

# Holy Apostles Orthodox Church

347 Ridge Rd Lansing NY

HolyApostlesLansing.org

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**JUNE 12, 2016**

**7th SUNDAY OF PASCHA — Tone 6. Holy Fathers of the First Ecumenical Council. Afterfeast of Ascension.** Ven. Onuphrius the Great (4th c.) and Ven. Peter of Mt. Athos (734). Finding of the Relics (1649) and the second glorification (1909) of Rt. Blv. Anna of Kashin. Ven. Arsenius, Abbot of Konevits (1447). Ven. Onuphry, Abbot of Mal'sk (Pskov—1492). Ven. Bassian and Jonah of Pertomsk (Solovétsky Monastery—1561). Ven. Onuphry and Auxenty of Vologdá (15th-16th c.). Ven. Stephen of Komel', Abbot of Ozérsk Monastery (Vologdá—1542). Ven. John, Andrew, Heraclemon, and Theophilus, Hermits, of Egypt (4th c.).

**EPISTLE:** ACTS OF THE APOSTLES 20.16-18, 28-36: We must take heed to shepherd the Church in the true faith, and defend it against the wolves.

**GOSPEL:** John 17.1-13: In our unity as a Church, Christ is glorified.

**COFFEE HOUR: THIS WEEK:** Taralo **NEXT WEEK:** Picnic

**KNOW YOUR FAITH:** The final Know Your Faith Class will be this Wednesday. Will be discussing St Nikolai of Zhicha and South Canaan. The readings can be found on pages 81-83 of the handouts, available at [holypostleslansing.org/knowyourfaith.html](http://holypostleslansing.org/knowyourfaith.html). What would you like to study next year?

**WELCOME VISITORS!** 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.

**SMALL PARISH CONFERENCE:** Abp Michael is looking for people to attend the 2016 Small Parish Forum to be held at in Canton, OH on July 14-16, 2016. Titled 'The Small Parish: Possibilities and Opportunities,' the forum will inspire and motivate smaller parishes to accept their high calling. If you are interested in attending, see Fr James. The Diocese can cover the cost of the conference.

**GRAVE BLESSINGS:** As we continue to proclaim the Gospel of the Resurrection, it is custom to bless the graves of those who have gone on in the hope of the resurrection before us. To schedule a grave blessing, please see Fr James.

**SURVEY:** Hey, have you heard about the parish survey?!!! The parish office is updating its files by completing its record of addresses, contact info and celebratory days. Please visit [bit.ly/1RCRRJE](http://bit.ly/1RCRRJE)

to fill out the survey. Those who have not filled in the survey will be queried in the next few days.

**SUMMER VACATIONS:** While vacationing this summer, be mindful to maintain your spiritual lives. If you are travelling, you can find a church near your vacation spot by going to [assemblyofbishops.org/directories/parishes](http://assemblyofbishops.org/directories/parishes). Also, be mindful that other jurisdictions have different requirements of preparation for receiving the Eucharist.

**CIVIC PRAYER SERIES:** On Memorial Day, several members of the parish and some neighbors gathered at Myers Park to pray to God for those who have served in the armed forces. It was decided to hold these services on other civic holidays as well. Other services will be held at the appropriate times throughout the year.

**FINANCIAL REVIEW:** After Liturgy on Sunday, June 10, 26, we will have our annual mid-year parish financial review. Janet will also present on parish stewardship and how it relates to the growth of our mission life.

**PARISH FEAST DAY:** Mark your calendars! Take the day off! June 30 is the day to celebrate the 12 Apostles. We will hold Great Vespers on the evening before and Divine Liturgy on the day itself. We will be joined by His Eminence, Abp Michael for both of these services. Please make every effort to attend.

**BUILDING PURCHASE:** We had a very good conversation with the All Saints community last week after Coffee Hour. If you would like to know more about the progress, see a Parish Council member or anyone else who was present.

## PRAYER SCROLL

### LIVING:

Apr Timothy H  
Apr Herman S  
Apr Sergius K  
Apr Thomas E  
Apr Stephen M  
Apr Jonathan  
Mother Raphaela  
Mother Christophora  
Mat Joanna B  
Mat Katya  
Mat Mary G  
Joshua  
Brittany & Isaac  
Gretchen  
Peter  
Marriane  
Terrence  
Helen  
Judy  
Mary & Susan  
John & Carmine

Nathan  
Leah  
Helen  
Lindsey  
Elizabeth  
Mary  
Joe A  
Daniel  
Andrew & family  
Harold  
Wilhemina  
Elizabeth  
David  
Shirley  
Larry  
Christina  
Jim & Kim  
Rachel  
Constantine & Maria  
Gaetan  
Christine  
Samuel

Lisa  
Lyudmila  
Nickolay  
Anetta  
Zachary  
Iconographer Helena  
Natasha, Lena, Vera, & Sergei  
Caleb  
Cleopatra  
Brian & Ally  
Thompson Family  
Danielle  
Larry, Mark & Katie  
Ann D  
Jason  
Children: Anthony, Mia and  
Isabel  
Seminarians: Rdr Robert and Ivan

**BIRTHDAYS:** Gregory W.  
**ANNIVS:** John & Bobbi W,  
Steve & Marisa T.  
**NAMESDAYS:** None.

### REPOSED:

Apr John U  
Priest Matthew  
Priest John  
Apr Alexander  
Dn Mark  
Rdr Gregory  
Daniel  
Ada  
Lillian  
Joseph  
Marie  
Joseph  
Laura  
Martha  
Stanley & Helen,  
Taissia

Steluta  
Theophan  
Lynda  
Florence  
James  
James R  
Vasily  
Modercai  
Alexandr  
Ron  
John

**NEWLY REPOSED:** Eleanor,  
Anna S, Dorotheas, Abbess  
Silouana, Augustin, Frank,  
Katie.

**ANNIVERSARIES:** None.

Last Sunday by the Numbers

Attendance: 36 Collection: \$844 Building: \$280

## SCHEDULE FOR THIS WEEK

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

**SUNDAY, JUNE 12:** 9:10 Hours, 9:30 Divine Liturgy and Social Hour

**MONDAY, JUNE 13:** Rector's Sabbath

**TUESDAY, JUNE 14:** 8:30 Morning Prayers

**WEDNESDAY, JUNE 15:** 8:30 Daily Matins

**ASCENSION THURSDAY, JUNE 16:** 8:30 Morning Prayers

**FRIDAY, JUNE 17:** 8:30 Morning Prayers and Akathist

**SATURDAY, JUNE 18:** 6 PM Great Vespers

**PENTECOST SUNDAY, JUNE 19:** 9:10 Hours, 9:30 Divine Liturgy, Kneeling Vespers and Social Hour

**June 26:** Parish Mid-Year Financial Review Presentation

**June 30:** Parish Feast Day and Episcopal Visit

## PRAYER FOR CHURCH GROWTH

Again, we pray to Thee, O Lord our God, that you would renew us and this parish by the Power of the Holy Spirit. Fill us with love and longing for Thee. Grant that we would seek not our own will but to do Thy will in all things and to be willing to lay down our lives out of love for Thee and for our neighbor. Draw thirsty souls to this place and remove their spiritual blindness, granting them through Thy grace to see the beauty of Thy Holy Glory in this place. Fill this community with new life, spiritual vigor and an insatiable desire to live godly and holy lives. Forgive us all of our sins as we fall down before Thee. Bring us all to a greater repentance and to an amendment of our lives as we look to Thee, the only Merciful and loving Lord Who calls all to salvation. We beg Thee, our merciful Lord, hear us, grant all of these petitions and all of our requests unto salvation: We pray Thee, hearken and have mercy.

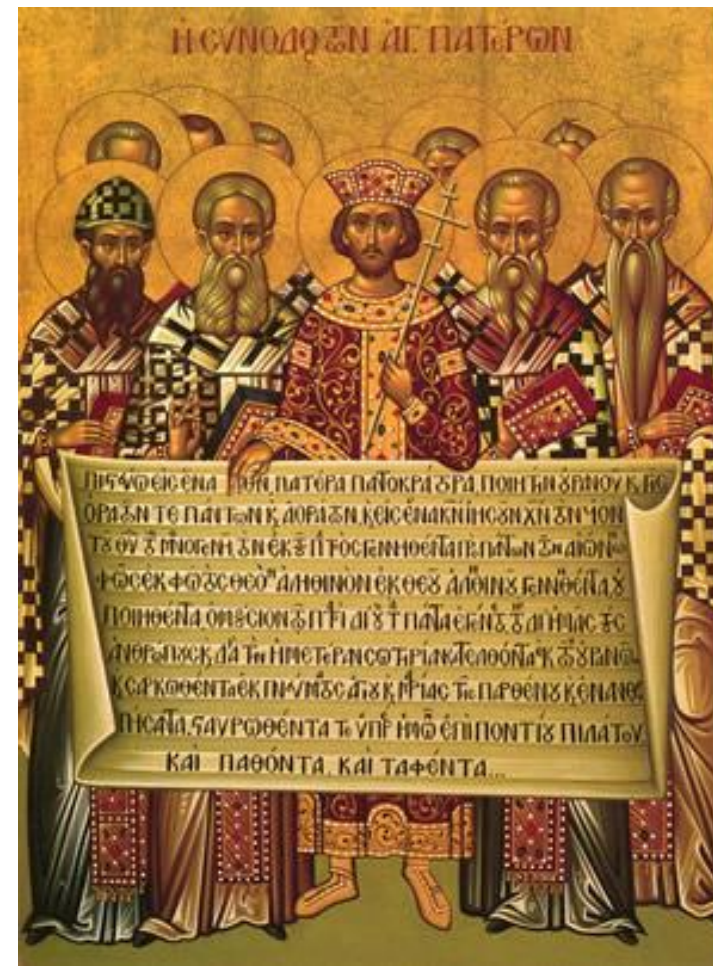
## CROSSING ONESELF AND BOWING

It is always appropriate to cross oneself at the mention of the Holy Trinity—Father, Son, and Holy Spirit; whenever entering or leaving the church; at the beginning of the Liturgy; when passing in front of the altar; when venerating an icon, the Gospel, or the cross; and at times for personal petitions. **It is not necessary to cross oneself** when the priest is giving a blessing or censuring the congregation. Instead, one should bow to receive the blessing.

Orthodox Christians bow when the names of the Theotokos and Christ are invoked. They also bow to the priest at his blessing, and when he asks forgiveness before the Great Entrance and again before Holy Communion. It is traditional for the Orthodox faithful to bow and cross themselves when they enter and leave the church, and when they pray before the icons.

# Holy Apostles Orthodox Church

## Lansing, New York



SUNDAY, JUNE 12<sup>TH</sup>, 2016

7<sup>TH</sup> SUNDAY OF PASCHA

FATHERS OF THE FIRST ECUMENICAL COUNCIL

# WEEKLY HYMNS FOR SUNDAY, JUNE 12<sup>TH</sup>, 2016

## Troparion Tone 6 (Resurrection)

The Angelic Powers were at Thy tomb;  
the guards became as dead men.  
Mary stood by Thy grave,  
seeking Thy most pure body.  
Thou didst capture hell not being tempted by it.  
Thou didst come to the Virgin, granting life.//  
O Lord, Who didst rise from the dead, glory to Thee.

## Troparion Tone 4 (Ascension)

Thou hast ascended in glory, O Christ our God,  
granting joy to Thy Disciples by the promise of the Holy Spirit.  
Through the blessing they were assured,  
that Thou art the Son of God,//  
the Redeemer of the world!

## Troparion Tone 8 (Fathers)

Thou art most glorious, O Christ our God,  
Who hast established the Holy Fathers as lights on the earth.  
Through them Thou hast guided us to the true Faith.//  
O greatly compassionate One, glory to Thee!

## Kontakion Tone 8 (Fathers)

The Apostles' preaching and the Fathers' doctrines have established one  
Faith for the Church.  
Adorned with the robe of truth, woven from heavenly theology,//  
It defines and glorifies the great mystery of piety.

## Kontakion Tone 6 (Ascension)

When Thou hadst fulfilled the dispensation for our sake,  
and didst unite earth to heaven:  
Thou didst ascend in glory, O Christ our God,  
not being parted from those who love Thee,  
but remaining with them and crying://  
"I am with you, and there is no one against you!"

## Prokeimenon Tone 4 (Song of the Three Children)

Blessed art thou, O Lord God of our fathers, and praised and glorified is Thy name forever!  
(Song of the three Holy Children, v. 3)  
v: For Thou art just in all that Thou hast done for us! (v. 4)

## Alleluia Verses Tone 1

Alleluia, Alleluia, Alleluia!  
v: The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting. (Ps 49/50:1)  
v: Gather to Me My venerable ones, who made a covenant with Me by sacrifice! (Ps 49/50:5)

## Hymn to the Theotokos

Magnify, O my soul, Christ the Giver of Life, Who has ascended from earth to heaven!  
We magnify thee, O Mother of God, who beyond reason and understanding gavest birth in time to the Timeless One.

## Communion Hymns

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

**(Instead of "We have seen the True Light," we sing the Troparion of Ascension)**

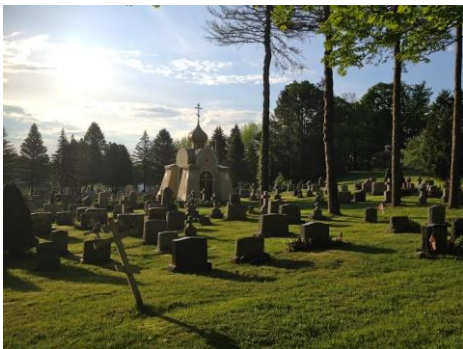
## A REFLECTION ON THE ASCENSION OF CHRIST

Jesus does not return to his Father in isolation. It was the incorporeal Logos that descended among men. But today it is the Word made flesh, at the same time true God and true man, that enters the Kingdom of heaven. Jesus takes there with him the human nature in which he is clothed. He opens the gates of the Kingdom to humanity. We take possession, in some way by anticipation of the blessings which are offered to us and possible for us. Places are reserved for us in the Kingdom provided we continue faithful. Our presence is desired and awaited there. So the ascension renders the thought of heaven more present and more alive for us. Do we think enough of our permanent dwelling-place? For most Christians heaven is envisaged as a kind of postscript, an appendix to a book of which life on earth constitutes the actual text. But the contrary is true. Our earthly life is merely the preface to the book. Life in heaven will be the text – a text without end." (A Monk of the Eastern Church in The Time of the Spirit: Readings Through the Christian Year

## APOSTLES OF THE 70: FORTUNATUS AND ACHAIACUS

Saint Paul refers to Achaicus and Fortunatus in the same passage, saying, I am glad of the coming of Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit, and yours. 1 Corinthians 16.17

## ORTHODOXY AND THE BURIAL OF THE DEAD: BENEFITS OF EARTH BURIAL



Cemeteries provide consecrated ground for survivors to visit the graves and honored loved ones. These visits reminded survivors of the brevity and uncertainty of their own lives and our inevitable destination to leave this world and meet our Lord. Studies show that survivors of the departed who are cremated express less grieving and weeping at time of funeral, rarely visit the site where their relatives or loved ones are kept, especially with those whose ashes are scattered.

It is well known among church historians that the early Christians fervently opposed infanticide, child abandonment,

abortion and suicide because they believed in the sanctity of the human being. In their minds, the sanctity of the human body did not come to an end when a person died. They saw the human being as the crown of God's creation, for man was made in the image and likeness of God (Gen.1:27) (p.49). "The saints, during their earthly lives, were filled with the Holy Spirit. And when they fulfill their course, the grace of the Holy Spirit does not depart from their souls or their bodies in the tombs" (St. John of Damascus). Cremation denies and deprives us of the sacred tradition and benefits of the presence of saintly holy relics.

St. Paul emphasizes this: "Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy that person. For God's temple is holy and you are that temple" (1Cor.3:16-17). He repeats this again later, "Do you not know that your body is a temple of the Holy Spirit within you, which have from God? You are not your own" (1Cor.6:19). So, even though we may not have attained a level of saintliness like some of our spiritual predecessors, nevertheless, God's Holy Spirit lives and dwells within us.

Cremation is the denial and purposeful destruction of God's human temple. As followers of Christ, we are not dualists or spiritualists who believe that the material world is inherently evil and to be despised. Rather, as Christians, we believe in the inherent goodness of the material world, especially our human bodies. Together, our body and soul, are created in God's image and likeness. We are called to redeem and transfigure the creation to its original glory and beauty by continually resisting sin and temptation, repenting of our transgressions, and opening our hearts, minds and bodies to the indwelling presence of God's divine grace through His only-begotten Son and live-giving Holy Spirit.

The only fire we should submit ourselves to is the fire of God's love and holy presence. St. Paul also says "Each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire and the fire will test what sort of work each one has done...If any man's work is burned up, he will suffer loss, though he himself will be saved but only through fire" (1Cor.3:14,15). Amen!

Because the Orthodox Faith affirms the fundamental goodness of creation, it understands the body to be an integral part of the human person and the temple of the Holy Spirit, and expects the resurrection of the dead. The Church considers cremation to be the deliberate desecration and destruction of what God has made and ordained for us. The Church instead insists that the body be buried so that the natural physical process of decomposition may take place. The Church does not grant funerals, either in the sanctuary, or at the funeral home, or at any other place, to persons who have chosen to be cremated. Additionally, memorial services with kolyva (boiled wheat) are not allowed in such instances, inasmuch as the similarity between the "kernel of wheat" and the "body" has been intentionally destroyed.

## COMMEMORATION OF THE HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL

On the seventh Sunday of Pascha, we commemorate the holy God-bearing Fathers of the First Ecumenical Council. The Commemoration of the First Ecumenical Council has been celebrated by the Church of Christ from ancient times. The Lord Jesus Christ left the Church a great promise, "I will build My Church, and the gates of hell shall not prevail against it" (Mt. 16:18). Although the Church of Christ on earth will pass through difficult struggles with the Enemy of salvation, it will emerge victorious. The holy martyrs bore witness to the truth of the Savior's words, enduring suffering and death for confessing Christ, but the persecutor's sword is shattered by the Cross of Christ.

A local Council, convened with Patriarch Alexander of Alexandria presiding, condemned the false teachings of Arius. However, Arius would not submit to the authority of the Church. He wrote to many bishops, denouncing the decrees of the local Council. He spread his false teaching throughout the East, receiving support from certain Eastern bishops.

Investigating these dissensions, the holy emperor Constantine (May 21) consulted Bishop Hosius of Cordova (Aug. 27), who assured him that the heresy of Arius was directed against the most fundamental dogma of Christ's Church, and so he decided to convene an Ecumenical Council. In 325, 318 bishops representing Christian Churches from various lands gathered together at Nicea.

Among the assembled bishops were many confessors who had suffered during the persecutions, and who bore the marks of torture upon their bodies. Also participating in the Council were several great luminaries of the Church: St Nicholas, Archbishop of Myra in Lycia (December 6 and May 9), St Spyridon, Bishop of Tremithos (December 12), and others venerated by the Church as holy Fathers.

With Patriarch Alexander of Alexandria came his deacon, Athanasius (who later became Patriarch of Alexandria (May 2 and January 18). He is called "the Great," for he was a zealous champion for the purity of Orthodoxy. In the Sixth Ode of the Canon for today's Feast, he is referred to as "the thirteenth Apostle."

The emperor Constantine presided over the sessions of the Council. In his speech, responding to the welcome by Bishop Eusebius of Caesarea, he said, "God has helped me cast down the impious might of the persecutors, but more distressful for me than any blood spilled in battle is for a soldier, is the internal strife in the Church of God, for it is more ruinous."

Arius, with seventeen bishops among his supporters, remained arrogant, but his teaching was repudiated and he was excommunicated from the Church. In his speech, the holy deacon Athanasius conclusively refuted the blasphemous opinions of Arius. The heresiarch Arius is depicted in iconography sitting on Satan's knees, or in the mouth of the Beast of the Deep (Rev. 13).

The Fathers of the Council declined to accept a Symbol of Faith (Creed) proposed by the Arians. Instead, they affirmed the Orthodox Symbol of Faith. St Constantine asked the Council to insert into the text of the Symbol of Faith the word "consubstantial," which he had heard in the speeches of the bishops. The Fathers of the Council unanimously accepted this suggestion.

In the Nicene Creed, the holy Fathers set forth and confirmed the Apostolic teachings about Christ's divine nature. The heresy of Arius was exposed and repudiated as an error of haughty reason. After resolving this chief dogmatic question, the Council also issued Twelve Canons on questions of churchly administration and discipline. Also decided was the date for the celebration of Holy Pascha. They decree that it should be celebrated by Christians on the first Sunday after the first full moon of the vernal equinox (which occurred on March 22 in 325).