

has entered into "covenant", a pact or agreement of mutual belonging. The Old Testament, however, is but the preparation of the New. And in Christ, the privileges and the election of the "people of God" are extended to all those who accept Him, believe in Him and are ready to accept Him as God and Saviour. Thus, *the Church*, the community of those who believe in Christ, becomes the true *people of God*, the "laos" and each Christian a *laikos* — a member of the People of God.

The *layman*, is the one, therefore, who shares in Divine election and receives from God a special gift and privilege of *membership*. It is a highly positive vocation, radically different from the one we find defined in Webster. We can say that in our Orthodox teaching each Christian, be he a Bishop, Priest, Deacon or just member of the Church is, first of all, and before everything else a *layman*, for it is neither a negative nor a partial, but an all-embracing term and our common vocation.. Before we are anything specific we are all laymen because the whole Church is the laity — the people, the family, the community — elected and established by Christ Himself.

**ANNOUNCEMENTS:** JULY: 17 – ALL PARISHONERS BIRTHDAY SUNDAY CELEBRATION following Divine Liturgy

Coffee hour sponsors NEEDED for the month of August – please volunteer for a Sunday (volunteer board located over the drinking fountain).

JULY 10 DONATIONS: For Health of Family (FHO): FAMILY ANGIE PANZOFF, PETE & JANN PETROFF, BONA CILEVSKA, LEKOSKI FAMILY, CHERYL & DON TRAVIS; FHO PETE'S NAME'S DAY – BONA CILEVSKA, LEKOSKI FAMILY; FHO RICK, RICHARD, NOAH, DIANA, NASKO, CHUCK, FARAH, MARY – SOPHIE ALEKOV; FHO CHARLOTTE our newborn granddaughter born on father's day & came home on the Fourth of July – CHERYL & DONALD TRAVIS; FHO RAYNER FAMILY – KAREN & DAVID REHN

JULY 10 DONATIONS: In Memory of (IMO): LOUIS ROLEY – MARY TODOROFF; IMO BILL ST. CLAIR my dear cousin who died 7/5, ALL INNOCENT POLICE OFFICERS & CITIZENS WHO LOST THEIR LIVES IN DALLAS – CHERYL & DON TRAVIS; IMO BILL ST. CLAIR – KAREN & DAVID REHN

UPCOMING EVENTS:

JULY 24- Blessing of our cars

Church Council Meeting

AUG 7 LADIES GUILD MTG – following Divine Liturgy

12 – Set up for GARAGE SALE & BAKING for Garage Sale

13 – GARAGE & BAKE SALE

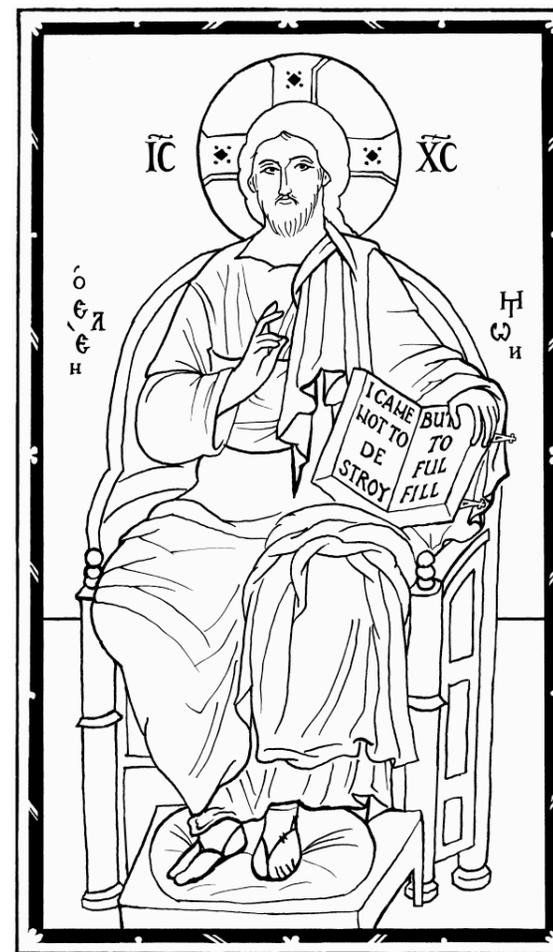
21 – Church Council Meeting

# SAINT PAUL ORTHODOX CATHEDRAL

Rector: Rev. Fr. Robert J. Royer Email: [robertjroyer@gmail.com](mailto:robertjroyer@gmail.com)  
(810) 919-9485 Website: [stpaulorthodoxcathedral.org](http://stpaulorthodoxcathedral.org)

July 17, 2016

4<sup>th</sup> Sunday after Pentecost



**TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF  
ST. JOHN CHRYSOSTOM**

## SCRIPTURE READINGS

### Epistle – Romans 6:18-23

Brothers and sisters: Having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once presented your members to uncleanness and to greater and greater lawlessness, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free from righteousness. But then what fruit did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

### Gospel – Matthew 8:5-13

At that time, as Jesus entered Capernaum, a centurion came forward to Him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, terribly tormented." And He said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have Thee come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed Him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

### Protopresbyter Alexander Schmemmann Clergy and Laity in the Orthodox Church (part 1)

*In this article, Fr. Alexander speaks to the confused understanding and frustrations sometimes encountered in the Church due to an incorrect apprehension of the answer to the question: Who are we? As always, Fr. Alexander reminds us that the answer to the question requires only that we honestly and sincerely put the interests of our church above our*

*personal "likes" and "dislikes", overcome our inhibitions and breathe the pure air of the wonderful and glorious faith which is ours. –Fr. Robert*

### Clarification of Terms

A major source of the misunderstanding, strange as it may seem, is terminological. The terms clergy and laity are used all the time, yet, without a clear understanding of their proper — i.e. Orthodox, meaning. People do not realize that between such Orthodox meaning and the current one, which we find in, say, Webster's Dictionary, there exists a rather radical difference. We must begin, then, by restoring to the terms we use their true significance.

In Webster, *lay* is defined as:

"of or pertaining to the laity as distinct from the clergy" or  
"not of or from a particular profession".

As to *clergy*, the definition reads as follows:

"in the Christian Church, the body of men ordained to the service of God, ministry".

Both definitions imply, first, an *opposition*: laity is opposed to clergy and clergy to laity. They imply, also, in a case of laity, a *negation*. A layman is someone who has no particular status (not a particular profession). These definitions, accepted virtually in all Western languages, reflect a specifically Western religious background and history. They are rooted in the great conflicts which opposed in the Middle Ages the spiritual power to the secular one, the Church and the state. They have, however, nothing to do with the initial Christians use of both terms, which is alone the norm for the Orthodox Church.

### The Meaning of "Lay"

The words lay, laity, layman come from the Greek word *laos* which means people. "Laikos," layman, is the one who belongs to the people, who is a member of an organic and organized community. It is, in other words, not a negative, but a highly positive term. It implies the ideas of full, responsible, active membership as opposed, for example, to the status of a candidate. Yet the Christian use made this term even more positive. It comes from the Greek translation of the Old Testament where the word *laos* is applied ordinary to the *People of God*, to Israel, the people elected and sanctified by God Himself as *His* people. This concept of the "people of God" is central in the Bible. The Bible affirms that God has chosen one people among many to be His particular instrument in history, to fulfill His plan, to prepare, above everything else, the coming of Christ, the Saviour of the World. With this one people God