

# Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

Fr Joel Brady, Rector 570 251 1963

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## MAY 7, 2017

**FOURTH SUNDAY OF PASCHA – Tone 3. Sunday of the Paralytic. Repose of St. Alexis Toth, Confessor and Defender of Orthodoxy in America (1909).** Commemoration of the Appearance of the Sign of the Precious Cross over Jerusalem in 351 AD. Martyr Acacius the Centurion at Byzantium (303). Repose of Ven. Nilus, Abbot of Sora (1508). St. John of Zaden in Georgia, and 12 disciples: Ss. Shio, David, Anthony, Thaddæus, Stephen, Isidore, Michael, Pyrrhus, Zeno, Jesse, Joseph, and Abibus (6th c.). Ven. Nilus the Myrrhusher of Lavra (Mt. Athos, 1651). Monk Martyr Pachomius (Mt. Athos—1730). The “Zhirovitskaya” Icon of the Most-holy Theotokos (1470).

**EPISTLES: Acts 9:32–42:** St. Peter heals Æneas and raises Tabitha from the dead.

**Galatians 1:11–19:** The revelation not from man, but from God.

**GOSPELS: John 5:1–15:** The paralytic at the Sheep’s Pool is healed.

**John 10:1–19:** Jesus, the door of the sheep.

**COFFEE HOUR:** This week: Potluck Next week: ??? (Sign up today!)

**MOVING HELP:** Parishioners Stephen and Stephanie Vuleta will be moving back to Washington State, and could use some help loading a moving truck tomorrow afternoon. Please help if you are able.

**FOOD PANTRY HELP:** The Lansing Food Pantry would love to have people from our parish come and help distribute food. They are open two days per month; please see Fr Joel for more information.

**SMALL PARISH FORUM:** A “small parish forum” will be held in New Kensington, PA July 13–15. This is hosted by the Archdiocese of Western Pennsylvania and the Diocese of the Midwest, but people from our diocese are welcome as well. Information is available at <http://www.ocadwpa.org/smallparishforum.html>; please see Fr. Joel if you would be interested in attending.

**ST. TIKHON’S SEMINARY COMMENCEMENT AND PILGRIMAGE:** St. Tikhon’s Monastery will be holding its annual pilgrimage on Memorial Day weekend. The pilgrimage weekend will open Friday afternoon, May 26, with the arrival of the Hawaiian Myrrh-streaming Icon at 3:30 PM

and close with Vespers and Matins on Monday evening, May 29, at 4 PM. On Saturday, May 27, the St. Tikhon’s Seminary commencement will be held, including the graduation of our own Reader Ivan from the diaconal program. More information is available on the oca website.

**PILGRIMAGE TO THE HOLY LAND:** The oca Dept of Evangelization, along with Abp Michael, announce a pilgrimage to the Holy Land, June 4–17, 2017. For more information or to reserve your spot, please visit the diocesan webpage.

**KNOW YOUR FAITH:** The next “Know Your Faith” series will be discussing Serge Verhovskoy’s *The Light of the World*. (Not to be confused with Fr. Alexander Schmemmann’s *For the Life of the World*, the subject of a recent “Know Your Faith” series.) Day and time are still to be determined, but let Fr Joel know if you are interested: a schedule can be worked out with those who’d like to attend.

**WELCOME VISITORS!** We warmly welcome all of our visitors! Please know that we are glad to have you here praying with us, and we invite you to stay after the service to enjoy a meal and meet everyone in our community.

## PRAYER SCROLL

### LIVING:

Apr Timothy H  
Apr Herman S  
Apr Sergius K  
Apr Thomas E  
Apr Stephen M  
Apr John R  
Apr Patrick C  
Pr Adam S & Angie  
Mother Raphaela  
Mother Christophora  
Mat Joanna B  
Mat Katya  
Mat Mary G  
Kh Lynn  
Joshua  
Brittany  
Gretchen  
Marianne  
Terrence  
Helen  
Judy  
Mary & Susan  
John & Carmine  
Nathan

Leah  
Helen  
Lindsey  
Elizabeth  
Mary  
Joe A  
Daniel  
Andrew & family  
Carol  
Wilhelmina  
Elizabeth  
David  
Shirley  
Christina  
Jim & Kim  
Rachel  
Constantine & Maria  
Gaetan  
Christine  
Samuel  
Lisa  
Lyudmila  
Nickolay  
Anetta  
Zachary

Iconographer Helena  
Natasha, Lena, Vera,  
Sergei  
Caleb  
Danielle  
Larry, Mark, Katie  
Ann  
Dorothy  
Ronald  
Sheryl & Lacey  
Alexander, Angela,  
Anton  
Peter  
Gregory & Ann  
Raymond  
Vincent  
Photini  
Robert  
Steven, Stephanie,  
and family  
Diana  
Elizabeth  
John  
Felicia

Children: Anthony,  
Mia, Isabel, Bear,  
Victoria, Iva Bell,  
Panagiotis, Ada,  
Grace, Elias, Jack  
Seminarians: Rdrs  
Robert & Ivan  
Birthdays:  
Anniversaries:  
Namesdays:

REPOSED:  
Apr John U  
Priest Matthew  
Priest John  
Apr Alexander  
Dn Mark  
Rdr Gregory  
Daniel  
Ada  
Lillian  
Joseph  
Marie  
Joseph  
Laura

Martha  
Stanley  
Taissia  
Stelujta  
Theophan  
Lynda  
Florence  
James  
James R  
Vasily  
Mordecai  
Alexandr  
Ron  
John  
Eleanor  
Harold  
Alfred  
Edward  
Michael  
Mat Julianna  
Mario  
**Newly Reposed:**  
Robert, James, Pr  
Ronald, Pr William

**BY THE NUMBERS:** Last Collection: \$1587.00. Building Fund: \$0.00.  
Weekly Budget: \$1150. April total: \$9237.60. Monthly Budget: \$4600

## SCHEDULE FOR THIS WEEK

*Confessions are heard before and after Vespers or by appointment.*

**Sunday, May 7:** 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

**Monday, May 8:** Rector's Sabbath

**Tuesday, May 9:** 8:30 AM Morning Prayer with Akathist "The Inexhaustible Cup"  
6 PM Vespers

**Wednesday, May 10:** 9 AM Divine Liturgy (Mid-Pentecost)

**Thursday, May 11:** 8:30 AM Morning Prayer with Akathist "Nurturer of Children"

**Friday, May 12:** 8:30 AM Morning Prayer

**Saturday, May 13:** 6 PM Great Vespers

**Sunday, May 14:** 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

## PRAYER FOR CHURCH GROWTH

Again, we pray to Thee, O Lord our God, that Thou wouldst 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.

## FROM THE PENTECOSTARION

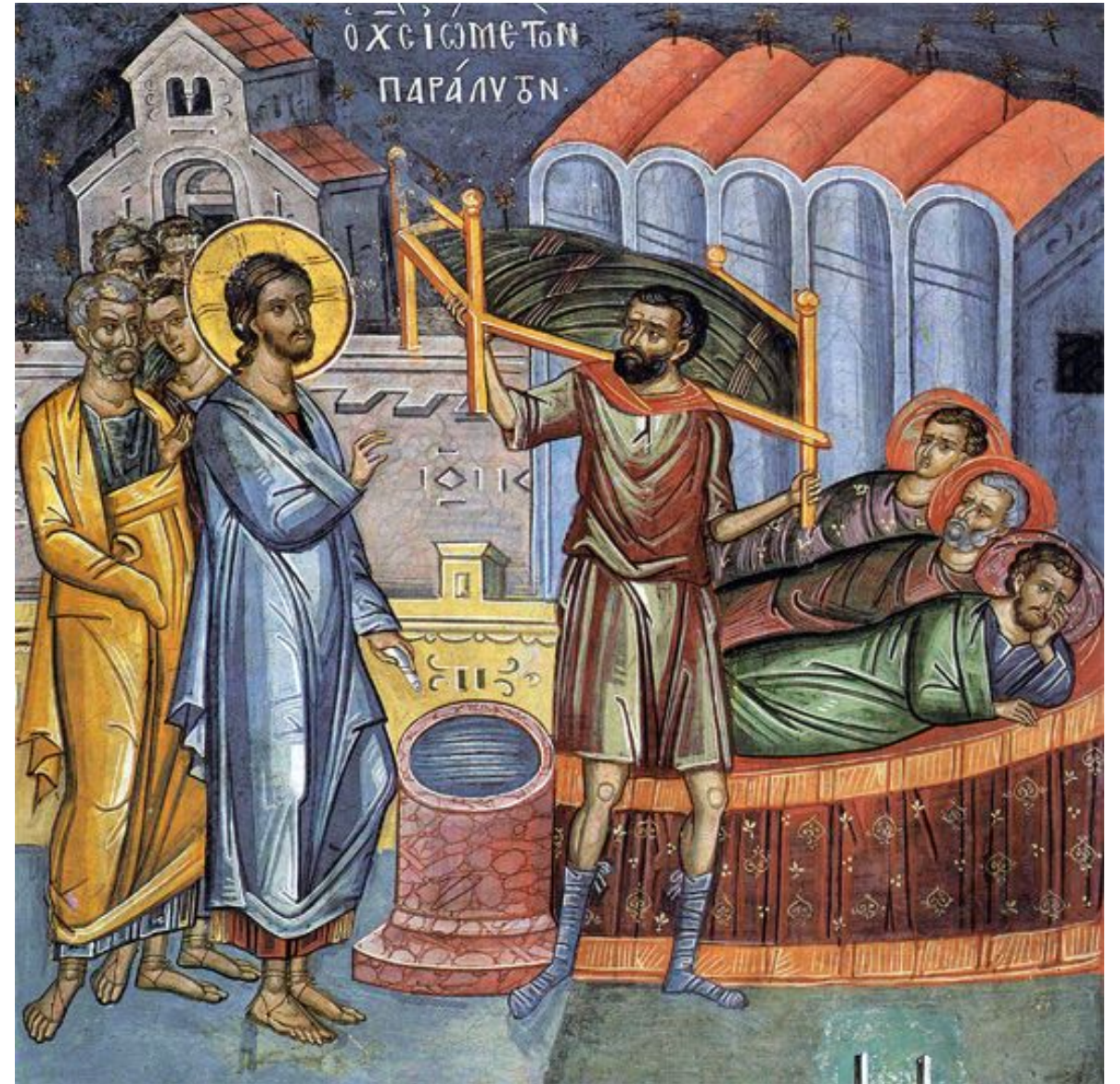
### For Mid-Pentecost

Standing in the midst of the Temple at the mid-point of the feast inspired by God, you cried out: Whoever thirsts, let them come to me and drink; for whoever drinks of this divine stream of mine, rivers of my teachings will flow from his belly; whoever believes in me, who have been sent from my divine Begetter, will be glorified with me. Therefore we cry to you: Glory to you, Christ God, for you have richly poured out for your servants the streams of your love for mankind.

As you make the water of wisdom and life well up for the world, you invite all, O Saviour, to draw the streams of salvation; for one who accepts your divine law, by it quenches the burning coals of error; and so they will never thirst, nor ever have their fill of you, Master, heavenly King. Therefore we glorify your might, Christ God, as we ask you to send down richly on your servants forgiveness of offenses.

*Glory to God for all things!*

# HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, MAY 7, 2017  
SUNDAY OF THE PARALYTIC  
ST. ALEXIS OF WILKES-BARRE

# A SERMON ON THE PARALYTIC

by Metropolitan Anthony (Bloom) of Sourozh

In the name of the Father, the Son and the Holy Ghost.

We have heard today in the Gospel of a man who for thirty eight years had laid paralysed. The only thing that separated him from healing was the possibility to reach the waters, which the angel brought into motion once a year. Thirty eight years had he attempted to move towards healing but someone else has been quicker than he and stolen healing from him. How many are there now in the world, how many have been and will be in this world of ours who need healing, who are paralysed by fear, paralysed by all that prevents us from moving with boldness and purpose towards fullness of life? How many? And who are those who will take them and help them to receive healing instead of seeking it for themselves? Let us look at ourselves, not at each other but ourselves. What have we learnt from the Gospel?

Christ says that no-one has true love who is not prepared to give his life for his neighbour, and the neighbour, as it is quite clear also from the Gospel, is not the one whom we like, whom we love, who is close to us, it is whoever needs us. Ask yourself this question. There are number of people around you who would believe, who would gladly start a new life, who would bless you and God for giving them courage to move not physical but spiritual limbs that are tied. And let us ask ourselves, what do we do, what have we done, what are we capable of doing to help them? The waters of Siloam are an image of God, of His healing power. When God comes close, when we become aware that He is there, near, do we look around to see who needs Him more than we do? No. We rush forward, we want to be those who will sit at His feet, we are those who wish to touch the hem of His garment and be healed, we are those – and this is even worse, – we are those who wish to be seen as His disciples and companions so that people may look at us and wonder, admire us, at times almost worship us, the companions of Jesus, the friends of God become man. Who of us is prepared to step aside, to become inconspicuous, or rather to help another to step forward instead of us when we know that we will be the losers in a way, – in a way only because if we do this, we will have lost what is thought we coveted but we will have become disciples of Christ who gave His life that others may live.

Let us reflect on the story. It is not simply an old story about things that happened about two thousand years ago, it is something that is happening every day and we are those who rush forward and prevent others from merging themselves into the healing waters of Siloam. Let us listen to St. John the Divine, the teacher of true love, let us be ready to sacrifice all we long for, all we desire for someone else to have it, to be given it by God, let us be prepared to pay the price of other people's finding freedom, life on all levels, even on the simplest level of food and shelter and the warmth of an attentive gaze or a loving, sober word. Let us become free of selves, and then how many will be saved, saved from hunger, from homelessness, saved from the dominion of others, saved from all that is fetters and imprisonment of life. Let us become what Christ was – the One that sets free in the name of truth and of life. Amen.

# ABOUT THE PARALYTIC'S PERSEVERANCE

By St. John Chrysostom

...But why did Jesus, leaving the rest, come to one who was of thirty-eight years standing? And why did He ask him, "Wilt thou be made whole?" Not that He might learn, that was needless; but that He might show the man's perseverance, and that we might know that it was on this account that He left the others and came to him. What then saith he? "Yea Lord," he saith, but "I have no man when the water is troubled to put me into the pool, but while I am coming another steppeth down before me."

It was that we might learn these circumstances that Jesus asked, "Wilt thou be made whole?" and said not, "Wilt thou that I heal thee?" (for as yet the man had formed no exalted notions concerning Him,) but "Wilt thou be made whole?" Astonishing was the perseverance of the paralytic, he was of thirty and eight years standing, and each year hoping to be freed from his disease, he continued in attendance, and withdrew not. Had he not been very persevering, would not the future, if not the past, have been sufficient to lead him from the spot? Consider, I pray you, how watchful it was likely that the other sick men there would be since the time when the water was troubled was uncertain. The lame and halt indeed might observe it, but how did the blind see? Perhaps they learnt it from the clamor which arose.

Let us be ashamed then, beloved, let us be ashamed, and groan over our excessive sloth. "Thirty and eight years" had that man been waiting without obtaining what he desired, and withdrew not. And he had failed not through any carelessness of his own, but through being oppressed and suffering violence from others, and not even thus did he grow dull; while we if we have persisted for ten days to pray for anything and have not obtained it, are too slothful afterwards to employ the same zeal. And on men we wait for so long a time, warring and enduring hardships and performing servile ministrations, and often at last failing in our expectation, but on our Master, from whom we are sure to obtain a recompense greater than our labors, (for, saith the Apostle, "Hope maketh not ashamed" – Rom. 5:5), on Him we endure not to wait with becoming diligence. What chastisement doth this deserve! For even though we could receive nothing from Him, ought we not to deem the very conversing with Him continually the cause of ten thousand blessings? "But continual prayer is a laborious thing." And what that belongs to virtue is not laborious? "In truth," says someone, "this very point is full of great difficulty, that pleasure is annexed to vice, and labor to virtue." And many, I think, make this a question. What then can be the reason? God gave us at the beginning a life free from care and exempt from labor. We used not the gift aright, but were perverted by doing nothing, and were banished from Paradise.

...Knowing then this, let us endure all for virtue, so shall we enjoy true pleasure, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Son be glory, now and ever, and unto ages of ages. Amen.



# WEEKLY HYMNS FOR SUNDAY, MAY 7

## Troparion, Tone 3 (Resurrection)

Let the heavens rejoice!  
Let the earth be glad!  
For the Lord has shown strength with His arm.  
He has trampled down death by death.  
He has become the first-born of the dead.  
He has delivered us from the depths of hell,  
and has granted to the world//  
great mercy.

## Troparion, Tone 4 (St Alexis)

O righteous Father Alexis,  
our heavenly intercessor and teacher,  
divine adornment of the Church of Christ,  
entreat the Master of All  
to strengthen the Orthodox Faith in America,  
to grant peace to the world//  
and to our souls great mercy!

## Kontakion, Tone 3 (Paralytic)

By Your divine intercession, O Lord,  
as You raised up the Paralytic of old,  
so raise up my soul, paralyzed by sins and thoughtless acts;  
so that being saved I may sing to You://  
“Glory to Your power, O compassionate Christ!”

## Kontakion, Tone 8 (Pashca)

You descended into the tomb, O Immortal,  
You destroyed the power of death.  
In victory You arose, O Christ God,  
proclaiming: “Rejoice!” to the Myrrhbearing Women,//  
granting peace to Your Apostles, and bestowing resurrection on the fallen.

## Prokeimenon, Tone 1

Let Your mercy, O Lord, be upon us as we have set our hope on You!  
v: Rejoice in the Lord, O you righteous! Praise befits the just!

**Another, Tone 7** The righteous shall rejoice in the Lord, and shall hope in Him.

## Alleluia, Tone 5

v: I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

v: For You have said: “Mercy will be established forever; Your truth will be prepared in the heavens.”

**Tone 6** v: Blessed is the man who fears the Lord, who greatly delights in His commandments.

## Communion Hymns

Receive the Body of Christ; taste the Fountain of immortality!  
Praise the Lord from the heavens! Praise Him in the highest!  
The righteous shall be in everlasting remembrance. He shall not fear evil tidings.  
Alleluia, Alleluia, Alleluia!

## On the Inspiration of St. Alexis

by Fr. Edward Pehanich

The life of St. Alexis also challenges us in his relentless and courageous pursuit of the truth of the Gospel. One of the pamphlets he wrote and distributed in his missionary work was titled *Where to Seek the Truth*. The challenge for Orthodox Christians living in America today is the dangerous yet common belief that there is no one truth but that each person follows whatever is true for them. Truth is not objective but subjective: I decide what is right and wrong, what is true and false, truth is not revealed from God on high and disseminated to mankind. While our respect for people of other beliefs has led to relative peace among the many religions of America, the price has been the embrace of a non-Biblical, non-Christian teaching that there are many paths to God, I have my path and you have yours and they are all equally valid. This new view now demands that we question and change the meaning of such previously basic institutions as family and marriage. In today's society, to declare that there is objective right and wrong, sin and virtue, truth and falsehood is to be labeled bigoted, old-fashioned, narrow and exclusive. St. Alexis, by his struggle to return to the truth of the Gospel, inspires us to continue to seek the truth revealed by the Lord Jesus Christ to an unchanging Church that continues in the Faith of the Apostles.

*(St. Alexis was born in 1854 in the Austro-Hungarian Empire, the son of an Eastern-rite Catholic priest. He followed in his father's footsteps and was ordained a priest in 1878. In 1889 he came to America to serve as pastor of a parish in Minneapolis. Faced with hostility toward Eastern Christian practices from the Roman Catholic clergy of his day, he led his parish in embracing the Orthodox Faith, and subsequently proclaimed the Orthodox Faith to Eastern-Rite Catholics throughout the country. He fell asleep in the Lord in 1909, in Wilkes-Barre, Pennsylvania. His relics rest in the main church of St. Tikhon's Monastery, South Canaan, Pennsylvania.)*

