

Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

Fr Joel Brady, Rector 570 251 1963

Bill Allard, Senior Warden 607 743 2895

JUNE 25, 2017

THIRD SUNDAY AFTER PENTECOST – Tone 2. All Saints of Britain and Ireland. Virgin Martyr Febronia of Nisibis (ca. 304). Ss. Peter and Fevronia (tonsured David and Euphrosyne), Wonderworkers of Múrom (1228). Ven. Dionysius the Hagiorite (1375). Ven. Dometius of Dionysiou (1405). Monk Martyr Procopius of Iveron.

EPISTLE: Romans 5:1–10: Justification in Christ bears fruit: peace and hope in suffering.

GOSPELS: Matthew 6:22–33: Trust God and seek His Kingdom.

COFFEE HOUR: This week: Marina & Paula **Next week:** Potluck

CELEBRATING THE APOSTLES: This Thursday is the Feast of the Holy Apostles Peter and Paul, which ends the season of the Apostles' Fast. Friday is the general celebration of the Apostles, which is our parish's patronal feast day. Please plan to come and celebrate our heavenly patrons and examples in spreading the Gospel of Christ. Fr Joel and Mat Meg also invite you to join them for a celebration at their home Friday evening, beginning at 5 PM. You're welcome to bring a side dish. Please let Fr Joel or Mat Meg know if you'll be coming.

MISSION RETREAT: Fr Jonathan Ivanoff, head of Missions for the Diocese of New York and New Jersey, will be here with us the weekend of July 22–23. This will provide an opportunity to reflect together on our work as a mission parish and its future direction. More details to come.

LOOKING AHEAD: Abp. Michael will be at our church August 19–20, and will ordain Ivan Bazarov to the Holy Diaconate. Our parish will also be hosting the deanery picnic this weekend. Please plan to be here.

KNOW YOUR FAITH: Our "Know Your Faith" class is underway, discussing Serge Verhovskoy's *The Light of the World*. This book deals especially with the Orthodox understanding of Christ and His Church. It's not too late to join; our next meeting will be this Tuesday, June 27, at 7 PM. See Fr Joel for more details.

UPCOMING FUNDRAISER: A sign-up sheet is now available for help with our upcoming chicken barbecue fundraiser on July 8, including a list of items that we'd like people to contribute. This is a great opportunity not just to raise funds for the parish, but to make our presence known in Lansing. Be sure to spread the word among your friends to help make this fundraiser

a success. Posters are available in the back of the church, to be put up on community bulletin boards. For more details, see Bill, Paula, or Fr Joel.

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
Mat Rebekah
Pani Amy
Joshua
Brittany
Gretchen
Marianne
Terrence
Helen
Judy
Mary & Susan
John & Carmine
Nathan

Leah
Helen
Lindsey
Elizabeth
Mary
Joe A
Daniel
Andrew & family
Carol
Elizabeth
David
Shirley
Christina
Jim & Kim
Rachel
Constantine & Maria
Gaetan
Christine
Samuel
Lisa
Lyudmila
Nickolay
Anetta
Zachary
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
Tom
Martha
Walter
Vladimir
Lou
Patti & Roger

Joseph
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
Steluța
Theophan
Lynda
Florence
James
James R
Vasily
Mordecai
Alexandr
Ron
John
Eleanor
Harold
Alfred
Edward
Michael
Mat Julianna
Mario
Robert
Newly Reposed:
James, Pr Ronald, Pr
William, Wilhelmina,
Barbara, Sr
Theophano, Ivana

BY THE NUMBERS: Last Collection: \$770.10. Building Fund: \$10.00.
Weekly Budget: \$1150. MTD: \$3867.10. Monthly Budget: \$4600

SCHEDULE FOR THIS WEEK

Confessions are heard before and after Vespers or by appointment.

Sunday, June 25: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

Tuesday, June 26: 8:30 AM Morning Prayer with Akathist

7 PM Know Your Faith class

Wednesday, June 27: 8:30 AM Matins

6 PM Vespers

Thursday, June 28: 9 AM Divine Liturgy (Sts. Peter & Paul)

6 PM Vespers

Friday, June 29: 9 AM Divine Liturgy (Holy Apostles: Parish Feast Day)

Saturday, June 30: 6 PM Great Vespers

Sunday, July 1: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

The world is a disaster; it is also, in and as the natural creation (trees, rivers), soaringly beautiful. Both are true.

How did the disaster arise? By means of the human mouth. All the psalms know this; this is what all Scripture knows. The Psalms are the attempt to mend the disaster. They succeed—not by “fixing” it (i.e., us) but by seeing wholly and steadily the fullness of our complete disaster. Two dimensions exist here, then: the world is beautiful; the world is a disaster. The first is vertical knowledge, the world seen from God’s view; the second is horizontal knowledge, the world seen from within human history. In Psalmic wisdom neither view can be forgotten, neither can absorb the other; both must be held. The two views form a juncture, an intersection, a “cross.” The darkness cannot be pushed away – the sin, the scorn, the desecration; the blessedness cannot be forgotten – the delight, the law, the river of prayer. Seen, the darkness approaches; remembered, the blessedness abides.

The wind-driven chaff and the tree-born fruit make sense together: provided you delight in the law. And if you delight so, then you will live. If not, you perish.

—From the journals of Donald Sheehan

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.

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, JUNE 25, 2017
THIRD SUNDAY AFTER PENTECOST

FROM THE COMMENTARY ON TODAY'S GOSPEL

by St. John Chrysostom

“Seek ye the kingdom of Heaven, and all these things shall be added unto you” [Matt. 6:33].

Thus when He had set the soul free from anxiety, then He made mention also of Heaven. For indeed He came to do away with the old things, and to call us to a greater country. Therefore He doeth all, to deliver us from things unnecessary, and from our affection for the earth. For this cause He mentioned the heathens also, saying that “the Gentiles seek after these things;” they whose whole labor is for the present life, who have no regard for the things to come, nor any thought of Heaven. But to you not these present are the chief things, but other than these. For we were not born for this end, that we should eat and drink and be clothed, but that we might please God, and attain unto the good things to come. Therefore as things here are secondary in our labor, so also in our prayers let them be secondary. Therefore He also said, “Seek ye the kingdom of Heaven, and all these things shall be added unto you.”

And He said not, “shall be given,” but “shall be added,” that thou mightest learn, that the things present are no great part of His gifts, compared with the greatness of the things to come. Accordingly, He doth not bid us so much as ask for them, but while we ask for other things, to have confidence, as though these also were added to those. Seek then the things to come, and thou wilt receive the things present also; seek not the things that are seen, and thou shalt surely attain unto them. Yea, for it is unworthy of thee to approach thy Lord for such things. And thou, who oughtest to spend all thy zeal and thy care for those unspeakable blessings, dost greatly disgrace thyself by consuming it on the desire of transitory things.

“How then?” saith one, “did He not bid us ask for bread?” Nay, He added, “daily,” and to this again, “this day,” which same thing in fact He doth here also. For He said not, “Take no thought,” but, “Take no thought for the morrow,” at the same time both affording us liberty, and fastening our soul on those things that are more necessary to us. For to this end also He bade us ask even those, not as though God needed reminding by us, but that we might learn that by His help we accomplish whatever we do accomplish, and that we might be made more His own by our continual prayer for these things.

Seest thou how by this again He would persuade them, that they shall surely receive the things present? For He that bestows the greater, much more will He give the less. “For not for this end,” saith He, “did I tell you not to take thought nor to ask, that ye should suffer distress, and go about naked, but in order that ye might be in abundance of these things also:” and this, you see, was suited above all things to attract them to Him. So that like as in almsgiving, when deterring them from making a display to men, He won upon them chiefly by promising to furnish them with it more liberally; – “for thy Father,” saith He, “who seeth in secret, shall reward thee openly;” – even so here also, in drawing them off from seeking these things, this is His persuasive topic, that He promises to bestow it on them, not seeking it, in greater abundance. Thus, to this end, saith He, do I bid thee not seek, not that thou mayest not receive, but that thou mayest receive plentifully; that thou mayest receive in the fashion

that becomes thee, with the profit which thou oughtest to have; that thou mayest not, by taking thought, and distracting thyself in anxiety about these, render thyself unworthy both of these, and of the things spiritual; that thou mayest not undergo unnecessary distress, and again fall away from that which is set before thee.

“Take therefore no thought for the morrow: for sufficient unto the day is the evil thereof:” that is to say, the affliction, and the bruising thereof. Is it not enough for thee, to eat thy bread in the sweat of thy face? Why add the further affliction that comes of anxiety, when thou art on the point to be delivered henceforth even from the former toils?...

Let us therefore draw nigh unto Him, and say, “Truth, Lord; for even the dogs eat of the crumbs which fall from their masters’ table.” Let us draw nigh “in season, out of season:” or rather, one can never draw nigh out of season, for it is unseasonable not to be continually approaching. For of Him who desires to give it is always seasonable to ask: yea, as breathing is never out of season, so neither is praying unseasonable, but rather not praying. Since as we need this breath, so do we also the help that comes from Him; and if we be willing, we shall easily draw Him to us. And the prophet, to manifest this, and to point out the constant readiness of His beneficence, said, “We shall find Him prepared as the morning.” For as often as we may draw nigh, we shall see Him awaiting our movements. And if we fail to draw from out of His ever-springing goodness, the blame is all ours. This, for example, was His complaint against certain Jews, when He said, “My mercy is as a morning cloud, and as the early dew it goeth away.” And His meaning is like this; “I indeed have supplied all my part, but ye, as a hot sun coming over scatters both the cloud and the dew, and makes them vanish, so have ye by your great wickedness restrained the unspeakable Beneficence.”

Which also itself again is an instance of providential care: that even when He sees us unworthy to receive good, He withholds His benefits, lest He render us careless. But if we change a little, even but so much as to know that we have sinned, He gushes out beyond the fountains, He is poured forth beyond the ocean; and the more thou receivest, so much the more doth He rejoice; and in this way is stirred up again to give us more. For indeed He accounts it as His own wealth, that we should be saved, and that He should give largely to them that ask. And this, it may seem, Paul was declaring when He said, that He is “rich unto all and over all that call upon Him.” Because when we pray not, then He is wroth; when we pray not, then doth He turn away from us. For this cause “He became poor, that He might make us rich;” for this cause He underwent all those sufferings, that He might incite us to ask.

Let us not therefore despair, but having so many motives and good hopes, though we sin every day, let us approach Him, entreating, beseeching, asking the forgiveness of our sins. For thus we shall be more backward to sin for the time to come; thus shall we drive away the devil, and shall call forth the lovingkindness of God, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might forever and ever. Amen.

WEEKLY HYMNS FOR SUNDAY, JUNE 25

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 (*Nativity of St John the Baptist*)

Prophet and Forerunner of the coming of Christ,
although we cannot praise you worthily,
we honor you in love at your nativity,
for by it you ended your father’s silence and your mother’s barrenness,//
proclaiming to the world the incarnation of the Son of God!

Troparion, Tone 4 (*Virgin Martyr Febronia*)

Your lamb Febronia calls out to You, O Jesus, in a loud voice:
“I love You, my Bridegroom, and in seeking You I endure suffering.
In baptism I was crucified so that I might reign in You,
and I died so that I might live with You.

Accept me as a pure sacrifice,
for I have offered myself in love.”

Through her prayers save our souls, since You are merciful!

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 3 (*Nativity of St John the Baptist*)

Today the formerly barren woman gives birth to Christ’s Forerunner,
who is the fulfillment of every prophecy;
for in the Jordan,
when he laid his hand on the One foretold by the Prophets,//
he was revealed as Prophet, Herald, and Forerunner of God the Word.

Prokeimenon, Tone 2

The Lord is my strength and my song; He has become my salvation.
v: The Lord has chastened me sorely, but He has not given me over to death.

Alleluia, Tone 2

v: May the Lord hear you in the day of trouble! May the name of the God of Jacob protect you!

v: Save the King, O Lord, and hear us on the day we call!

FROM THE COMMENTARY ON TODAY’S EPISTLE

by St. John Chrysostom

What does “Let us have peace” mean? Some say, “Let us not be at variance, through a peevish obstinacy for bringing in the Law.” But to me he seems to be speaking now of our conversation. For after having said much on the subject of faith, he had set it before righteousness which is by works, to prevent any one from supposing what he said was a ground for listlessness, he says, “let us have peace,” that is, let us sin no more, nor go back to our former estate. For this is making war with God. And “how is it possible,” saith one, “to sin no more?” How was the former thing possible? For if when liable for so many sins we were freed from all by Christ, much more shall we be able through Him to abide in the estate wherein we are. For it is not the same thing to receive peace when there had been none, and to keep it when it has been given, since to acquire surely is harder than to keep. Yet nevertheless the more difficult hath been made easy, and carried out into effect. That which is the easier thing then will be what we shall easily succeed in, if we cling to Him who hath wrought even the other for us. But here it is not the easiness only which he seems to me to hint at, but the reasonableness. For if He reconciled us when we were in open war with Him, it is reasonable that we should abide in a state of reconciliation, and give unto Him this reward for that He may not seem to have reconciled untoward and unfeeling creatures to the Father.

“By Whom also we have access,” he says, “by faith unto this grace.”

If then He hath brought us near to Himself, when we were far off, much more will He keep us now that we are near. And let me beg you to consider how he everywhere sets down these two points; His part, and our part. On His part, however, there be things varied and numerous and diverse. For He died for us, and farther reconciled us, and brought us to Himself, and gave us grace unspeakable. But we brought faith only as our contribution. And so he says, “by faith, unto this grace.” What grace is this? tell me. It is the being counted worthy of the knowledge of God, the being forced from error, the coming to a knowledge of the Truth, the obtaining of all the blessings that come through Baptism. For the end of His bringing us near was that we might receive these gifts. For it was not only that we might have simple remission of sins, that we were reconciled; but that we might receive also countless benefits. Nor did He even pause at these, but promised others, namely, those unutterable blessings that pass understanding alike and language. And this is why he has set them both down also. For by mentioning grace he clearly points at what we have at present received, but by saying, “And we rejoice in hope of the glory of God,” he unveils the whole of things to come. And he had well said, “wherein also we stand.” For this is the nature of God’s grace. It hath no end, it knows no bound, but evermore is on the advance to greater things, which in human things is not the case. Take an instance of what I mean. A person has acquired rule and glory and authority, yet he does not stand therein continuously, but is speedily cast out of it. Or if man take it not from him, death comes, and is sure to take it from him. But God’s gifts are not of this kind; for neither man, nor occasion, nor crisis of affairs, nor even the Devil, nor death, can come and cast us out of them.