

Ask Father Nick a Question:
Updated November 11, 2011

Submit your question to: informstgeorge@gmail.com

Question #1 (reprint from our July 22, 2011 email)

Can an Orthodox Christian marry a non-Orthodox in the Church?

Answer: In short the answer to this question is - it depends!! An Orthodox Christian Can marry a Christian of another denomination if that Christian is baptized in the Holy Trinity. As Orthodox Christians it is our viewpoint that a marriage is not primarily a contractual agreement nor is it the priest that marries the couple. Rather, it is Jesus Christ that mystically joins the couple together into one flesh. Since it is our contention that Christ joins the couple together, it naturally makes sense that both partners believe in Jesus Christ as the only begotten Son of God. To ask Christ to join together someone who doesn't believe in Jesus would be hypocritical and disingenuous. To marry an Orthodox Christian to a non-Christian, or someone who doesn't comprehend the true nature of the Holy Trinity, would undermine the whole purpose of the sacrament as we would understand it.

Question #2 (reprint from our August 5, 2011 email)

Who are the two people whose hands are grasping the hands of Christ, depicted in this icon of the Resurrection, found in our church?



Answer: Emblematic of Christ preaching the Good News to the previously departed, He is raising Adam and Eve.

Question #3 (reprint from our August 19, 2011 email)

Why do Greek Orthodox Christians fast on Wednesdays and Fridays?

Answer: All Orthodox Christians fast on Wednesdays so that we might commemorate and remember the capture of Jesus. Likewise, we commemorate the crucifixion of our Lord on Fridays by fasting once again.

Question #4 (reprint from our September 2, 2011 email)

Why do Greek Orthodox Christians baptize infants while other Christian denominations wait until the child is older?

Answer: As Orthodox Christians, we believe that all children should be brought to Christ and become full members of the Orthodox family. Just as we're born into a biological family, it is our contention that we are likewise born into a spiritual family. I would liken it to being fortunate enough to be born as an American citizen. We are citizens of this great country by virtue of our birthright. In like manner, we are citizens of this great Church by virtue of our baptism. Let us be ever mindful that Jesus implored us in the scriptures to "Suffer little children and forbid them not to come unto me for of such is the kingdom of heaven." Matthew 19:14.

Question #5 (reprint from our November 4, 2011 email)

How many types/colors of the Phelonion are there? What does each color represent? Why does the priest wear certain colors at certain times of the year? (Submitted by the Sunday School 6th-7th Grade).

Answer: The colors that priests wear during various seasons and liturgical cycles, are basically traditions established by the Monastery of Patmos in Greece. Our traditions are: to wear purple during Lent, white for Easter until the Pentecost, gold for a feast day of our Lord, red when a martyr is being commemorated, green for Pentecost, and blue for the fast or feast for the Virgin Mary. Likewise, white is traditionally worn at funerals. That being the case, we can know what liturgical season it is by observing the priest's vestments.

Question #6 (reprint from our November 11, 2011 email)

What is the process by which the bones of saints are preserved? (Are they boiled?)
(Submitted by the Sunday School 6th-7th Grade).

Answer: The relics of the saints are not tampered with at all. It is the practice in Greece, as well as other countries, to exhume the bones of the deceased after three years. Those remains are then placed in a type of mausoleum. If the body has not decomposed, the Church considered this to be an indication of sainthood.