

# Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

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## JULY 16, 2017

**SIXTH SUNDAY AFTER PENTECOST – Tone 5. Fathers of the First Six Ecumenical Councils.**

Hieromartyr Athenogenes, Bishop of Heracleopolis, and his ten disciples (ca. 311). Martyrs Paul and two sisters, Chionia (Thea) and Alevtina (Valentina), at Cæsarea in Palestine (308). Martyr Antiochus, Physician, of Sebaste (4th c.). Virgin Martyr Julia of Carthage (ca. 440 or 613).

**EPISTLES: Romans 12:6–14:** Using gifts in the service of God.

**Hebrews 13:7–16:** Cling to the true doctrine.

**GOSPELS: Matthew 9:1–10:** Jesus heals a paralyzed man.

**John 17:1–13:** Jesus prays for those the Father gave Him.

**COFFEE HOUR: This week:** Marina **Next week:** Sign up today!

**NEW ICON:** As you will have seen, our new icon of the Holy Apostles is here, and will be mounted on the iconostasis soon. We will bless the icon today at the conclusion of Divine Liturgy. We welcome Helena Clemente, the iconographer, with her husband Ralph, who have come to bring the icon and to pray with us this weekend. We extend sincere thanks to Helena for her ongoing work for the beautification of the church, and pray that God will grant her many years.

**PHOTOS NEEDED:** We're looking for a volunteer (or a few) to take some photos so we can update the website with more recent pictures and information. Several people have also expressed interest in an updated directory with pictures, so we'll need a volunteer photographer for that as well. Please see Fr Joel if interested.

**BISHOP'S VISIT:** 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. Also note that Fr Joel has been selected to participate in the oca "Mission School" in Huntington, NY Aug 21–25, and will be driving there after the picnic. All weekend services will be held as usual.

**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  
Vladimir  
Lou  
Olga  
Seraphim & Anna  
Micah, Danielle, &  
Family  
Children: Anthony,  
Mia, Isabel, Bear,

Victoria, Iva Bell,  
Panagiotis, Ada,  
Grace, Elias, Jack,  
Everett  
Seminarians: Rdrs  
Robert & Ivan  
**Birthdays:** Andrei  
**Anniversaries:**  
**Namesdays:**  
Bernice, Vlad,  
Marina, Alice, Mat  
Meg

### REPOSED:

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

Taissia  
Stelujā  
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,  
Pdn Gregory, Walter,  
Martha

**BY THE NUMBERS:** Last Collection: \$1179. Building Fund: \$135.00. Weekly Budget: \$1150. MTD: \$1959. Monthly Budget: \$4600

## SCHEDULE FOR THIS WEEK

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

**Sunday, July 16:** 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

**Monday, July 17:** 9 AM Divine Liturgy (Great Martyr Marina of Antioch)

**Tuesday, July 18:** 8:30 AM Morning Prayer with Akathist

**Wednesday, July 19:** 8:30 AM Matins

6 PM Vespers (Prophet Elias)

**Thursday, July 20:** 9 AM Divine Liturgy (Prophet Elias)

**Friday, July 21:** 8:30 AM Morning Prayer

**Saturday, July 22:** 6 PM Great Vespers

**Sunday, July 23:** 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.

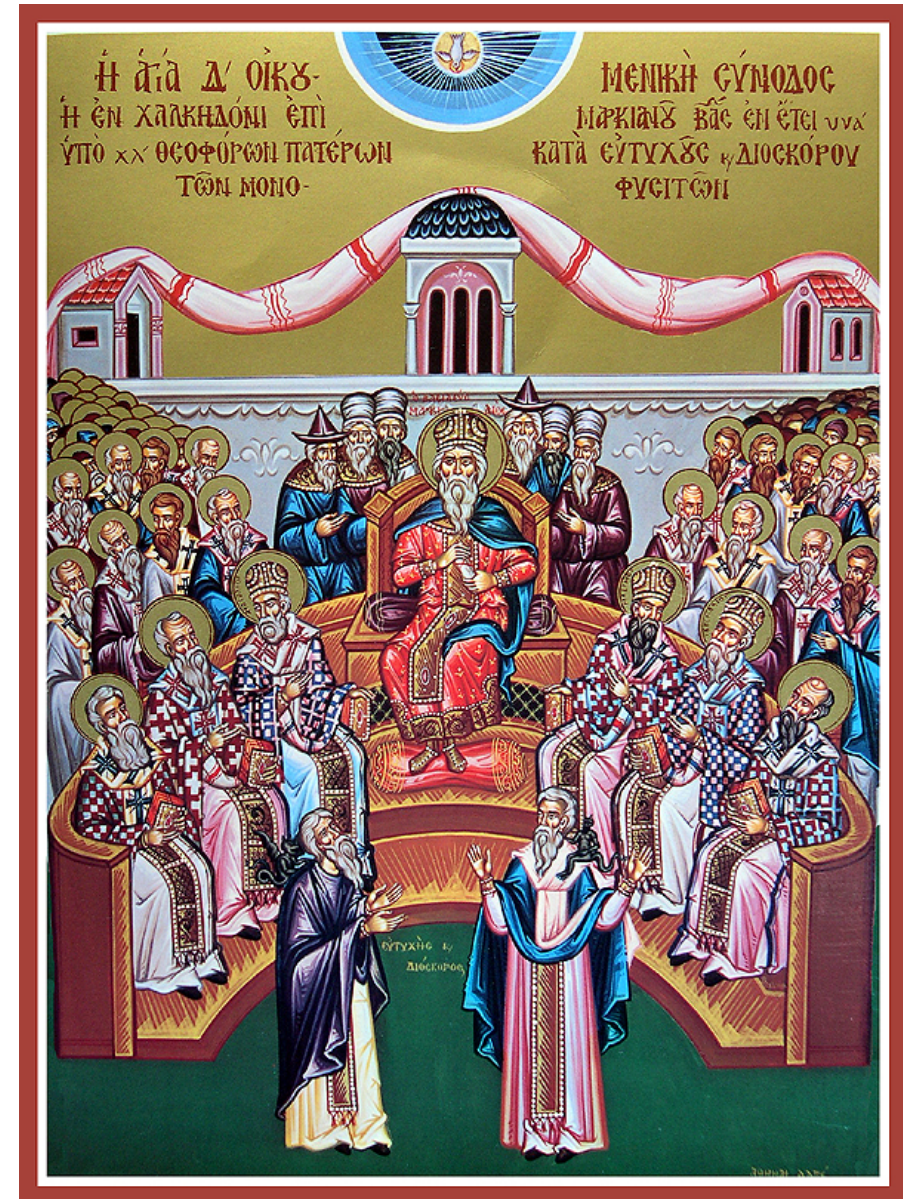
## A SUMMARY OF THE FIRST SIX COUNCILS

*Continued from inside:*

The **Fifth Council**, held in Constantinople in 553, clarified the teaching of the Fourth Council, especially rejecting Nestorian interpretations of that Council. It also condemned the philosophical cosmology of Origenism, which taught that material existence was the result of pre-existing souls having fallen from a state of pure contemplation. This cosmology also made the Son subordinate to the Father and denied the coming bodily resurrection, replacing the physical and spiritual union of man with God with a disembodied philosophical contemplation.

The **Sixth Council**, held in Constantinople in 680–681, rejected the doctrine of *monothelism*, an attempted compromise with monophysitism which taught that Christ had only a divine will. Christ had both a human and a divine will, the Fathers taught, but the human submitted to the divine without ceasing to exist or function.

# HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, JULY 16, 2017  
SIXTH SUNDAY AFTER PENTECOST

# ON THE PARALYZED MAN

by Metropolitan Anthony (Bloom) of Sourozh

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

What has the event related today in the Gospel (St. Matthew IX: 1-8) to do with us? Who of us is aware of being paralysed? And who of us has the faith, a calm and yet passionate certainty that no one but God can give us again the freedom of our movements? This story is not a parable, it is an event; but it also conveys to us something more than the power of God to heal physical sickness if we come to Him with faith; that is having put aside all other hope but knowing for certain that our life and our death, our health and our sickness are in the hand of the Living God Who has chosen to become man in our midst, to share with us everything, including death and pain, including agony of mind and all the horror which may strike us when we look at the surrounding world, the world which we have made and are making.

But there is another aspect in this story to which I want to attract your attention. Who of us can say that he is not paralysed? Paralysed by fear, paralysed by the desire to be seen in the best of lights, paralysed by our calculations that do not allow us to act freely, to breathe freely, to be fearless? How many of us could dare say that they are not possessed of the desire to be seen better than they are, to be seen as they are not, as God does not see us? How many of us could say, "I want to be seen as I am — not only in all my frailty (this, others could accept), but in my deceitfulness, in my ugliness, full of fear, full of vanity," that is, of the desire to be judged on appearances and not on the reality?

And yet, Saint John of the Ladder says that one who is possessed of vanity is arrogant in the face of God while he is a coward in the face of men.

How many of us live continuously measuring our words, calculating our actions, thinking of the result; not only aiming at a good result but afraid of how people will judge us? How afraid we are to look at ourselves and see the truth about our own selves, no longer to look into the distorted mirror that shows us to ourselves and others as beautiful, acceptable, noble, pure — but in another mirror, the mirror of our conscience, the mirror of God's words and of God's judgement of which we are aware, but from which we avert our gaze? How many of us, when we catch a glimpse of what we are, do not allow this shaft of light to go beyond a frightened awareness and fall into our hearts to search the darkest corners of it, the deepest corners to which light has not penetrated, which love has never reached, in which the truth has never sounded? How many of us are honest enough to judge themselves, their actions, incipient or fulfilled, in the light of truth?

We are all paralysed: paralysed by fear, paralysed by calculations, paralysed by the determination not to see because we are afraid of what we may see. We still, all of us, imagine that we can live the life of a paralytic and die whole; that we may live a whole life never having faced the truth, and stand before God Who is the Truth — and be acceptable. Oh, it is not a matter of God rejecting us! It is a matter of suddenly discovering, with horror, that we have no place in the realm of Truth, in the realm of daring Truth, in the realm of beauty, of heroic

beauty.

Let us reflect on this; let us not think of the man who was paralysed and whose faith healed his body by the power of God; let us think of our own paralysed condition. After one of my last sermons, I was asked by someone, "Why is it that your last sermon was so stern?" I can answer in all honesty: because for months and months I have been searching my own soul, confronting my own conscience, and seeing with horror that I live a lie, that I am not a Christian according to the Gospel, that I stand condemned not only by the Gospel itself, but by what I look like as a Christian. Yes, what I am saying is what I feel about myself; but do you not feel similar things, even if you are infinitely more worthy of God than I am? Do you not feel that, more or less, we all sin in the same way, that we all betray our own self which is called to be a revelation of God, a visible image, a divine presence incarnate in soul, in body, in action and word, in thought and feeling, in intention and result — do we not see that? I do! And what I say is a confession — yes, but a confession which is addressed to all of you: this is what I see in myself — LOOK at yourselves: we still perhaps have time to become true and real as God has willed us, to be what God dreams we should be, to respond to His love by not betraying ourselves, one another and Him.

And there is hope, there is hope because God has the power to heal, God has the power to break our palsy if we turn to Him with faith, and hope and courage! Amen.

## A SUMMARY OF THE FIRST SIX COUNCILS

The first six Ecumenical Councils dealt in one way or another with one great reality: the fact that our infinite and transcendent God, while remaining truly God, became truly man, in order to unite us with God. They rejected various false teachings which, in one way or another, diminish this great Mystery of Faith. Here is a very short summary of each Council:

The **First Council**, held in Nicæa in 325, rejected the teachings of Arius, who taught that Christ was a "lesser divinity" and not of the same essence with the Father.

The **Second Council**, held in Constantinople in 381, rejected the teachings of Macedonius, Eunomius, and Apollinarius. Macedonius denied the divinity of the Holy Spirit; Eunomius taught that the essence of the Father was knowable to the human mind and was unlike the essence of the Son and the Spirit; and Apollinarius taught that Christ took a human body but not a human soul.

The **Third Council**, held in Ephesus in 431, rejected the teachings of Nestorius, who taught that there are two persons in Christ: the human Jesus of Nazareth, and the Son and Word of God. Nestorius taught that Mary gave birth only to the man Jesus, who was "conjoined" to the Son of God, and that she could not be called "Theotokos" (God-bearer) because she did not truly give birth to God.

The **Fourth Council**, held in Chalcedon in 553, rejected the teachings of Eutyches, who overreacted against Nestorius and taught that the human and divine natures are combined into one in Christ, and that one could no longer speak of Him having both a human and a divine nature, since they had become one. This teaching is known as *monophysitism*.

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## WEEKLY HYMNS FOR SUNDAY, JULY 9

*Troparion, Tone 5 (Resurrection)*

Let *us*, the faithful, praise and worship the Word,  
co-eternal with the Father and the Spirit,  
born for our salvation from the Virgin;  
for He willed to be lifted up on the Cross in the flesh,  
to endure death,  
and to raise the dead//  
by His glorious Resurrection.

*Troparion, Tone 8 (Holy Fathers)*

You are most glorious, O Christ our God!  
You have established the Holy Fathers as lights on the earth.  
Through them You have guided us to the true Faith//  
O greatly compassionate One, glory to You!

*Kontakion, Tone 5 (Resurrection)*

You descended into hell, O my Savior,  
shattering its gates as Almighty,  
resurrecting the dead as Creator,  
and destroying the sting of death.  
You have delivered Adam from the curse, O Lover of Man,//  
and we cry to You: "O Lord, save us!"

*Kontakion, Tone 8 (Holy 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.

*Prokeimenon, Tone 5*

You, O Lord, shall protect us and preserve us from this generation forever.  
v: Save me, O Lord, for there is no longer any that is godly!

**Another, Tone 4:** Blessed are You, O Lord God of our fathers, and praised and glorified is Your name forever!

*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. (Ps 88/89:1)

v: For You have said: "Mercy will be established forever; My truth will be prepared in the heavens." (Ps 88/89:2)

**Another, Tone 1** v: The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

*Communion Hymns*

Praise the Lord from the heavens! Praise Him in the highest!  
Rejoice in the Lord, O you righteous; praise befits the just! Alleluia, Alleluia, Alleluia!

## ON TODAY'S EPISTLE

by St John Chrysostom

Again he uses the same ensample as he does to the Corinthians, and that to allay the same passion. For great is the power of the medicine, and the force of this illustration for the correcting of this disease of haughtiness. Why (he means) dost thou think highly of thyself? Or why again does another utterly despise himself? Are we not all one body, both great and small? When then we are in the total number but one, and members one of another, why dost thou by thy haughtiness separate thyself? Why dost thou put thy brother to shame? For as he is a member of thee, so art thou also of him. And it is on this score that your claims to honor are so equal. For he has stated two things that might take down their haughty spirit: one that we are members one of another, not the small of the great only, but also the great of the small; and another, that we are all one body. Or rather there are three points, since he shows that the gift was one of grace. "Therefore be not high-minded." For it was given thee of God; thou didst not take it, nor find it even. Hence too, when he touches upon the gifts, he does not say that one received more, and another less, but what? different. For his words are, "having then gifts," not less and greater, but, "differing." And what if thou art not appointed to the same office, still the body is the same. And beginning with gifts, he ends with a good deed (4 mss. pl.); and so after mentioning prophecy, and ministry, and the like, he concludes with mercy, diligence, and succor. Since then it was likely that some would be virtuous, yet not have prophecy, he shows how that this too is a gift, and a much greater one than the other (as he shows in the Epistle to the Corinthians), and so much the greater, as that one has a reward, the other is devoid of a recompense. For the whole is matter of gift and grace. Wherefore he saith, Ver. 6. "Having then gifts differing according to the grace of God that is given unto us, whether prophecy, let us prophesy according to the proportion of faith." Since then he had sufficiently comforted them, he wishes also to make them vie with each other, and labor more in earnest, by showing that it is themselves that give the grounds for their receiving more or less. For he says indeed that it is given by God (as when he says, "according as God hath dealt to every man the measure of faith," and again, "according to the grace given unto us") (Rom. xii. 3), that he may subdue the haughty. But he says also that the beginnings lie with themselves, to rouse the listless. And this he does in the Epistle to the Corinthians also, to produce both these emotions. For when he saith, "covet earnestly the gifts," (1 Cor. xii. 31), he shows that they were themselves the cause of the differences in what was given. But when he says, "Now all these things worketh one and the selfsame Spirit, dividing to every man severally as he will" (ib. 11), he is proving that those who have received it ought not to be elated, so using every way open to him to allay their disorder. And this he does here also. And again, to rouse those who have fallen drowsy, he says, "Whether prophecy, let us prophesy according to the proportion of faith." For though it is a grace, yet it is not poured forth at random, but framing its measure according to the recipients, it letteth as much flow as it may find the vessel of faith that is brought to be capable of.