

As it is said in the Liturgy, "To You is due all glory, honour and adoration; to the Father, the Son, and the Holy Spirit, now and ever, forever and ever. Amen." In that worship we feel and experience His Eternal Kingdom, the age to come, and we join in worship with the Heavenly Hosts. **We experience the glory of the fullness of all things in Christ**, as the true All in All.

### THE EUCHARIST

Eucharist means "thanksgiving" and very soon became synonymous with Holy Communion. The Eucharist **is the centre of worship in the Orthodox Church**, because of what Jesus said at the Last Supper: "This is my body... This is my blood" "Do this in remembrance of me" (Luke 22:19-20). His followers believe it and do it.



**In the Eucharist we mystically partake of the Body and Blood of Christ**, which imparts his life to us and strengthens us.

The celebration of the Eucharist was a regular part of the life of the Church from the beginning. The early Christians began to call the Eucharist "the medicine of immortality" because they recognized the great grace of God that is received in it.

*Blessed art Thou, O Christ our God*



## IN THIS WE BELIEVE II

### BAPTISM

**It is the way by which a person is truly united to Christ.**

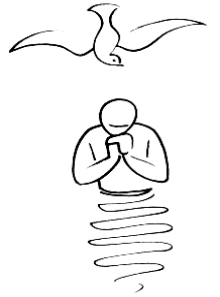
The experience of salvation begins in the waters of baptism. St. Paul teaches in Romans 6:1-6 that in baptism we experience the death and resurrection of Jesus.

**In him our sins are truly forgiven** and we are strengthened by our union with Christ to live a holy life.

The Orthodox Church ideally practises baptism by full immersion, but running water over the whole body is acceptable if immersion is neither practical nor available.

Commonly, some consider baptism only as an "outward sign" of faith in Christ. This innovation **has no historical or biblical precedent**. Others reduce it to mere mechanical obedience to Christ's command (Matthew 28:19). Still others, ignorant of the Bible entirely, reject baptism as a vital factor in salvation.

Orthodoxy holds that these contemporary innovations deprive sincere people of the most important guarantees that baptism provides: namely, **that they have been united to Christ and that they are part of His Church.**



### THE NEW BIRTH

**The New Birth is the reception of a new life.** This is how we enter the Kingdom of God and His Church. Jesus said, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5).



From the beginning, the Church has taught that "water" is baptismal water and "spirit" is the Holy Spirit. The new birth occurs in baptism when **we die** with Christ, **are buried** with Him, and **are raised** with Him in the newness of His Resurrection, and **are united** with Him in His glorified Humanity. (Acts 2:38; Romans 6:3,4).





The idea that "being born again" is a religious experience not associated with baptism is recent and in no way scriptural.

### JUSTIFICATION

Justification is not an instantaneous, once and for all pronouncement that guarantees us salvation, regardless of how wickedly a person may live from then on. Nor is it a simple legal statement that makes an unjust person just.

Justification, on the other hand, *is a living, dynamic, everyday reality for those who follow Christ*. Christians actively dedicate themselves to righteous living in the grace and power of God offered to all who believe in Him.



### SANCTIFICATION



*It is to be set apart for God.*

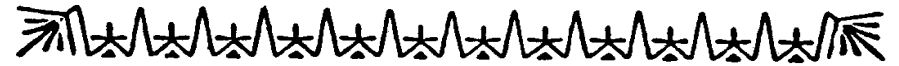
It involves us in a process of being cleansed and sanctified by Christ in the Holy Spirit.

We are called to be holy and to grow in our likeness to God.

Having been given the gift of the Holy Ghost, *we actively participate in sanctification*.

We cooperate with God, work together with Him, so that we can know Him, *and become by grace what He is by nature*.

But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy (1 Peter 1:15).



### THE BIBLE



*It is God's divinely inspired word* (2 Timothy 3:16), and it is a crucial part of God's self-revelation to the human race.

The **Old Testament** tells us the story of that revelation from Creation to the Age of the Prophets. The **New Testament** records the birth and life of Jesus as well as the writings of his Apostles. It also includes some moments in the history of the nascent Church and exposes the apostolic doctrine of the Church.

Although these writings were read in the churches from the time they were written, the earliest of the lists of the books of the entire New Testament exactly as we know them today is found in Canon 33 of a Local Council held at Carthage in 318 and in a fragment of a Feast Letter of St. Athanasius of Alexandria written in 367. Both sources name, without exception, all the books of the New Testament.

A Local Council, probably meeting in Rome in 382, established a complete list of the standard works of both the Old and New Testaments. *Scripture is at the very heart of Orthodox devotion and worship*.

### WORSHIP

*It is to give praise, glory, and thanks to God* — the Father, the Son, and the Holy Spirit.

All humanity is called to worship God. Worship is more than being enraptured by a beautiful landscape, listening to a sermon, or singing a hymn.

God may be known in His creation, but this does not constitute worship. And as helpful as sermons are, they can never offer us a proper substitute for worship. The highlights of Orthodox worship are the *praise, thanksgiving*, and *glory* given to God *communally* by the Church. Prayer is consummated in the believer's intimate communion with God at his Holy Table.

