

Holy Apostles Orthodox Church

347 Ridge Rd Lansing NY

HolyApostlesLansing.org

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JULY 10, 2016

3rd SUNDAY AFTER PENTECOST — Tone 2. Ven. Anthony of the Kiev Caves, Founder of Monasticism in Russia (1073). All Saints of Britain and Ireland. Holy 45 Martyrs at Nicopolis in Armenia, including Leontius, Maurice, Daniel, Anthony, Alexander, Sisinius, Meneus, and Belerad (Verelad—ca. 319). The Placing of the Honorable Robe of the Lord at Moscow (1625). Ven. Silvanus, Schema-monk, of the Kiev Caves (Far Caves—13th-14th c.). Martyr Apollonius of Sardis (3rd c.). Martyrs Bianor and Silvanus of Pisidia (4th c.). 10,000 Fathers of the deserts and caves of Scete martyred by the impious Patriarch Theophilus of Alexandria (ca. 398). Martyr Nicodemus of Elbassan (Albanian—1722). Monk Martyr Nectarius of St. Anne Skete (Mt. Athos—1820). The KONEVSKAYA Icon of the Most-holy Theotokos.

EPISTLE: ROMANS 5.1-10: We are reconciled to God through Christ, who poured out His love on us. GALATIANS 5.22-6.2: The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.

GOSPEL: Matthew 4.25-5.12: Rejoice and be exceedingly glad, for great is your reward in heaven. Matthew 6.22-33: Seek first the kingdom of God and His righteousness.

COFFEE HOUR: THIS WEEK: Olympia and Family **NEXT WEEK:** Protasenko Family

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.

KNOW YOUR FAITH: The Know Your Faith Class has wrapped up for this year, having studied the Church Fathers. We will begin again in September. What would you like to study next year?

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

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.

T-SHIRT ORDER: We are looking into purchasing more t-shirts, this time of a workout quality material. If you are interested in ordering a few, please see Fr James.

CHOIR WORKSHOP: An expert in liturgical music will conduct a session in which participants will learn the soundscape of liturgical singing; experience vitality through rhythm, pulse, diction, and phrasing; and practice expressing liturgical music liturgically. The conference will be held at St Peter & Paul Church in Syracuse July 23, 2016 from 9 AM to 4 PM. For more information, see nynjoca.org/liturgical_music.html

BE THE BEE: St. Michael's in Binghamton is hosting a BeeTreat on August 27. Youth in 6-12th grades as well as young adults, youth workers and parents are invited. It will be led by Steve Christoforou, host of "Be the Bee" and the entire BeeTreat Team. The BeeTreat will be held at St. Michael's Church and Recreation Center, 296 Clinton Street from 9:30 AM-5 PM. For more information, contact Barbara Knighton at bknight@binghamton.edu. Participants should register online at: bethebee.goarch.org/retreats.

DIOCESAN YOUTH DAY: REGISTER for the Annual Diocesan Youth Day at Six Flags Great Adventure in Jackson NJ on August 25th from 9 AM to 8:00 PM. Mark your calendars!

PRAYER SCROLL

LIVING:

Apr Timothy H
Apr Herman S
Apr Sergius K
Apr Thomas E
Apr Stephen M
Apr Jonathan
Apr Patrick C
Pr Vladimir
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
Dorothy
Children: Anthony, Mia and
Isabel
Seminarians: Rdr Robert
and Ivan

BIRTHDAYS: None.
ANNIVS: None.
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
Modesai
Alexandr
Ron
John
Eleanor

NEWLY REPOSED: Rolland,
Frank, Katie.
ANNIVERSARIES: None.

BY THE NUMBERS: Last Collection: \$671 Weekly Budget: \$925
MTD: \$671 Monthly Budget: \$4000 June: -\$700 Building Fund:

SCHEDULE FOR THIS WEEK

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

ALL SAINTS OF NA SUNDAY, JULY 10: 9:10 Hours, 9:30 Divine Liturgy and Social Hour

MONDAY, JULY 11: Rector's Sabbath

TUESDAY, JULY 12: No Morning Prayers

WEDNESDAY, JULY 13: 8:30 AM Daily Matins

THURSDAY, JULY 14: 8:30 AM Morning Prayers

FRIDAY, JULY 15: 8:30 AM Morning Prayers

SATURDAY, JULY 16: 6 PM Great Vespers

SUNDAY, JULY 17: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

JULY 17-22: Fr James is at St Andrews Camp

AUGUST 25: Diocesan Youth Day **AUGUST 27:** Be the Bee Retreat

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.

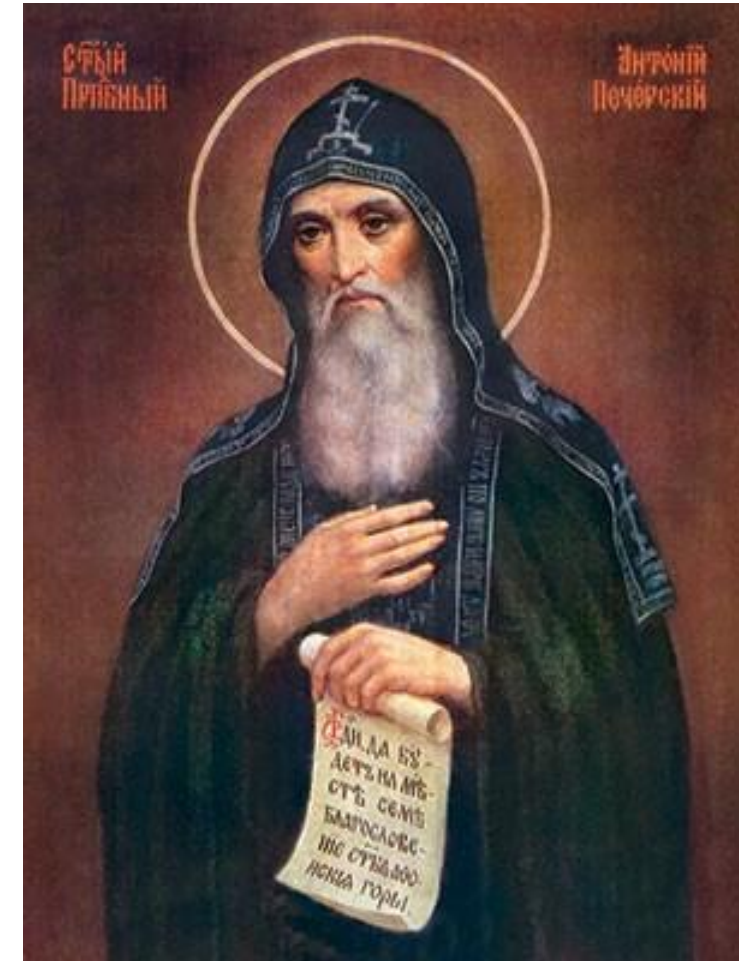
SPECIAL PRAYER BEING USED AT THE ST. NICHOLAS OF MYRA RUSSIAN ORTHODOX CHURCH IN AMSTERDAM

Let all believers turn aside from violence and do what makes for peace. By the strength of your powerful arm save your people and your Holy Church from all evil oppression; hear the supplications of all who call to you in sorrow and affliction, day and night, O merciful God, let their lives not be lost, we pray you, hear us and have mercy on us.

But grant, O Lord, peace, love and speedy reconciliation to your people whom you have redeemed with your precious blood. Make your presence known to those who have turned away from you and do not seek you, so that none of them may be lost, but all may be saved and come to the knowledge of the truth, so that everyone, in true harmony and love, O long-suffering Lord, may praise your all holy Name.

Holy Apostles Orthodox Church

Lansing, New York



SUNDAY, JULY 10TH, 2016

3RD SUNDAY AFTER PENTECOST

VEN ANTHONY OF THE KIEV CAVES

THIRD SUNDAY AFTER PENTECOST

Troparion Tone 2 (Resurrection)

When You descended to death, O Life Immortal,
You destroyed hell with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

Troparion Tone 4 (Venerable Anthony of the Kiev Caves)

Having left the turmoil of the world,
you renounced the world to follow Christ in accordance with the Gospel.
Living a life equal to the Angels,
you reached the quiet haven of the Holy Mountain of Athos.
With the blessing of the Athonite fathers, you came to the hills of Kiev,
where you labored with love and illumined your homeland.
There you led a multitude of monastics to Christ
showing them the path that leads to the Kingdom of Heaven.
Venerable Anthony, pray to Him that our souls may be saved!

Kontakion Tone 2 (Resurrection)

Hell became afraid, O almighty Savior,
seeing the miracle of Your Resurrection from the tomb!
The dead arose! Creation, with Adam, beheld this and rejoiced with You, //
and the world, my Savior, praises You forever.

Kontakion Tone 8 (Venerable Anthony of the Kiev Caves)

Having loved God above all from your childhood, O ven'erable one,
you surrendered yourself to Him and followed Him with all your soul.
Despising the material things of this world,
you made a cave in the earth, where you fought the good fight against the
invisible Enemy.
Like a brilliant sun you illumined all the ends of the earth,
and with rejoicing you passed into the heavenly chambers.
Now as you stand with the Angels before the Throne of the Master,
remember us who honor your memory as we cry to you:
“Rejoice, our Fa-ther Anthony!”

Prokeimenon Tone 2

The Lord is my strength and my song; He has become my salvation. (Ps 117/118:4)
v: The Lord has chastened me sorely, but He has not given me over to death. (Ps 117/118:18)
Tone 7: Precious in the sight of the Lord is the death of His saints. (Ps 115/116:15)

Alleluia Verses Tone 2

Alleluia, Alleluia, Alleluia! May the Lord hear you in the day of trouble! May the name of the God of Jacob protect you! (Ps 19/20:1)
v: Save the King, O Lord, and hear us on the day we call! (Ps 19/20:9)
v: Blessed is the man who fears the Lord, who greatly delights in His commandments. (Ps 111/112:1)

Communion Hymns

Praise the Lord from the heavens, praise Him in the highest! (Ps 148:1)
The righteous shall be in everlasting remembrance. He shall not fear evil tidings. (Ps 111/112:6b-7a)
Alleluia, Alleluia, Alleluia.

ADVICE ON PEACEMAKING FROM THE SAINTS

We are commanded to have only one enemy, the devil. With him never be reconciled! But with a brother, never be at enmity in thy heart. — St John Chrysostom, Homily 20

Nothing is so characteristically Christian as being a peacemaker. — St Basil the Great, Letter 114

We must bestow our love on our brothers and sisters. We must not allow any malice at all to remain in our hearts. May almighty God have regard for our love of our neighbor, so that He may pardon our iniquities! Remember what He taught us: Forgive, and you will be forgiven. People are in debt to us, and us to them. Let us forgive them their debts, so that what we owe may be forgiven. — St Gregory the Great, Homily

The world is going mad in mutual bloodshed. And murder, which is considered a crime when people commit it singly, is transformed into a virtue when they do it en masse. The offenders acquire impunity by increasing their ravaging. — St Cyprian of Carthage, To Donatus, chapter 6

My army is the army of God, and I cannot fight for this world.... You can cut off my head, but I will not be a soldier of this world, for I am a soldier of Christ. — St. Maximillian, Martyr, executed for refusing military service(d. 295)

If you enroll as one of God's people, heaven is your country and God your lawgiver. And what are His laws? You shall not kill, You shall love your neighbor as yourself. To him that strikes you on the one cheek, turn to him the other also. — Clement of Alexandria, Protrepticus, 10

God is fire that warms and kindles the heart and inward parts. And so, if we feel in our hearts coldness, which is from the devil — for the devil is cold — then let us call upon the Lord and He will come and warm our hearts with perfect love not only for Him but for our neighbor as well. — Saint Seraphim of Sarov

KIEV FAR CAVES, FOUNDER OF MONASTICISM IN RUSSIA

Saint Anthony of the Kiev Caves was born in the year 983 at Liubech, not far from Chernigov, and was named Antipas in Baptism. Possessing the fear of God from his youth, he desired to be clothed in the monastic schema. When he reached a mature age, he wandered until he arrived on Mt. Athos, burning with the desire to emulate the deeds of its holy inhabitants. Here he received monastic tonsure, and the young monk pleased God in every aspect of his spiritual struggles on the path of virtue. He particularly excelled in humility and obedience, so that all the monks rejoiced to see his holy life.

The igumen saw in St Anthony the great future ascetic, and inspired by God, he sent him back to his native land, saying, “Anthony, it is time for you to guide others in holiness. Return to your own Russian land, and be an example for others. May the blessing of the Holy Mountain be with you. Returning to the land of Rus, Anthony began to make the rounds of the monasteries about Kiev, but nowhere did he find that strict life which had drawn him to Mt. Athos.

Anthony came to the hills of Kiev by the banks of the River Dniepr. The forested area reminded him of his beloved Athos. There he found a cave which had been dug out by the Priest Hilarion, who later became Metropolitan of Kiev (October 21). Anthony prayed with tears, “Lord, let the blessing of Mt. Athos be upon this spot, and strengthen me to remain here.” He began to struggle in prayer, fasting, vigil and physical labor. Every other day, or every third day, he would eat only dry bread and a little water. People began to come to the ascetic for his blessing and counsel, and some decided to remain there. Among Anthony’s first disciples was St Nikon (March 23), who tonsured St Theodosius of the Caves (May 3) at the monastery in the year 1032. The virtuous life of St Anthony illumined the Russian land with the beauty of monasticism. St Anthony lovingly received those who yearned for the monastic life. After instructing them how to follow Christ, he asked St Nikon to tonsure them. When twelve disciples had gathered about St Anthony, the brethren dug a large cave and built a church and cells for the monks within it. After he appointed Abbot Barlaam to guide the brethren, St Anthony withdrew from the monastery. He dug a new cave for himself, then hid himself within it. There too, monks began to settle around him. Afterwards, the saint built a small wooden church in honor of the Dormition of the Mother of God over the Far Caves.

At the insistence of Prince Izyaslav, the igumen Barlaam withdrew to the Dimitriev monastery. With the blessing of St Anthony and with the general agreement of the brethren, the meek and humble Theodosius was chosen as igumen. By this time, the number of brethren had already reached a hundred men. The Kiev Great Prince Izyaslav (+ 1078) gave the monks the hill on which the large church and cells were built, with a palisade all around. Thus, the renowned monastery over the caves was established. Describing this, the chronicler remarks that while many monasteries were built by emperors and nobles, they could not compare with those which are built with holy prayers and tears, and by fasting and vigil. Although St Anthony had no gold, he built a monastery which became the first spiritual center of Rus.

God glorified St Anthony with the gifts of clairvoyance and wonderworking. One time, the Most Holy Theotokos Herself stood before him and St Theodosius in the Blachernae church in Constantinople, where they had been miraculously transported without leaving their own monastery. Actually, two angels appeared in Constantinople in their forms (See May 3, the account of the Kiev Caves Icon of the Most Holy Theotokos). Having received gold from the Mother of God, the saints commissioned master architects, who came from Constantinople to the Russian land on the command of the Queen of Heaven to build the church at the Monastery of the Caves. During this appearance, the Mother of God foretold the impending death of St Anthony, which occurred on July 10, 1073.

SALT OF THE EARTH: AN ORTHODOX CHRISTIAN APPROACH TO PEACEMAKING

By Jim Forest



“You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.” This verse from St. Matthew’s Gospel comes immediately after the Beatitudes.

But how many of us want to be become like salt? Perhaps we ought to advise Jesus that it’s time to revise the Sermon on the Mount? “Dear Lord, we revere your every word, but couldn’t you use more attractive metaphors? How about, ‘You are the sugar of the earth, but if the sugar should lose its sweetness, it is tossed out

the doors and trodden under foot by men?’” Living in a sugar-addicted world, surely sugar would be a much more welcome term for modern people. Salt is out-of-date. Sugar is far more appealing. But for the time being we are stuck with the Gospel Christ gave us rather than the one we might write ourselves. He tells his followers that we are intended to be like salt, a bitter substance normally used in relatively small amounts. Salt was more valued by our ancestors. In commentaries on this passage, the Church Fathers stress the value of salt as a preservative and thus a life-saving substance. “Salt preserves meat from decaying into stench and worms,” says Origen. “It makes meat edible for a longer period.”

St. John Chrysostom comments on the salt metaphor in these words: “It is a matter of absolute necessity that he commands all this. Why must you be salt? Jesus says in effect: ‘You are accountable not only for your own life but also for that of the entire world. I am sending you not to one or two cities, nor to ten or twenty, not even to one nation, as I sent the prophets. Rather I am sending you to the entire earth, across the seas, to the whole world, to a world fallen into an evil state.’ For by saying, ‘You are the salt of the earth,’ Jesus signifies that all human nature has ‘lost its taste,’ having become rotten through sin. For this reason, you see, he requires from his disciples those character traits that are most necessary and useful for the benefit of all.”

There is a great deal of salt in the Gospel, and not much sugar. In the Sermon on the Mount, Christ identifies peacemakers as God’s own children, but peacemaking is often a bitter, salt-like undertaking. To stand against hatred and killing in time of war (and when is it not time of war?) is no sweet task. One is likely to be regarded as naive, if not unpatriotic, if not a traitor.

Yet at every service, Orthodox Christians hear the challenge: “In peace let us pray to the Lord.” We begin the Liturgy with an appeal to God not just for a private peace or the peace of our family or the peace of the parish community or the peace of our neighborhood or the peace of city or the peace of our nation, but “for the peace of the whole world and the union of all.” The Litany of Peace draws our attention to the world-embracing mission of the Church that St. John Chrysostom emphasized in the passage I just read to you. We are, he said, “accountable not only for [our] own life but also for that of the entire world.”

For the rest of this article, please see the EBulletin.