

Holy Apostles Orthodox Church

347 Ridge Rd Lansing NY

HolyApostlesLansing.org

Fr James Worthington, Rector 315-706-6185

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JUNE 14, 2015

2nd SUNDAY AFTER PENTECOST — Tone 1. All Saints of America (All Saints of Russia). Prophet Elisha (9th c. B.C.). St. Methodius, Patriarch of Constantinople (847). St. Mstislav (George), Prince of Novgorod (1180). Ven. Methodius "Peshnosa" (1392). Ven. Elisha of Sumsk (Solovétsky Monastery—15th-16th c.). Ven. Niphon (Mt. Athos—1330).

EPISTLE: HEBREWS 11.33-12.2: Since we are surrounded by so great a cloud of witnesses, let us run with endurance the race that is set before us

ROMANS 2.10-16: God will judge the secrets of men by Jesus Christ, according to the gospel.

GOSPEL: Matthew 4.25-5.12: Rejoice and be exceedingly glad, for great is your reward in heaven. Matthew 4.18-23: Jesus calls the apostles, and begins to perform miracles.

COFFEE HOUR HOST: Worthington House Blessing. **NEXT WEEK:** Available.

5TH ANNIVERSARY: As we approach our 5th Anniversary, we need some help in organizing the appropriate festivities. Abp Michael will be with us on the exact date, and it would be good if we could welcome all of our local Orthodox brothers and sisters to a wonderful celebration.

KNOW YOUR FAITH: The final class for the year will be Tuesday, June 16th at Unwind Coffee Shop in the Ithaca Mall. We will be reading and discussing chapter 21 of the Gospel of St John: Epilogue: Breakfast Appearance by Sea of Tiberias; Peter's Love & the Beloved Disciple; Second Conclusion. Invite your friends to join us. What would we like to study next semester?

RIDES: If you are ever in need of a ride, or know someone who needs transportation to the divine services, there is now a link on the contacts page of the parish website to aid in the coordination.

ONLINE SERMONS: Sermons and other videos promoting our parish have been posted on YouTube. Search for Holy Apostles Orthodox Video and subscribe to the channel. If you ever miss a Divine Liturgy or the Feast Days, you can catch with the sermon later in the week.

LITURGY TIME CHANGE: For the months of June, July and August, the Divine Liturgy will begin at 9:30. The reading of the Hours will begin at 9:10. Please be punctual.

Fr James' contact information: Cell: 315-706-6185 Email: adelphotheos@gmail.com

WELCOME!: We warmly welcome all of our visitors! It's good to have you with us! Please know that we are glad that you are here praying with us and invite you to join us after the service for a meal and to meet everyone in our community.

APOSTLES FAST: The Apostles Fast is in full swing and continues until the feast of Ss Peter and Paul on June 29th. During this time, it is the teaching of the Orthodox Church to maintain a Lenten diet while preparing for this feast. The Fast is thought to have been instituted out of thanksgiving to God for the witness of the apostles of Christ. With this Fast, believers express their thanks for the apostles' endurance of persecution during their mission.

T-SHIRTS: The t-shirts for the parish have arrived! They are a beautiful deep red emblazoned with a budded three bar cross, with the name of Holy Apostles Church on it. If you have ordered one, or would like to purchase one now, they are available in the back of the church.

STRAWBERRY SOCIAL: A Strawberry Social will be held on Friday evening, July 3rd from 4-6 PM at the church. This is in conjunction with the Lansing Fireworks, so we should see a lot of traffic. Cake bakers, servers and socialites will all be needed. See Bernice for more information.

LIVING:	Judy	Constantine & Maria	Ada
Apr Timothy H	Gretchen	Gaetan	Lillian
Apr Herman S	Mary & Susan	Jean	Joseph
Apr John C	John & Carmine	Christine	Marie
Apr Thomas E	Nathan	Samuel	Joseph
Apr Michael T	Leah	Lisa	Laura
Apr Stephen M	Helen	Iconographer Helena	Martha
Pr Athanasios	Lindsey	<u>Catechumens:</u> Elliott	Stanley & Helen,
Dn Symeon	Susanne H	<u>Children:</u> Caleb,	Taissia
Dn Michael	Elizabeth	Christopher E,	Steluta
Abbess Silouana	Mary	Anthony, Mia and	Theophan
Mother Raphaela	Joe A	Isabel,	Lynda
Mother	Daniel	BIRTHDAYS: Elena.	Florence
Christophora	Andrew & family	ANNIVS: John &	James
Mat Cecelia	Harold	Bobbi.	James R
Mat Katya	Wilhemina	NAMESDAYS: None.	Vasily
Mat Dorothy	Elizabeth	WEDDING: Steven	Modecai
Joshua	David	and Marisa.	NEWLY REPOSED:
Brittany & Isaac	Madeline	REPOSED:	Alexander, Roma,
Gretchen	Shirley	Priest Matthew	Helen, Arch Roman,
Peter	Larry	Priest John	Gordon
Marriane	Christina	Apr Alexander	ANNIVERSARIES:
Terrence	Jim & Kim	Rdr Gregory	None.
Helen	Rachel	Daniel	

SCHEDULE FOR THIS WEEK

CONFESSIONS ARE HEARD BEFORE AND AFTER VESPERS AND AT ANY OTHER CONVENIENT TIME.

ALL SAINTS OF NA SUNDAY, JUNE 14: 9:30 Divine Liturgy and Social Hour, Worthington House Blessing

TUESDAY, JUNE 16: 8:30 Morning Prayers
7 PM Know Your Faith at Unwind in Café the Ithaca Mall

WEDNESDAY, JUNE 17: 8:30 Daily Matins

THURSDAY, JUNE 18: 8:30 Morning Prayers

FRIDAY, JUNE 19: 8:30 Morning Prayers

SATURDAY, JUNE 20: 6 PM Great Vespers

SUNDAY, JUNE 21: 9:30 Divine Liturgy and Social Hour,

JUNE 30: Parish Feast Day **AUGUST 8-9:** 5th Anniversary Celebration

American Orthodox Saints

- Alexander Hotovitzky
- Alexis of Wilkes-Barre, leader of ex-Uniates into Orthodoxy
- Vasily Martysz, hieromartyr in Poland
- Brendan the Navigator, leader of short-lived 6th c. Irish monastic community in Canada
- Herman of Alaska, first missionary to Alaska
- Innocent of Alaska, missionary bishop to Alaska
- Jacob Netsvetov
- John Kochurov
- John Maximovitch, Archbishop of Shanghai and San Francisco
- Juvenaly of Alaska
- Nikolai Velimirovic, rector of St. Tikhon's Seminary
- Peter the Aleut, protomartyr of America
- Raphael of Brooklyn, founder of the Antiochian Archdiocese
- Seraphim (Samuilovich) of Uglich, missionary in Alaska and hieromartyr under Soviets
- Tikhon of Moscow
- Varnava (Nastic), the New Confessor, born in Gary, Indiana
- Anatole (Kamensky) of Irkutsk, New Hieromartyr and Archbishop of Irkutsk
- Archimandrite Sebastian Dabovich, Serbian Apostle to America

Persons under consideration (whether formal or informal) for glorification:

Met. Philaret of New York, Abp. Arseny of Winnipeg, Bp. Gerasimos Br. José Muñoz-Cortés, Hieromonk Seraphim Rose, Matushka Olga Michael of Alaska, Ivan Smirennikov the Aleut elder, Abp. Ioasaph (Skorodumoff), Enlightener of Canada, Schemamonk Sergius Yanovsky, disciple of St. Herman of Alaska, Bp. Ioasaph (Bolotov), Enlightener of Alaska, New Hieromartyr Fr. John (Karastamatis) of Santa Cruz

Holy Apostles Orthodox Church

Lansing, New York



Sunday, June 14th, 2015

2nd Sunday after Pentecost

Feast of All Saints of North America

SECOND SUNDAY AFTER PENTECOST SUNDAY OF ALL SAINTS OF NORTH AMERICA

Troparion Tone 1 (Resurrection)

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure body,
You rose on the third day, O Savior, granting life to the world.
The powers of heaven therefore cried to You, O Giver of Life:
"Glory to Your Resurrection, O Christ!
Glory to Your Kingdom!//
Glory to Your dispensation, O Lover of mankind!"

Troparion Tone 8 (All Saints of North America)

As the bountiful harvest of Your sowing of salvation,
the lands of North America offer to You, O Lord, all the saints who have shone in them.
By their prayers keep the Church and our land in abiding peace
through the Theotokos, O most Merciful One!

Kontakion Tone 1 (Resurrection)

As God, You rose from the tomb in glory,
raising the world with Yourself.
Human nature praises You as God, for death has vanished.
Adam exults, O Master!
Eve rejoices, for she is freed from bondage and cries to You://
"You are the Giver of Resurrection to all, O Christ!"

Kontakion Tone 3 (All Saints of North America)

Today the choir of Saints who were pleasing to God in the lands of North America
now stands before us in the Church and invisibly prays to God for us.
With them the Angels glorify Him,
and all the Saints of the Church of Christ keep festival with them;
and together they all pray for us to the Pre-eternal God.

Prokeimenon Tone 1

Let Your mercy, O Lord, be upon us as we have set our hope on You! (Ps 32/33:22)
v: *Rejoice in the Lord, O you righteous! Praise befits the just!* (Ps 32/33:1)
Tone 7: Precious in the sight of the Lord is the death of His saints. (Ps 115/116:15)

Communion Hymns

Praise the Lord from the heavens, praise Him in the highest! (Ps 148:1)
Rejoice in the Lord, O you righteous! Praise befits the just. (Ps 32/33:1)
Alleluia, Alleluia, Alleluia.

LITURGICAL GESTURES

Orthodox worship is characterized by a complete utilization of the senses sight, smell, hearing, speech and touch. We see the candles, icons, frescoes, etc., we hear the sounds of singing and reading, at times lifting up our own voices, and we smell the characteristic odor of the incense. The whole of the human person is involved in worship, and important among the senses is the actual department of the human body. The attitude of the Orthodox Believer to worship is reverential, and certain types of bodily movements are utilized to reinforce this sense of reverential piety we

stand during the services, we make bows and prostrations, and with great frequency, we make the Sign of the Cross. Accordingly, there are several types of Bows, depending on the solemnity of the moment.

Prostration (Great Metania or Great Poklon): Here the worshipper prostrates the whole body, throwing the weight forwards onto the hands and touching the ground with the forehead.

Bow (Small Metania or Poklon): The worshipper bows from the waist, touching the ground with the fingers of the right hand. Both Prostrations and Bows are preceded by the Sign of the Cross.

Reverence: At certain times the worshipper merely bows the head; sometimes this is accompanied by the Sign of the Cross.



SIGN OF THE CROSS

The Sign of the Cross is made with the thumb and the first two fingers of the right hand joined at the tips (the third and fourth fingers being closed on the palm). By joining the thumb and the first two fingers, we express our belief in the Most-Holy Trinity. The two fingers closed on the palm represent the two natures of Christ divine and human. With the thumb and first two fingers joined, we touch first the brow, then the breast, the right shoulder and then the left, making on ourselves the Sign of the Cross and signifying by the four points that the Holy Trinity has sanctified our thoughts (mind), feelings (heart), desires (soul) and acts (strength) to service of God. By making the Sign of the Cross on ourselves we also signify that Christ has saved us by His sufferings on the Cross.

Bishops and Priests, in bestowing a blessing, make the Sign of the Cross from left to right (appearing to us from right to left), while holding the fingers in such a manner as to represent the Greek letters IC and XC the first and last letter of the name Jesus Christ.



- Excerpt taken from "These Truths We Hold - The Holy Orthodox Church: Her Life and Teachings".
Compiled and Edited by A Monk of St. Tikhon's Monastery. Copyright 1986 by the St. Tikhon's Seminary Press, South Canaan, Pennsylvania (and in our parish library).

APOSTLE JUDE THE BROTHER OF THE LORD

The Holy Apostle Jude, one of the twelve apostles of Christ, is descended from King David and Solomon, and was the son of Righteous Joseph the Betrothed by his first wife.

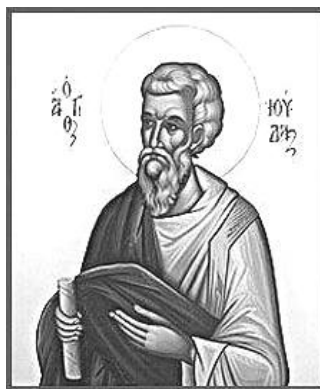
The Holy Apostle John the Theologian writes in his Gospel, "... neither did his brethren believe in Him" (John. 7:5). St Theophylact, Archbishop of Bulgaria, explains this passage. He says that at the beginning of the Lord Jesus Christ's earthly ministry, Joseph's sons, Jude among them, did not believe in His divine nature. Tradition says that when St Joseph returned from Egypt, he began to divide his possessions among his sons. He wanted to allot a share to Christ the Savior, born miraculously and incorruptibly from the All-Pure Virgin Mary. The brothers were opposed to this because Jesus was born of another mother. Only James, later called "The Brother of God," offered to share his portion with Him. Jude came to believe in Christ the Savior as the awaited Messiah, and he followed Him and was chosen as one of the twelve Apostles. Mindful of his sin, the Apostle Jude considered himself unworthy to be called the Lord's brother, and in his Epistle he calls himself merely the brother of James.

The Holy Apostle Jude also had other names: the Evangelist Matthew terms him "Lebbaeus, whose surname was Thaddeus" (Mt. 10:3). The Holy Evangelist Mark also calls him Thaddeus (Mark 3:18), and in the Acts of the Holy Apostles he is called Barsabas (Acts 15: 22). This was customary at that time.

After the Ascension of the Lord Jesus Christ, St Jude traveled about preaching the Gospel. He propagated the faith in Christ at first in Judea, Galilee, Samaria and Idumea, and later in the lands of Arabia, Syria and Mesopotamia. Finally, he went to the city of Edessa. Here he finished the work that was not completed by his predecessor, St Thaddeus, Apostle of the Seventy (August 21). There is a tradition that St Jude went to Persia, where he wrote his catholic Epistle in Greek. In the Epistle much profound truth was expressed in a few words.

St Jude's Epistle speaks about the Holy Trinity, about the Incarnation of the Lord Jesus Christ, about the good and bad angels, and about the dread Last Judgment. The Apostle urges believers to guard themselves against fleshly impurity, to be diligent in prayer, faith and love, to convert the lost to the path of salvation, and to guard themselves from the teachings of heretics. He also says that it is not enough just to be converted to Christianity, but faith must be demonstrated by good works. He cites the rebellious angels and men punished by God (verse 6) to support this.

The Holy Apostle Jude died as a martyr around the year 80 near Mt. Ararat in Armenia, where he was crucified and pierced by arrows.



HEALING SOCIETY: UNDERSTANDING TRUE PERSONHOOD

by Fr. George Morelli

One would hope that the basis of union among those who acknowledge the transcendent personal God of Abraham, Isaac and Jacob would be that of the worth and sanctity of personhood. It would appear, however, that rather than a reestablishment of cordial relations among those who acknowledge the sacredness of Scripture, and the Book of Genesis in particular, there is an ever growing divide. The Apostolic Churches view is that persons are known by God outside of created space and time. The Prophet Jeremiah (1:5) tells us: "Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations." The traditional Christian Churches understand that God created body and soul, fused together at the moment of conception. This is based on the Virgin Mary's response to the invitation from God delivered by the Archangel Gabriel: "The Holy Spirit shall come upon thee, and the power of the most High shall overshadow thee." (Lk 1: 35) The 'to be' Mother of God (Theotokos) responded her fiat ("let it be done"): "Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her." (Lk 1:38).

Spiritual Church Father Nikitas Stithatos (c. 1005–c. 1090 AD) provides the patristic, and thus the traditional and orthodox Christian, understanding of the meaning of personhood. An individual "is an image of God manifest in a spiritual, immortal and intelligent soul, an intellect that is the father of...consciousness and is consubstantial with the soul...and is regal and sovereign." Vladimir Lossky a contemporary theologian, puts it this way: "The most personal part of man, the principle of his conscience and of his freedom, the spirit in human nature corresponds most nearly to the person; it might be said it is the seat of the person, of the human hypostasis which contains in itself the whole of man's nature-spirit, soul and body."

Metropolitan Hilarion Alfeyev, Chairman of the Department for External Church Relations of the Moscow Patriarchate, recently said: "The task of restoring unity will always be the goal to which Churches and communities ought to strive. At the same time, however, we must remember that the attainment of unity is possible not by rejecting the fundamental norms of Christian morality, not by attempts to accommodate oneself to social currents and an ever changing social establishment, but is possible only on the foundation of [Christ]" As St. Paul wrote: "For other foundation no man can lay, but that which is laid; which is Christ Jesus." (1 Cor. 3: 11).

Thanks to Christ man can himself "subsist," can affirm his existence is personal not on the basis of the immutable laws of his nature, but on the basis of a relationship with God which is identified with what Christ in freedom and love possesses as Son of God with the Father. (p. 56).

This psycho-spiritual reflection provides us with the Orthodox Church's Christocentric anthropology of the worth of personhood. From this understanding each individual person known by God in eternity and known humanly on earth in space and time existentially-subsistent, has inestimable worth and value. It behooves us to heal society by putting into practice what is implied in the worth of person who is created in God's image. This means an end to all abortion, capital punishment, euthanasia, murder, torture and any other deed which defiles God's image in man.