

Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

Fr Joel Brady, Rector 570 251 1963

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August 20, 2017

ELEVENTH SUNDAY AFTER PENTECOST. – Tone 2. Afterfeast of the Dormition. Prophet Samuel (11th c. B.C.). Hieromartyr Philip, Bishop of Heraclius, and with him Martyrs Severus, Memnon, and 37 soldiers in Thrace (3rd c.). Martyr Heliodorus (380).

EPISTLE: 1 Corinthians 9:2–12: The rights of the Gospel's ministers.

GOSPEL: Matthew 18:23–35: The unforgiving servant.

COFFEE HOUR: This week: Bazarov Next week: Allard

WELCOME to our beloved Archbishop Michael, Archbishop of New York and the Diocese of New York and New Jersey, and to all the visiting and concelebrating clergy. The Liturgy in its fullness, with Bishop, presbyters, deacons, and all the people, reflects the Heavenly Orders and the worship of the Kingdom which is to come, and it is our joy to celebrate in this way.

CONGRATULATIONS to the newly-ordained Deacon Ivan Bazarov and to his family. May God grant you all many years in service to His Holy Church!

DEANERY PICNIC: Our parish will be hosting a picnic at Myers Park Pavilion B for the Deanery clergy and their families this afternoon, beginning at 2:30PM. Please come and enjoy the company of our local clergy and continue the festive weekend. You're welcome to bring yard games or other activities.

MISSION SCHOOL: Following the picnic today, Fr Joel will be driving to Long Island for the oca "Mission School" in Huntington, NY. He will return, Lord willing, on Friday, August 25. All weekend services will be held as usual.

YOUTH EDUCATION: Beginning on September 10, we will be holding youth education, focused on the Sunday Gospels, for about 15 minutes following Liturgy. There will be a younger and an older group; see Fr Joel or Matushka Meg for more information.

RUMMAGE SALE: We're planning a church rummage sale and bake sale for Saturday, September 16. Smaller items for the sale can be brought beginning September 1; big items such as furniture or appliances will need to be brought for set-up on Friday the 15th. Please let Fr Joel know if you'll need help bringing large items, or would like to volunteer to help others with this.

There's a sign-up sheet in the back of church. For more information, see Fr Joel, Bernice, or Eileen.

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, August 29, 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
Apr Steven V
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
Dianna
Elizabeth
John
Felicia
Tom
Vladimir
Lou
Seraphim & Anna
Micah, Danielle, &
Family
Gregory & Ashley

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

REPOSED:

Apr John U
Priest Matthew
Priest John
Apr Alexander
Priest William
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
Wilhelmina
Barbara
Sr Theophano
Newly Reposed:
Pdn Gregory, Walter,
Martha, Olga

BY THE NUMBERS: Last Collection: \$1880. Building Fund: \$0. Weekly Budget: \$1150. MTD: \$4321. Monthly Budget: \$4600

SCHEDULE FOR THIS WEEK

Confessions are heard before and after Vespers or by appointment.

Sunday, August 20: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

Wednesday, August 23: 8:30 AM Reader's Matins

Saturday, August 26: 6 PM Great Vespers

Sunday, August 27: 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.

REVERENCING THE HIERARCHY

From St. Ignatius of Antioch's Epistle to the Smyrneans

See that you all follow the bishop, even as Jesus Christ does the Father, and the presbytery as you would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.

Glory to God for all things!

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, AUGUST 20, 2017
ELEVENTH SUNDAY AFTER PENTECOST

ON FORGIVENESS

BY METROPOLITAN ANTHONY (BLOOM) OF SOUROZH

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

The world around us is full of hatred and turmoil, and however close we may feel to one another, however much we perceive a momentary peace in our hearts, “how near we are always to a moment when peace breaks down, when tensions become stronger than our sense of oneness and when strife sets in. And at those moments we must learn something which is at the very core of our relationship with men and our relationship with God, we must learn to forgive. And we do not achieve it because we expect forgiveness to be at first what it can only be at last, the Joy of reconciliation, the Joy that is born from the discovery that darkness is conquered by light, that joy has set in where bitterness and sadness were. But this is not where forgiveness begins and it is not our victory, this is a gift of mercy both divine and human forgiveness which begins at the moment when offended, humiliated, betrayed, we can say in our hearts or aloud to the person who has done this: whatever you have done, I love you enough to take on all the consequences of your frailty, all the consequences of the evil which is stronger than your good will, and I will bear these consequences because my love does not falter!

This is what God does to us; this is what absolution is when we receive it in the sacrament or penance, after our confession. Forgiveness is not given to us by God because we have already changed, neither does He forgive us because we shall change. We may change as a result of forgiveness if we only understand what it all means, but God does not wait until we have changed to forgive, otherwise no one would be forgiven. When we receive absolution, when we are granted forgiveness from God, it always means that God says: I know all the depth of your faults, I know all your betrayals, I know how far from Me you are, I know that your heart is grown cold and your mind darkened, I know that your will is not strong and yet, I witness before the whole of creation that My love does not falter, that My love remains whole, that it belongs to you unreservedly; it was My joy, it has become crucifixion. It was our common life, it has now become the moment when I am on the Cross and you have brought me to it; you have been shouting “crucify Him, crucify Him,” you have been walking around this Cross saying “If Thou art the Son of God, come down from the Cross.” You are responsible for it and yet my last word is: “Forgive, Father, he does not know what he is doing. Forgive Father, she does not know what she is doing.”

And God takes upon Himself, by forgiving us, by witnessing that His love remains unshaken, He takes upon Himself final solidarity with us. He says to us: I called you into being, to share all My life, you have renounced it and reject it. Then I shall share all your life. I called you into eternity and bliss; you have opened up a depth of hell, I will walk into this hell. I will become man and share all the limitations, all the finitudes, all the cruelty of the human condition which you have created. I will share it to the last, to the very point where your betrayal means the loss of God, and the loss of life. “My God, my God, why hast Thou forsaken me” is the cry of Him who has willed to share with us everything, even our loss of God, because He wants to

share all that is our life, because of love, and because of faith. Because not only does He love us, but He has faith in us, that all that won't be in vain.

That is forgiveness. That is the kind of forgiveness to which we are called each of us with regard to each other, indeed not to this extent, not to this depth and magnitude; but we are called to say: however cold your heart has become to me, mine is warm enough for both. We cannot share blessedness, I will share hell with you, and not only the hell which others have created for you, no, the very hell which is in your heart for me to live in. Unless we can say this, we cannot say that we begin our way to forgiveness. Oh, how much we wish to be able to say: the wounds which you have dealt on me are healed, the distress is over, peace, peace divine has come, but that comes after the agony of the Garden, it comes after the betrayal or the crucifixion, it comes after the death on the Cross, after the dereliction that kills, after three days when we lie numb and dead in the tomb. It comes when resurrection comes. Then we, who have forgiven, are risen in such a way that we can communicate life, life with abundance, life eternal, not before.

And so, here we are, in a life where nothing is unspoiled by tension, by strife, by coldness, by darkening, by hatred, by dividedness, here we are, given by God an example and indeed a challenge and an opportunity. Live in hell, walk into it. If you walk into it with a love that does not hesitate to die then hell will cease to be hell. When Christ descended into hell, into the place where God is not, when He descended into it as a man who had accepted to lose God in order to remain with man, He brought into it the fullness of His Godhead and hell is no more the place where God is not. If it is anything, it is a place where we bewail our treason, our lovelessness, not a place from which God has turned away.

And what if we have no love, what if we cannot afford even this? If we have no love that will make us say “I will share with you dereliction, the Fall, hell, godlessness,” then we must be prepared to say: “I am like you, how can I judge you?” and humbly stay together where we are together helpless, broken, fearful, defeated, turning to God and saying “help us both, because we have both lost love, we have both lost life.”

How wonderful it is to be able at any moment to come to a God who can absolve, forgive, because He has chosen to be with us, while we refused or proved unable to be with Him, and what joy it is to think that we can even in our fault, even in our weakness do the same with each other, break down, explode hell, make it a place of redemption, of reconciliation, of life instead of death. Glory be to God for that He has revealed us and for that He gives us power to recreate heaven where we have made hell. Amen!

WEEKLY HYMNS FOR SUNDAY, AUGUST 20

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 1 (Dormition)

In giving birth you preserved your virginity.
In falling asleep you did not forsake the world, O Theotokos.
You were translated to life O Mother of Life,//
and by your prayers you deliver our souls from death.

Troparion, Tone 2 (Prophet Samuel)

We celebrate the memory
of your prophet Samuel, O Lord;
through him, we beseech you://
“Save our souls!”

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 (Prophet Samuel)

You were a precious gift given to God before your conception.
You served Him like an angel from your infancy, O blessed one.
You were granted the charism to announce beforehand future things.//
Therefore, we cry to you: “Rejoice, Samuel, Prophet of God and great high priest.”

Kontakion, Tone 2 (Dormition)

Neither the tomb, nor death, could hold the Theotokos,
who is constant in prayer and our firm hope in her intercessions.
For being the Mother of Life,//
she was translated to life by the One Who dwelt in her virginal womb.

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.
Another, Tone 3: My soul magnifies the Lord, and my spirit rejoices in God my Savior.

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!

Another, Tone 2: v: Arise, O Lord, into Your resting place: You and the Ark of Your sanctification!

Instead of “It is truly meet . . .”

The Angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven.
The limits of nature are overcome in you, O Pure Virgin:
for birthgiving remains virginal, and life is united to death;
a virgin after childbearing and alive after death,
you ever save your inheritance, O Theotokos.

Communion Hymns

Praise the Lord from the heavens, praise Him in the highest!
I will receive the cup of salvation and call on the name of the Lord. Alleluia, Alleluia, Alleluia!

FROM ST. JOHN CHRYSOSTOM'S HOMILIES ON MATTHEW

Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven.”

Peter supposed he was saying something great, wherefore also as aiming at greatness he added, “Until seven times?” For this thing, saith he, which Thou hast commanded to do, how often shall I do? For if he forever sins, but forever when reproved repents, how often dost thou command us to bear with this man? For with regard to that other who repents not, neither acknowledges his own faults, Thou hast set a limit, by saying, “Let him be to thee as the heathen and the publican;” but to this no longer so, but Thou hast commanded to accept him. How often then ought I to bear with him, being told his faults, and repenting? Is it enough for seven times?

What then saith Christ, the good God, who is loving towards man? “I say not unto thee, until seven times, but, until seventy times seven,” not setting a number here, but what is infinite and perpetual and forever. For even as ten thousand times signifies often, so here too. For by saying, “The barren hath borne seven,” the Scripture means many. So that He hath not limited the forgiveness by a number, but hath declared that it is to be perpetual and forever.

This at least He indicated by the parable that is put after. For that He might not seem to any to enjoin great things and hard to bear, by saying, “Seventy times seven,” He added this parable, at once both leading them on to what He had said, and putting down him who was priding himself upon this, and showing the act was not grievous, but rather very easy. Therefore let me add, He brought forward His own love to man, that by the comparison, as He saith, thou mightest learn, that though thou forgive seventy times seven, though thou continually pardon thy neighbor for absolutely all his sins, as a drop of water to an endless sea, so much, or rather much more, doth thy love to man come short in comparison of the boundless goodness of God. *The exchange on which St. John comments here (Matt 8:21–22) immediately precedes the parable read in today's Gospel; the parable is meant to be an illustration of what Christ says here.*