

# 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

## JULY 2, 2017

**FOURTH SUNDAY AFTER PENTECOST – Tone 3.** The Placing of the Honorable Robe of the Most-holy Theotokos at Blachernæ (5th c.). St. Photius, Metropolitan of Kiev (1431). St. Juvenal, Patriarch of Jerusalem (ca. 458).

**EPISTLE: Romans 6:18–23:** We have been freed from sin that we might serve Christ.

**GOSPELS: Matthew 8:5–13:** The faith of the centurion.

**COFFEE HOUR: This week:** Potluck **Next week:** Natalie

**CHICKEN BARBECUE:** Our chicken barbecue fundraiser will be held this Saturday, July 8. Please sign up in the back of the church today. We need people to donate brownies and bottled water, and to help on-site; you can sign up either for the whole day or for a shift (set-up, selling, tear-down). There is also a list of other items that people can contribute in the back. Last but not least, we have posters available in the back to help you spread the word and make this a successful fundraiser.

**TRAVEL PLANS:** Fr Joel and Mat Meg will be visiting family Monday–Friday, July 10–14. All weekend services will be held as usual; Matins will be held as a reader’s service; the “Know Your Faith” class, will be held on July 18 rather than July 11.

**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 Tuesday, July 18, at 7 PM. See Fr Joel for more details.

**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

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  
James  
**Newly Reposed:**  
Pr Ronald, Pr  
William, Wilhelmina,  
Barbara, Jeff, Sr  
Theophano, Ivana

**BY THE NUMBERS:** Last Collection: \$801. Building Fund: \$0.00. Weekly Budget: \$1150. June total: \$4668.10. Monthly Budget: \$4600

## FROM *The Sayings of the Desert Fathers*

Amma Syncletica said, “In the beginning there are a great many battles and a good deal of suffering for those who are advancing toward God and afterwards, ineffable joy. It is like those who wish to light a fire; at first they are choked by the smoke and cry, and by this means obtain what they seek (as it is said: ‘Our God is a consuming fire’ [Heb. 12.24]): so we must kindle the divine fire in ourselves through tears and hard work.”

## SCHEDULE FOR THIS WEEK

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

**Sunday, July 2:** 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

**Tuesday, July 4:** 8:30 AM Morning Prayer with Akathist

**Wednesday, July 5:** 9 AM Divine Liturgy (St Sergius of Radonezh; St Athanasius of Athos)

**Thursday, July 6:** 8:30 AM Morning Prayer with Akathist

**Friday, July 7:** 8:30 AM Morning Prayer

**Saturday, July 8:** 6 PM Great Vespers

**Sunday, July 9:** 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 VESPERS FOR STS PETER AND PAUL

Let us praise as champions of all the world,  
those leaders, Peter and Paul:  
the disciples of Christ, and founders of the Church,  
true foundations, pillars, and trumpets of inspiration,  
sounding forth the teachings and sufferings of Christ!  
They indeed went out into all the earth  
as husbandmen spreading the seed of the faith,  
planting for all mankind divine understanding,  
revealing the Word of the Trinity.  
O Peter, thou rock and foundation,  
and Paul, thou chosen vessel,  
ye were Christ's yoke of oxen, drawing all to the knowledge of God:  
the Gentiles, men of the cities and islands.  
Ye brought the Hebrews back again to Christ,  
and now ye both intercede that our souls may be saved.

# HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, JULY 2, 2017  
FOURTH SUNDAY AFTER PENTECOST

# ON THE FEAST OF THE APOSTLES

An Apostle is one who is sent out by our Lord Jesus Christ to spread the Gospel that He is the Messiah, that He is Risen, and that we are being saved as a result.

The word apostle comes from the Greek *apostello*, literally, "to send forth," "to dispatch," has etymologically a very general sense. *Apostolos* (Apostle) means one who is sent forth, dispatched—in other words, who is entrusted with a mission. Originally a military term referring to a sortie out against the enemy, apostle has in the Christian context come to refer to a missionary spreading the Gospel of Jesus Christ.

It is at once evident that in a Christian sense, everyone who had received a mission from God, or Christ, to man could be called "Apostle". In fact, however, those disciples are often designated by the expressions of *mathetai* (the students since Christ is the Teacher) or (the disciples).

In the Epistle to the Hebrews Chapter 3:1, the name is applied even to Jesus Christ, in the original meaning of a delegate sent from God to preach revealed truth to mankind.

The word apostle has also in the New Testament a larger meaning, and denotes some inferior disciples who, under the direction of the Apostles, preached the Gospel, or contributed to its diffusion; thus Barnabas (Acts 14:4, 14), probably Andronicus and Junias (Romans 16:7), Epaphroditus (Phil. 2:25), two unknown Christians who were delegated for the collection in Corinth (2 Cor. 7:23).

The Gospels point out how, from the beginning of His Ministry (*Diakonia*), Jesus called to Him some Jews, and by a very diligent instruction and formation made them His Disciples. After some time, in the Galilean ministry, He selected Twelve whom, as St. Mark (3:14) and St. Luke (6:13) say, "He also named Apostles." The origin of the Apostolate lies therefore in a special vocation, a formal appointment of the Lord to a determined office, with connected authority and duties. The appointment of the Twelve Apostles is given by the three Synoptic Gospels (St. Mark 3:13-19; St. Matthew 10:1-4; St. Luke 6:12-16) nearly in the same words, so that the three narratives are literally dependent.

Two of the Synoptic Gospels add to their account of the appointment of the Twelve brief statements on their office: St. Mark 3:14-15—"He appointed twelve to be with Him and to send them to herald, and to have power to heal the illnesses and to cast out demons", St. Matthew 10:1—"He gave them power over unclean spirits so as to expel them, and to heal every disease and every illness." St. Luke where he relates the appointment of the Twelve, adds nothing on their office. Afterwards (St. Mark 6:7-13; St. Matthew 10:5-15; St. Luke 9:1-5) Jesus sends the Twelve to preach the Kingdom and by gives them very definite instructions. From all this it results that the holy Apostles are to be with Jesus and to aid Him by proclaiming the Kingdom and by healing.

The nature of the Apostolic mission is made still clearer by the saying of Christ after His Resurrection. "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all I have commanded you." The Acts of the Apostles and the Epistles written by the Apostles exhibit them in the constant exercise of this office. Everywhere the Apostle governs the disciples,

preaches the doctrine of Jesus as an authentic witness, and administers the sacred rites. In order to fill such an office, it seems necessary to have been instructed by Jesus, to have seen the Risen Lord. And these are, clearly the conditions required by the Apostles in the candidate for the place of Judas Iscariot. "Of the men, therefore, who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto the day he was received up from us, of these must one become a witness with us of His Resurrection" (Acts 1:21-22).

The authority of the holy Apostles proceeds from the office imposed upon them by Our Lord and is based on the very explicit sayings of Christ Himself. He will be with them all days to the end of ages (St. Matt. 28:20), give a sanction to their preaching (St. Mark 16:16), send them the "promise of the Father," "virtue from above" (St. Luke 24:49). The Acts of the Apostles and the Epistles of the New Testament show us the exercise of this authority. The Apostle makes laws (Acts 15:29; 1 Cor. 7:12 sq.), claims for his teaching that it should be received as the word of God (1 Thes. 2:13), punishes (Acts 5:1-11, 1 Cor. 5:1-5), administers the sacred rites (Acts 6:1 sq.; 16:33; 20:11), provides successors (2 Tim 1:6; Acts 14:22).

Since the authority with which the Lord endowed the Apostles was given them for the entire Church, it is natural that this authority should endure after their death, in other words, pass to successor established by the Apostle. In the oldest Christian documents concerning the primitive Churches we find ministers established, some of them, at least, by the usual rite of the imposition of hands. They bear various names: priests (*presbyteroi*: Acts 11:30, 14:22; Titus, 1:5); bishops (*episcopoi*: Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus, 1:7); *proistamanoi*: 1 Thes. 5:12; Rom. 12; etc.); heads (*hegoumenoi*: Hebrews, 13:7, 17, 24; etc.), and some others.

The memorable words of Hebrews, 13:7: "Remember your presidents who preached to you the word of God," have always echoed in the Christian heart. The primitive Churches had a profound veneration for their deceased Apostles (Clement of Rome, Ep. Ad Corinth, v); its first expression was doubtless the devotional reading of the Apostolic writings, the following of their orders and counsels, and the imitation of their virtues. It may, however, be reasonably supposed that some devotion began at the tombs of the Apostles as early as the time of their death or martyrdom, the ancient documents are silent on this matter. Though the anniversaries of some martyrs were celebrated even in the second century, as for instance the anniversary of the martyrdom of Polycarp, bishop of Smyrna (d. 154-156 A.D.). Its only from the 4th century that we meet with the feast of the Apostles.

source: <http://saintandrewgoc.org/home/2014/6/30/the-synaxis-of-the-holy-glorious-and-all-praised-twelve-apos.html>

*Picking up from the above piece's rather abrupt ending, I note that the fourth-century origin of this commemoration probably relates to the building of the church of the Holy Apostles in Constantinople during the reign of St Constantine. Our present-day commemoration is tied to the Feast of the Apostles Peter and Paul, following the general pattern wherein a major feast is followed by a feast honoring persons related to the events of this feast. After remembering Peter and Paul, the "Chief Apostles," we remember the Apostles as a group. –Fr J.*



## WEEKLY HYMNS FOR SUNDAY, JULY 2

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 8 (*Theotokos*)

Ever-Virgin Theotokos, protectress of mankind,  
you have given your people a powerful legacy:  
the robe and sash of your most honored body, which remained incorrupt throughout your seedless  
childbearing;  
for through you time and nature are renewed!!!  
Therefore we implore you: "Grant peace to your people and to our souls great mercy!"

### Kontakion, Tone 3 (*Resurrection*)

On this day You rose from the tomb, O Merciful One,  
leading us from the gates of death.  
On this day Adam exults as Eve rejoices;  
with the Prophets and Patriarchs//  
they unceasingly praise the divine majesty of Your power.

### Kontakion, Tone 4 (*Theotokos*)

O Pure One, full of the grace of God,  
you have given your sacred robe as a garment of incorruption to all the faithful,  
with it you covered your holy body,  
O divine protection of all mankind.  
We celebrate its enshrinement in Blachernae with love  
and we cry aloud with awe://  
"Rejoice, O Virgin, boast of Christians."

### Prokeimenon, tone 3

Sing praises to our God, sing praises! Sing praises to our King, sing praises!  
v: Clap your hands, all peoples! Shout to God with loud songs of joy!

### Alleluia, Tone 3

v: In You, O Lord, have I hoped; let me never be put to shame!  
v: Be a God of protection for me, a house of refuge in order to save me!

### Communion Hymn

Praise the Lord from the heavens! Praise Him in the highest! Alleluia, Alleluia, Alleluia!

## ON THE FAITH OF THE CENTURION

by Metropolitan Anthony (Bloom) of Sourozh

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

The Gospel story of the centurion tells us about a man whose faith exceeded that of the Jewish people, although he himself was a pagan. A person dear to him was ill and he came to Christ, asking for a miracle, asking that the Lord should have mercy on him. Christ answered the man saying, "I will come, I will heal him."

This is where the amazing centurion's faith was manifested. So often when we pray, we ask the Lord insistently to come close to us, to make His presence felt, so that we may clearly feel His power. This man acted with great simplicity, saying to Christ, "No don't trouble yourself to come. I am a sinful man and not worthy that you should enter under my roof, but just say the word and my servant will be healed. One word from God - that was what the man asked for, not the joy of contact which we all long. We ask the Lord that He should fulfil our requests and, in addition to that, grant us the miraculous joy of His presence. The centurion appreciated in his heart how holy the Lord was, how great, and was ready to forgo this joy if only his friend, his servant would recover.

Often we could turn to God and say, "Help me, Lord. I do not need to know what is happening, nor to feel Your action; only do Your will, silently, as it were from a distance, unnoticed by me." If only we were able to turn to God with such faith, with such a feeling of His holiness, how close the Lord would be. He is always close, He is always approaching us, but we can sense Him only with a loving and humble heart. A spark of love we sometimes have, but there is not much humility. So if we were to turn to God and say, "Lord, let the good, the holiness that my soul longs for be fulfilled for my dear ones, and me you can leave out. Pass me by on your way to them", how the Lord would rejoice at the love which is ready to lay down its life, its joy, for others. Amen.

