

Special points of interest:

- Epistle Reading
1 Corinthians 1:10-18
- Gospel Reading: Matthew 14:14-22
- Tone: 7

July 22, 2018

61 Canada Road

Painted Post, NY 14870

**Schedule for Week***Sunday, July 22, 2018**9:30am Divine Liturgy**Panachida memory of +Paul Rodrigues**offered by Gary & Carole Herrlich**Coffee Social****Church Council Meeting******CAMPERS LEAVING FOR WEEK AT CAMP NAZARETH****Saturday, July 28, 2018**4:30pm Parastas in memory of +Anna Soraparu offered by**Helen, Chuck & Noah Coons**5pm Vespers/Confessions**Sunday, July 29, 2018**9:30am Divine Liturgy**Coffee Social***WELCOME!**

Welcome to all our visitors and guests who participate in our celebration of the Divine Liturgy today. We are glad you are here.

While Holy Communion may only be received by prepared Orthodox Christians, our guests are welcome to join us in venerating the cross and receiving blessed bread at the conclusion of the Liturgy. We also hope you will join us for the Coffee Social afterward.

Parish Contact Information

Rev. Father Daniel Mahler

Presiding Priest

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Charles (Chuck) Coons

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Epistle Reading: 1 Corinthians 1:10-18

Brethren,

I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of power.

Gospel Reading The St. Matthew 14:14-22

Let us attend,

At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "this is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

July Birthdays/Anniversaries

BIRTHDAYS

July 25 Mary Leonard

July 28 Jerry Leonard

July 30 Paul Topichak

ANNIVERSARIES

July 29 Mary & Jerry Leonard



O God, grant your servants celebrating their special day good health, happiness for many blessed years!

The Orthodox Church: 455 Questions and Answers

By Stanley S. Harakas

Q: Why do we refer to ourselves as Orthodox, rather than Catholic?

A: About 20 or so years ago, Professor John Karmires of the theological faculty of the University of Athens published a small book which listed the names used by the early Fathers of the Church to refer to the Church. There were hundreds of names! The early Church used both the names “Orthodox” and Catholic” to describe herself. The first, “Orthodox” means “correct or true belief” in its primary definition. It was used to describe the faith of the Church very early and continuously by the Church Fathers. Some examples are Methodios of Olympus (+311), Eusebius of Caesarea (+339), Pope Julius 1 of Rome +352), Athanasius (+373), Basil of Caesarea (+379). The word “Catholic” used to describe the Church was even more widely used. It is composed of two Greek words “Kata” and “olos” which together mean “For all,” hence “universal.” It was used in contradistinction to the Jewish faith which required that a convert become ethnically as well as religiously a part of the Jewish people when he or she became a Jew. The Christians taught that the ethnic and cultural differences were not primary and that all nations, languages and peoples were to be included in the Church. Read, for example, the Pentecost story in Acts, Chapter 2. Thus, the Church was for “all people,” it was universal in scope, it was “catholic.” The early Church used

Catholic?
Orthodox?
Or Both?

the two words in conjunction. For example, Pope Julius 1, referring to another churchman said “...he confessed to have believed, exactly as the catholic church. Believes...our own priests...thus witnessing to orthodoxy.” (letter to Dianium and Flacillum). I quote this bishop precisely because he is from the West. This practice continues to this day for both the Eastern and Western Churches. We, as do the Romans, consider ourselves both Orthodox (true believing) and the (Universal) Catholic Church. Remember that every Sunday in the Divine Liturgy we repeat in the Creed, the words “I believe...in one, holy, Catholic and Apostolic Church.” So, we are Catholic. But by the same token, the Roman Catholics think of their faith as being “correct,” that is, “Orthodox.” It was only for purposes of clarity and practicality that the one word became associated primarily with the Greek, Eastern Church (Orthodox) and the other word became primarily an identification for the Roman, Western Church (Catholic).

*CHRIST IS IN OUR MIDST!
HE IS AND ALWAYS SHALL BE!*

COFFEE with SISTER VASSA



CHRIST IN OUR MIDST!

“And coming to his own country he taught them in their synagogue, so that they were astonished, and said, “Where did this man get his wisdom and these mighty works? Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all this? And they took offense to him. But Jesus said to them, ‘A prophet is not without honor except in his own country and in his own house.’ And he did not do many mighty works there, because of their unbelief.” (Mt 13:54-58)

Why do we tend not to “believe” in the extraordinary gifts of one of “our own”? I think, for three reasons: 1. Familiarity, 2: Collective self-loathing, and 3. Jealousy. First of all, we are so familiar with, so used to, one another in our own “house,” that we take one another for granted. Also, our own shortcomings/issues, as a family or community, with which we are confronted on a daily basis,—and when not balanced by gratitude, faith, and humble self-acceptance,—instill in “us” a collective self-loathing, so that it makes no sense to us that “our” midst could produce anyone/anything extraordinary, like “wisdom and mighty works.” And finally, we tend to be jealous of one of “our own,” if we choose to live a comparative life, and note that he/she has

somehow done “better” than us, having grown up under the same circumstances as we did. And jealousy tells us that, well, this just isn’t fair.

Today let me open my heart and my eyes to the presence of our Lord Jesus Christ in “our” midst; in my own church, my own family, and my own neighborhood. The “wisdom and mighty works” of God are, indeed, revealed to me in small and big ways through other people, when I have the grateful eyes to see and ears to hear His grace at work in them. “Wisdom. Let us be attentive,” to the grace of God we receive through one another.



***Bulletin and
Eternal Light Sponsorship***

*Is sponsored by
JOYCE MERLETTI*

AND

MARY LEONARD

*In commemoration of the 40th Anniversary of
their reception into the Orthodox faith.*

*May God bless those who made this happen and
supported us along the way!*

May God grant his servants

*Joyce and Mary good health, happiness and
salvation for many blessed years!*

**WEEKLY
BULLETIN/ETERNAL LIGHT
SPONSORSHIP**



If you would like to sponsor the Weekly Bulletin and/or Eternal Light in honor of memory of a loved one or for a special occasion, please give your information to Father via note or email to **carpathianpriest@gmail.com** .

You may call Father at 962-5285

A suggested donation of \$10 which goes to the Church General Fund should be given to our Treasurer, Rodney Kerrick.

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PARASTAS SERVICE

A Parastas service (memorial service) will be offered (as scheduled) before Vespers on Saturday afternoons beginning at 4:30pm.

If you would like to have a Parastas served in memory of a loved one, please let Father know so it can be scheduled. You may call him at 962-5285 or email him at carpathianpriest@gmail.com .

CONGRATULATIONS!

Joyce Merletti and Mary Leonard

On your 40th Anniversary of being received into the Holy Orthodox Church!

May God grant the both of you good health, happiness for many blessed years!

SAINT MARY'S ORTHODOX CHURCH July 2018

Calendarpedia
Your source for calendars

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
9:30am Divine Liturgy Pan. Mem +Michael M Coffee Social/Birthdays			Independence Day		5pm Vesperal Lit Nativity of St John the Baptist	5pm Vespers/ Confessions
8	9	10	11	12	13	14
9:30am Divine Liturgy 40 th Day Panachida mem of +Paul R Coffee Social			5:pm Vesperal Liturgy Ss Peter & Paul	Ss Peter & Paul Feast NO LIT- URGY		5:pm Vespers/ Confessions
15	16	17	18	19	20	21
9:30am Divine Liturgy Potluck Coffee So- cial/Pantry						5pm Vespers/ Confessions
22	23	24	25	26	27	28
9:30am Divine Liturgy Panachida mem +Paul R Church Council Meeting CAMPERS LEAVE FOR CAMP NAZARETH						4:30pm Parastas +Anna Soraparu 5pm Ves- pers/Confessio ns Campers return from Camp Naza- reth
29	30	31	1	2	3	4
9:30am Divine Liturgy Coffee Social						