil of anointment, the Ark (Second Maccabees 2), the Holy Spirit (Ezekiel 10:18), the Urin and the Thummim.' The Holy Spirit abandons the Temple, to speak by the Prophets. But He will confer on the temple of the law a glory not to be compared with that of the old covenant, by introducing into the Holy of Holies the Virgin who is to give birth to 'Jesus, made an high priest for ever after the order of Melchizedek' (Hebrews 6:20).



He who welcomes the Holy Virgin, the priest Zacharias, the father of the Forerunner, reunites in his person the two traditions—priestly and prophetic. If he allows the Virgin to go in behind the second veil, which is contrary to the Law, it is because he sees in her the new Ark of the covenant, "the Living Ark of God." "The Angels were astonished to see the Virgin enter the Holy of Holies": the Divine plan of the Incarnation remains incomprehensible "to the principalities and powers in heavenly places," which will be known only through the Church "the mystery, which from the beginning of the world hath been hidden in God" (Ephesians 3: 9-10). It is the secret preparation of the humanity of Christ: In the temple of Jerusalem the chosen Virgin will prepare herself to become later "the Temple of His body," that which will be destroyed and in three days raised up....This feast was formally added to the list of the Church's feasts by Emperor Saint Justinian (6th century.) It was to be adopted in the West only under Pope Gregory XI, who had it celebrated for the first time in Avignon in 1374 (The Meaning of Icons. Ouspensky and Lossky, pg. 153-154).

2.

What is So Orthodox about Thanksgiving?

by Fr. Joseph Allen

(This article is written largely from an immigrant perspective, but it makes many good points, nonetheless - Fr. P)

There is no "feast" that seems more "American" than Thanksgiving. Many of us Orthodox also recognize this holiday in some sort of way. Usually we say that it is a day in which "they" remember that the Pilgrims landed in this country. Of course, the "they" that we use in such a sentence refers to any of the non-Orthodox Americans that we live with.

And yet, this is real chance for us – it may be one of the few "American" things that we can truly make Orthodox. We will never be able to totally interpret the secular things of America in an Orthodox way – such as hot dogs and beer, or Rock and Roll Masses. But here on Thanksgiving Day is exactly where it should be done. This is so because if you think about and are especially aware of the words and feeling of our Divine Liturgy, there is nothing more Orthodox than giving thanks or "thanksgiving."

continued on page 3...

It is, therefore, on Thanksgiving Day that we have a chance to help America look deeper into itself – by looking at this "typical" American holiday of Thanksgiving from an Orthodox point of view. We know that to be Orthodox, if we really know about Orthodoxy, implies that "deeper look." But what is meant by looking deeper?



To begin with, if we as Americans, both Orthodox and non-Orthodox, fail to see the greater lesson of what "Thanksgiving" means, if it is just the remembering of an historical event, it will remain only a memory and not something that we call a Holiday, or better yet, a Holy Day. This is so because just the memory is not enough. Memory may be helpful, but it does not guarantee holiness. Why do we say Holy Day? When we answer this question, we will have taken that "deeper look."

Surely those that landed in America understood why the day was "holy." They were not only celebrating their historic landing as holy, as we do today in this shallow way; they looked deeper and when they did, they gave thanks together in a real communion with each other and with God for all the bountiful gifts with which they were blessed. Perhaps they understood, even better than we do, what it means when we sing in our Liturgy: "for the abundance of the fruits of the earth and for peaceful times...." That's it! That's the deeper look; men standing together before God in thankfulness. Men bound by common problems. Men bound by common goals.

Orthodoxy, therefore, has the great opportunity to be able to dissect the word "Thanksgiving," to show this fullness. In fact, we are constantly showing what it really means at every Liturgy, for it is here that thanksgiving is not only a memory, not only a day; it is a "state" or a "position" that we are in. What is that "state" which is holy? It is a standing together – no, it begins earlier – it begins with the procession of each of us from the bed of our homes to the place where we will stand, to be together, even as those pilgrims were, to give thanks. The height of this thanksgiving is when we offer up the gifts of bread and wine – "Thine own of Thine own, we offer unto thee, in behalf of all and for all" – while we are offered life in return from God.

Can we take America back to that original meaning, to that deeper look? The pilgrims had it, but we have preserved it! Perhaps now we can say "we" instead of "they" to show that Thanksgiving is not only for non- Orthodox. Certainly, it is at the Divine Liturgy where "we" should begin this Day of Thanksgiving. Is there less that we can do?



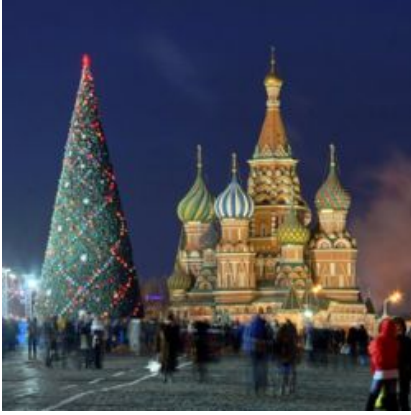
What's so Orthodox about Thanksgiving? Orthodoxy.

3. The Christmas Tree and Orthodox Tradition by Met. Hierotheos Vlachos

I suspect that the custom of decorating a tree at Christmas time is not simply a custom which came to us from the West and which we should replace with other more Orthodox customs. To be sure, I have not gone

continued on page 4...

into the history of the Christmas tree and where it originated, but I think that it is connected with the Christmas feast and its true meaning.



First, it is not unrelated to the prophecy of the Prophet Isaiah:

‘There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots’ (Is. 11:1).

St. Cosmas the poet had this prophecy in mind when he wrote of Christ as the blossom which rose up out of the Virgin stem from the stump of Jesse. The root is Jesse, David’s father, the rod is King David, the flower which came from the root and the rod is Theotokos. And the fruit which came forth from the flower of the Panagia is Christ.

Holy Scripture presents this wonderfully. Thus the Christmas tree can remind us of the genealogical tree of Christ as Man, the love of God, but also the successive purifications of the Forefathers of Christ. At the top is the star which is the God-Man (Theanthropos) Christ.

Then, the Christmas tree reminds us of the tree of knowledge as well as the tree of life, but especially the latter. It underlines clearly the truth that Christ is the tree of life and that we cannot live or fulfill the purpose of our existence unless we taste of this tree, ‘the producer of life’. Christmas cannot be conceived without Holy Communion.

And of course as for Holy Communion it is not possible to partake of deification in Christ without having conquered the devil when we found ourselves faced with temptation relative to the tree of the knowledge of good and evil, where our freedom is tried.

We rejoice and celebrate, because ‘the tree of life blossomed from the Virgin in the cave’.

The Life of a Lesser-Known Saint...

Venerable Athanasios, “the Resurrected One” and Recluse – December 2

Saint Athanasius, hermit of the Near Caves of Kiev, was a contemporary of the archimandrite St Polycarp (July 24) of the Kiev Caves. St Athanasius was grievously ill for a long time. When he died, the brethren prepared him for burial, and on the third day the igumen came to bury him. However, they all saw the dead man alive. He was sitting up and weeping. To all their questions he replied only: “Seek salvation, obey the igumen in everything, repent each hour and pray to our Lord Jesus Christ, to His All-Pure Mother and to Sts Anthony and Theodosius, to allow you to end your life here. Do not ask me anything else, for I must pray” (There is a similar story of St Hesychius [October 3] in THE LADDER of St John Climacus, Step 6).

After this he lived for twelve years more in solitude in a cave. During that time he spoke not a word to

continued on page 6...

Happy Birthday to...

Shirley Karajanis (11/2)

Kosta Pappas (11/3)

Alexis Garrett (11/15)

Ellyn Phillips (11/23)

Chris Galeotos (11/24)

Sharon Gaus (12/2)

Andrew Joannides (12/8)

Isidora Horne (12/10)

Jordan Christopulos (12/12)

Stephan Pappas (12/14)

Isabella Galeotos (12/19)

Rosalie Horne (12/20)

Kayla Rambo-Lehman (12/24)

Laura Smith (12/24)

Angie Galeotos (12/25)

Steven Karajanis (12/25)

Pres. Lavinia Truebenbach (12/25)

Brad Horne (12/27)

**(If you don't see your birthday,
anniversary, or Nameday here, please
forgive me for missing it, and let me know
when it is! - Fr. Paul)**

Many Years!!! Happy Anniversary to...

• George & Fay Zaharas (11/9)

Bob & Ellyn Phillips (11/19)

Driko & Christine Pappas (12/29)

Happy Nameday to...

Nektarios Truebenbach (11/9)

Kathy Joannides (Katherine - 11/25)

Kayla Rambo-Lehman (Katherine - 11/25)

Laura Smith (Katherine - 11/25)

Driko Pappas (Andrew - 11/30)

Jordan Hansolver (Eligius - 12/1)

Filothea Truebenbach (12/7)

Stephan Pappas (Eustratios - 12/13)

Rebecca Pullos (Rebecca - 12/14)

Sarah Pullos (Sarah - 12/14)

Nancy Wagner (Anthia - 12/15)

Sharon Gaus (Christina - 12/25)

Christine Pappas (Christina - 12/25)

Pres. Lavinia Truebenbach (Cristiana - 12/25)

Kaycee Rambo-Lehman (Stephen - 12/27)

Jackson Garrett (David - 12/28)

Dave Johansen (David - 12/28)

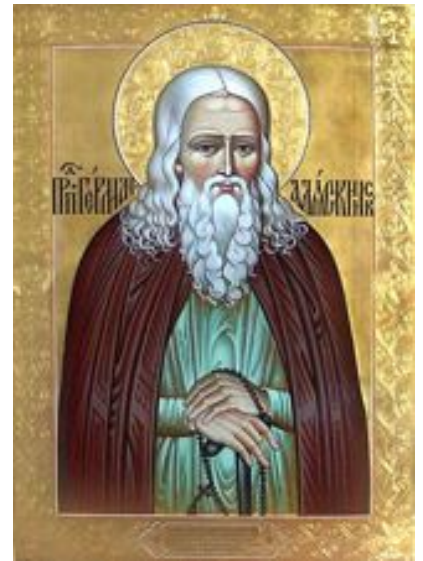
anyone. He wept day and night, and partook of a little bread and water only every other day. Just before his death, he assembled the brethren, and repeated his earlier words to them, and then he peacefully departed unto the Lord (in about the year 1176).

The monk Babylas, who had suffered illness and an infirmity of the legs for many years, was healed at his relics. "As I lay there," he told the brethren, "I cried out in pain. Suddenly, St Athanasius appeared to me and said, 'Come to me, and I shall heal you.' I wanted to ask him how and when he had returned here, but he became invisible. I believed his words and asked to be taken to his relics. And indeed, I have been healed." St Athanasius was buried in the Antoniev Cave. His memory is celebrated also on September 28 and on the second Sunday of Great Lent.

St Herman of Alaska – December 13

Saint Herman was born in Serpukhov, Russia around the year 1756. He became a monk at the age of 16; first at the Holy Trinity-St. Sergius Hermitage and then later at the Valaam Monastery. In 1793 Metropolitan Gabriel of Novgorod and St. Petersburg asked Igumen Nazarii to choose a group of monks from Valaam Monastery who would form a missionary team. The task of this mission team was to travel across Russia and Siberia and to begin evangelization of Russian America (Alaska). Other members of this missionary team were Archimandrite Joasaph, who was the priest-in-charge, Hieromonks Juvenaly, Macarius, Athanasius, Stephen and Nectarius, Hierodeacons Nectarius and Stephen, and Monks Joasaph and Herman.

On September 24th, 1794, after journeying for nearly a year, the group of eight monks arrived on Kodiak Island. A bilingual school (Russian and Aleut) was established for the natives. Some of the team traveled to other parts of Alaska taking the Gospel to the people who lived in these other areas. So at times it was necessary for Father Herman to keep charge of the Kodiak Mission and administer the school. Between 1808 and 1818 Father Herman left Kodiak in order to live on Spruce Island, which he called New Valaam. He remained on Spruce island for the remainder of his blessed life, where he cared for orphans, ran a school for native children and continued his missionary work.



Father Herman wore the simplest of clothes under his cassock and ate very little living a strict ascetic life. Father Herman devoted all of his free time to prayer and singing of services. When asked if he was lonely on Spruce Island, Father Herman replied, "No, I am not alone there! God is there, as God is everywhere."

Father Herman was once invited aboard a ship that had docked in Kodiak and during a conversation with those on board he asked them what it was that would bring them the most happiness. Some wanted wealth, others wanted a top ranking job in the Navy another wanted a beautiful wife etc. "What could be better, higher, more worthy of love and more splendid than Our Lord Jesus Christ Himself, Who created the world, adorns, gives life, sustains, nourishes and loves everything - Who is Himself love. Should we not love God above all things, and wish for and seek Him?"

continued on page 7...

The reply was, "Why that's obvious, how can we not love God?" And Father Herman responded "I, a poor sinner, have been trying to learn how to love God for more than 40 years, and I cannot say that I yet love Him properly. If we love someone, we always remember them, we try to please them continually. Day and night we are concerned about them. Our mind and our heart is concerned with the object of our love. How do you love God? Do you turn to Him often? Do you always remember Him? Do you always pray to Him and keep His commandments?" The crew admitted that they did not. "Then, for our good and for our happiness, let us all make a vow: at least from this day, this hour, this very minute, we should strive to love God above all else and do His will!"

Father Herman reposed on December 13th, 1837. Although he was revered as a saint by the native people of Alaska he was officially glorified as a saint in the Orthodox Church on August 9th, 1970. His relics remain to this day in Holy Resurrection Cathedral on Kodiak Island. A Pilgrimage is held every year in August to celebrate St. Herman of Alaska. Both during his life and after, St. Herman has been known for working great miracles.

Community Christmas Card

Please support youth ministry by participating in the Community Christmas Card project.

The cards will be ordered and names will be printed on the card as you would like them to appear. Cards will be sent to everyone in the community. The deadline for the card will be December 1, 2013.

Please let Alexis Pappas know if you would like to participate, and how you would like your family's names to appear. A form will be available at church for you to fill out or email Alexis at alexispappas@hotmail.com A suggested donation to Youth Ministry is \$20.00

Important Dates 2014: Holy Apostles Orthodox Christian Church

November:

23rd – Stewardship Sunday

December:

7th – AHEPA Christmas party

11th – PC Meeting

14th – Parish Council elections



Assisting in Upcoming Services...

Prosforo

November 1 - Fay Zaharas
November 2 - Fay Zaharas
November 9 - Adrienne Johansen
November 16 - Sarah Pullos
November 23 - Stacey Galeotos
November 25 - Estelle Haefele
November 30 - Kelly Zaharas
December 4 - Pres. Lavinia
December 6 - Stephan Pappas
December 7 - Christine Pappas
December 14 - Tina Marquardt
December 21 - Lexie Garrett
December 28 - TBD

Fellowship

November 2 - David & Adrienne Johansen
November 9 - Nick & Alexis Bellack
November 16 - Jose & Linda Rosa
November 23 - Driko & Christine Pappas
November 30 - Nancy & Jordan
December 7 - Stephan & Kay Pappas
December 14 - Tyler & Lexie Garrett
December 21 - Steve & Kelly Zaharas
December 28 - TBD

Greeter

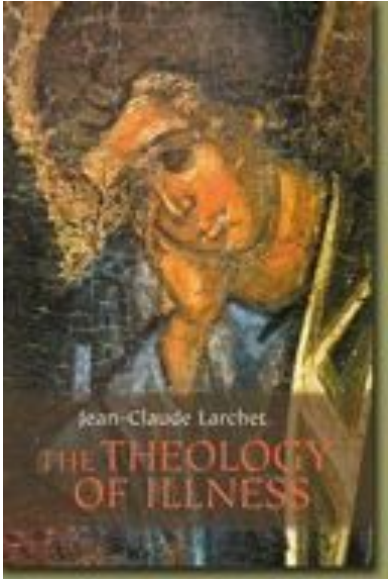
November 2 - Greg Pappas
November 9 - Cameron Karajanis
November 16 - Rob Marquardt
November 23 - Chris Karajanis
November 30 - Kathy Joannides
December 7 - David Johansen
December 14 - Driko Pappas
December 21 - Nick Bellack
December 28 - TBD

Please keep an eye out for updated lists; all is subject to change!



*Thank you for your service
and dedication!!!*

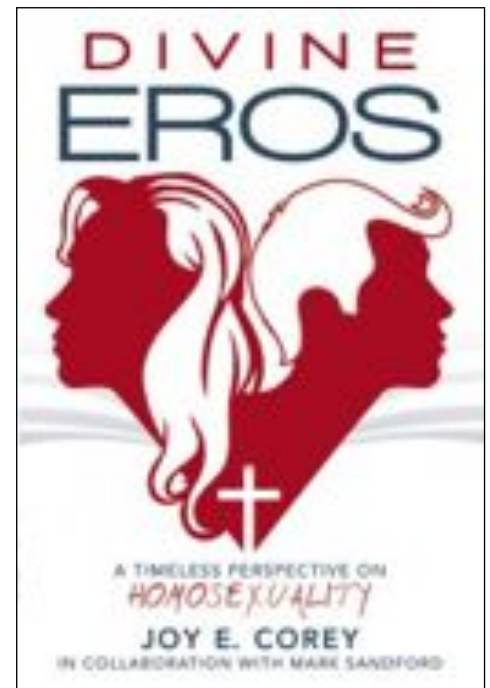
Fr. Paul's November book recommendation:



The Theology of Illness by Jean-Claude Larchet: How does the Orthodox Church view the existence of illness and suffering? How should we respond to illness? Can things that are, in their very existence, considered evil still be utilized for good? What is the relationship between suffering and salvation? French lay-theologian Jean-Claude Larchet, one of the greatest Orthodox theologians alive today, offers the wisdom of the Fathers in modern language to help answer these questions. Larchet offers a studied but pastoral vision based directly in the teachings of Scriptures and the teachings of the God-taught Saints that offers hope and joy in the light of the difficulties of this life. Other wonderful titles by Larchet in English include Mental Disorders & Spiritual Healing and the excellent study of the life and teachings of a modern holy figure, Elder Sergie of Vanves: Life and Teachings.

Fr. Paul's December book recommendation:

Divine Eros: A Timeless perspective on Homosexuality by Joy Corey: No doubt, one of the most debated issues of our time is the place of homosexuality in our society and our proper response to it. While the Orthodox Church's teachings on this topic are clear, they are largely unknown and misunderstood. For this reason, Joy Corey felt called to write a book about the Orthodox Church's view of homosexuality, largely complimented by her own experiences with those struggling with same-sex attraction. The most common response to this work is surprise at the extreme care and love Corey shows for this topic and for those struggling with same-sex attraction. For such a largely-debated issue, there are an unfortunately small number of Orthodox writings addressing it; thus far, this is the best treatment of the topic available from an Orthodox perspective and likely will be for many years to come.



Parish Open House



**Thank you everyone for making
this event such a success!!!**

Christmas Lent and Holy Apostles Charity Committee

Christmas Lent starts on Saturday, November 15th, and as always the Church encourages us to celebrate with the disciplines of additional prayer, fasting from certain foods and to increase in almsgiving. It is almsgiving that we want to ask you to focus on and grow in these 6 weeks. Almsgiving implies giving to the poor but we want to encourage the community to expand on that definition and focus on their donation of TIME. Time in our busy lives is often more valuable than money. So we are setting up two unique opportunities and want you to explore others. We will have sign up sheets next week for three 2 hours Salvation Army Bell Ringer Opportunities and Read Aloud ½ hour sessions on the following dates:



Evenings: November 20, Dec 4, Dec 11 and Dec 18 (6:30-7:00)

Afternoons: November 24, Dec 8, Dec 15 and Dec 22 (4:00-4:30)

Read Aloud Sessions will be at two local retirement communities where we will read Chicken Soup stories for Christmas, for those who suffer from eyesight difficulties, or anyone who just wants to listen.

Besides these two planned activities there will be a decorated ALMSGIVING BOX in our church narthex, with some slips of paper next to it. We would like each of you to find ways to help friends, neighbors, strangers each day and write down what you did and drop it in the ALMSGIVING BOX, so if you find the time to visit an elderly neighbor, or shovel some snow, or walk a neighbors dog, anything where you donate TIME Unexpectedly, you write it down.

LET'S TRY TO FILL THE BOX!!

Look for the sign up sheets for the other activities please.

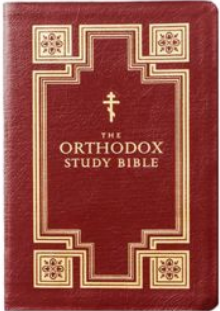
LASTLY, on Friday, December 26th we will have our 3rd annual Community Christmas Potluck, at the church this year, since we have a beautiful new fellowship hall.

Don't forget to bring a gift to place under the tree in honor of BABY JESUS.

A layette item, receiving blankets, clothing up to 18 months, crib sheets, diapers size 0 or 1, rattles, etc. Party will start at 6 PM, please remember it is a pot-luck and invite a friend if you like. Donated baby items will be delivered to Life Choice Center of Wyoming.

Educational/Spiritual Opportunities...

We have NO lack of opportunities for spiritual growth and education. Please try to take part in whatever you can and choose at least ONE class to participate in!



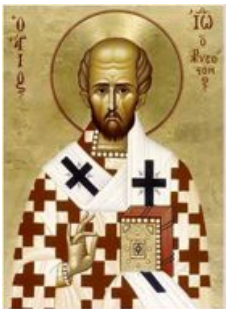
1) Read the Bible in a Year: If you have fallen behind in this project, it's never too late to start. There is NO question that this holy work will bring you countless spiritual riches!

2) Basics of Orthopraxy: Keep looking out for entries into this series in the weekly emails and take the time to read them. I'm trying to keep them all to 1-2 pages. These offerings are meant to explain how and why we do some basic things in our Orthodox lives.



3) Bible Study: MANY people have asked for a Bible study class; this class will resume on Monday, November 24th and meet twice a month.

4) Conversing with the Fathers: This NEW class will be only ONCE a month. It will assign a short book from one of the Fathers of the Church and then meet to discuss the contents. This class asks VERY little of your time, so it is a great opportunity to learn even with a busy schedule!



5) Orthodox Reading Group: This class continues to meet twice a month. Please consider coming if you have yet to attend!

6) Orthodoxy 101: If you've missed any or all of the sessions so far, you can still jump in at any time. Our current series will go through December and will eventually be available on CD.



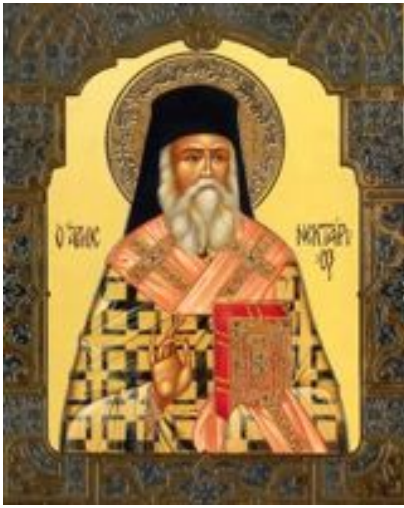
7) St. John Chrysostom Catechetical Lecture Series: Our second set of lectures during Fellowship will be coming soon; keep an eye out for CD copies of the first series to come out in December.

8) Guest Speakers: Plans are underway to bring in a guest speaker soon; please be on the lookout and, when we have the date, mark it immediately!

9) Great Vespers & Paraklesis: We will continue to celebrate Paraklesis every Wednesday night and will add Great Vespers on the first Saturday evening of each month. These are part of the worship of the Church. Don't consider them options; consider them as simply part of your Orthodox life. Worship is everything!!!

Some Words from Modern Saints & Elders...

St. Nektarios the Wonderworker of Aegina (+1920)



"Christians, have we understood the great responsibility that we have taken on before God through baptism? Have we come to know that we must conduct ourselves as children of God, that we must align our will with the will of God, that we must remain free from sin, that we must love God with all our hearts and always patiently await union with Him? Have we thought about the fact that our heart should be so filled with love that it should overflow to our neighbor? Do we have the feeling that we must become holy and perfect, children of God and heirs of the Kingdom of Heaven? We must struggle for this, so that we may not be shown unworthy and rejected. Let none of us lose our boldness, nor neglect our duties, nor be afraid of the difficulties of spiritual struggle. For we have God as a helper, who

strengthens us in the difficult path of virtue."

"How mistaken are those people who seek happiness outside of themselves, in foreign lands and journeys, in riches and glory, in great possessions and pleasures, in diversions and vain things, which have a bitter end! In the same thing to construct the tower of happiness outside of ourselves as it is to build a house in a place that is consistently shaken by earthquakes. Happiness is found within ourselves, and blessed is the man who has understood this. Happiness is a pure heart, for such a heart becomes the throne of God. Thus says Christ of those who have pure hearts: "I will visit them, and will walk in them, and I will be a God to them, and they will be my people." (II Cor. 6:16) What can be lacking to them? Nothing, nothing at all! For they have the greatest good in their hearts: God Himself!"

St. John Maximovitch of San Francisco (+1966)

"Our grief over the death of our close ones would be inconsolable and boundless if the Lord had not given us eternal life. Our life would be meaningless if it ended with death. What benefit, then, would there be from virtue or good deeds? They would be right who say, 'Let us eat and drink, for tomorrow we die!' But man was created for immortality....'"



How well do you know the Christmas story? (Answers on next page)



On Joseph and Mary...

- 1) Who told Mary and Joseph to go to Bethlehem?
- 2) True or False?: Mary and Joseph went to Bethlehem for the birth of Jesus because they were following a star.
- 3) What form of transportation did Mary and Joseph use to get to Bethlehem? The answer is not a New York cab...

On Jesus...

- 4) Which Old Testament prophet had the most to say about the birth of Christ?
- 5) In the accounts announcing the birth of Christ, how many times did an angel or angels appear?
- 6) Who told Joseph the baby's name was to be Jesus?
- 7) Can you list 5 names of Jesus found in the Bible? Some on my list are from Old Testament prophecies.
- 8) What are the meanings of the names Jesus and Emmanuel?

On Shepherds and Wise Men...

- 9) The shepherds and the wise men went to see Jesus. Which group followed a star and which group went to find the baby because an angel told them where to look?
- 10) What did the angels sing to the shepherds?
- 11) When the shepherds went looking for Jesus, what was the sign they were to look for?
- 12) How many wise men or kings or magi came to see Jesus?
- 13) Matthew 2:8 says that Herod asked the wise men to inform him where the baby Jesus was. Why does this verse say he wanted to know?
- 14) How old was Jesus when the wise men found him?
- 15) What are the three gifts which are mentioned being given by the wise men?

On Miscellaneous Topics...

- 16) Which emperor ordered all the young children be killed?
- 17) What animals does the Bible say were present at the birth of Jesus?
- 18) What was the name of the unkind innkeeper who would not allow the pregnant Mary to lodge in his inn?
- 19) What is the name of the priest who was told he would not die until he saw the Savior?
- 20) Two of the four Gospels do not mention the birth of Christ. Which two?



Answers to the Christmas Quiz... (no cheating!!!)

Answers:

- 1) Caesar Augustus. He ordered the people to go back to the city of their forefathers. Joseph's family was from Bethlehem. Luke 2:1.
- 2) False. As in the previous answer, they went not because an angel told them or because a star led them.
- 3) The Bible does not say how they went from Galilee to Bethlehem. It was an 80 mile trip for them. It is likely that they rode some type of animal, but the Bible gives no details. We don't really know.
- 4) The book of Isaiah has much to say about the birth of the Savior. The oratorio by George Handel called The Messiah contains many direct quotes from the book of Isaiah concerning the birth of Christ.
- 5) At least 3 angelic announcements for the birth of Christ and 1 for the birth of John. For Christ an angel appeared before Mary and Joseph individually and a multitude of angels spoke to the shepherds. For John's birth announcement in Luke 1 Gabriel appeared before John's father to announce the birth of John the Baptist. Matthew 1:20-24; Luke 1:11-20; Luke 1:26-38; Luke 2:9-15.
- 6) An angel in Matthew 1:21. The Bible does not say that this was Gabriel; however, it is often assumed to be him since he was the one specifically mentioned as the messenger to Mary and Zacharias in Luke 1.
- 7) Jesus, Emmanuel, the Christ, Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Isaiah 9:6; Matthew 1:21, 23. (though there are MANY others)
- 8) Jesus means "Savior" and Emmanuel means "God with us." Jesus is the same name as the Old Testament name Joshua which also means Savior. Matthew 1:21, 23.
- 9) The shepherds followed the instructions of the angels in Luke 2:9-15. The wise men followed the star to find the place where Jesus was. Matthew 2:1, 2.
- 10) Technically angels are never said to "sing" in the Bible. Each time they appear they only speak. However, to answer the question, the angels praised God with these words: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.
- 11) A baby, wrapped in swaddling clothes, lying in a manger. Luke 2:12.
- 12) The Bible does not say how many wise men there were. Orthodox Tradition commemorates three. The names most commonly given by the Church are Gaspar (or Caspar/Jasper), Melchior and Balthasar.
- 13) So that he could worship the child. But we know that his intentions were far from worship. Matthew 2:11-18.
- 14) It is certain that Jesus was somewhere between a month old and a couple of years old. The wise men saw His star at his birth and began following it. If the journey was 500 miles from Persia and Mesopotamia (around modern day Iraq) then it would have taken at least a month. By the time they arrived Jesus and His family had moved into a house. Later in the story Herod ordered all the children aged 2 years and younger to be killed. Therefore, Jesus was at least a month old and not yet 2 years old. Matthew 2:9-18.
- 15) Gold, frankincense and myrrh. Matthew 2:11.
- 16) This was Herod. He ordered all the children in Bethlehem and the outlying areas who were 2 years old and younger to be killed. However, Jesus and His family had already moved to Egypt (Matthew 2:13).
- 17) In the New Testament accounts of Christ's birth there is no mention of any animals. However, Isaiah 1:3 could be a prophecy talking about at least a donkey seeing the crib of his Master (God). It could allude to the fact that an ox was there too. If a bunch of shepherds were there, one would assume sheep would have been present. But there is no definite list of animals mentioned in the Bible.
- 18) The Bible does not say. Nor does it even say that they were inhospitably turned away from an inn. It just says there was not room in the inn at Bethlehem. There may have been many hundreds of people camping in the streets and countryside during the mandatory census. Luke 2:7.
- 19) Simeon, called the "God-bearer." Luke 2:25, 26.
- 20) Neither Mark or John tell the story of the birth of Christ.

Source (thought some editing was done by Fr. Paul): <http://www.whatchristianswanttoknow.com/christmas-bible-quiz-20-good-questions/#ixzz3Ha1RivDI>

Orthodoxy 101 Schedule

**(Please note that the schedule is subject to change;
all session are scheduled for Tuesdays at 7:00pm)**

Session 1: October 14
Orthodoxy, Religion, and the Search for Faith

Session 2: October 21
The True God

Session 3: October 28
The Human Being

Session 4: November 4
Sin

November 11: No Session

November 18: No Session

Session 5: November 25
Jesus Christ and the Son of God

Session 6: December 2
Jesus Christ as Savior of the World

Session 7: December 9
Repentance and Faith

Session 8: December 16
The Holy Spirit

Session 9: December 23
The Church and Mary

*****Be on the lookout for CD copies of this
series in late December...*****

NOVEMBER

sun	mon	tue	wed	thu	fri	sat
26	27	28	29	30	31	1 8:45 Orthros 9:30 Liturgy Sts Cosmas & Damien
2 8:30 Orthros 9:30 Liturgy (HAYAns will be taken shopping for the teen room after the Liturgy)	3	4 7:00am Men's Group 7:00pm Orthodoxy 101 - Session 4	+ 5 6:30 pm Paraklesis	6	+ 7	8 9:30 Liturgy Archangels Michael & Gabriel at SCH Fr. Paul out
9 8:30 Orthros 9:30 Liturgy	10	11 7:00am Men's Group	 12 NO PARAKLESIS	13 9:30 Liturgy St. John Chrysostom at SCH	 14 9:30 Liturgy Philip the Apostle at SCH	 15
 16 8:30 Orthros 9:30 Liturgy	 17	 18 7:00am Men's Group	+ 19 NO PARAKLESIS	 20 Retirement Home Read-Aloud 6:30-7:00pm	 21 9:30 Liturgy Entrance of the Theotokos at SCH	 22 Fr. Paul returns
 23 8:30 Orthros 9:30 Liturgy Stewardship Sunday	 24 Retirement Home Read-Aloud 4:00-4:30pm 7:00pm Bible study	 25 7:00am Men's Group 8:45 Orthros 9:30 Liturgy St Katherine the Great Martyr 7:00pm Orthodoxy 101 - Session 5	+ 26 6:30 pm Paraklesis	 27	+ 28	 29
 30 8:30 Orthros 9:30 Liturgy	1	2	3	4	5	6 + = strict fast  = wine/oil allowed  = fish allowed

DECEMBER

sun	mon	tue	wed	thu	fri	sat
30	 1 5:30pm - Conversing with the Fathers	 2 7:00am Men's Group 7:00pm Orthodoxy 101 - Session 6	 3 6:30 pm Paraklesis	 4 8:45 Orthros 9:30 Liturgy St. Barbara & John of Damascus Retirement Home Read-Aloud 6:30-7:00pm	 5	 6 8:45 Orthros 9:30 Liturgy St. Nicholas 6:00pm Great Vespers
 7 8:30 Orthros 9:30 Liturgy	 8 Retirement Home Read-Aloud 4:00-4:30pm 7:00pm Bible study	 9 7:00am Men's Group 9:30 Liturgy Conception of St Anna at SCH 7:00pm Orthodoxy 101 - Session 7	 10 6:30 pm Paraklesis	 11 5:30pm PC Meeting Retirement Home Read-Aloud 6:30-7:00pm	 12 8:45 Orthros 9:30 Liturgy St. Spyridon	 13 9:00am Orthodox Reading Group
 14 8:30 Orthros 9:30 Liturgy Youth-sponsored Lenten meal after Liturgy PC Elections	 15 9:30 Liturgy St. Eleutherios at SCH Retirement Home Read-Aloud 4:00-4:30pm	 16 7:00am Men's Group 7:00pm Orthodoxy 101 - Session 8	 17 6:30 pm Paraklesis	 18 Retirement Home Read-Aloud 6:30-7:00pm	 19	 20
 21 8:30 Orthros 9:30 Liturgy Christmas Program	 22 Retirement Home Read-Aloud 4:00-4:30pm 7:00pm Bible study	 23 7:00pm Orthodoxy 101 - Session 9	 24 8:15 Orthros 9:00 Imperial Hours 9:45 Divine Liturgy Christmas Eve 10:15pm Orthros 11:00pm Liturgy Nativity	25 <u>Christmas Day.</u> <u>Liturgy will be at</u> <u>11:00pm on the</u> <u>24th</u>	26 8:45 Orthros 9:30 Liturgy Synaxis of the Theotokos Annual Christmas Party	27 9:30 Liturgy St. Stephen the Protomartyr at SCH
28 8:30 Orthros 9:30 Liturgy \\	29	30	31 NO PARAKLESIS	1	2	3  = strict fast  = wine/oil allowed  = fish allowed