

Holy Apostles Orthodox Church

347 Ridge Rd Lansing NY

HolyApostlesLansing.org

Fr James Worthington, Rector 315-706-6185

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AUGUST 2, 2015

9th SUNDAY AFTER PENTECOST — Tone 8. Translation of the Relics of the Protomartyr and Archdeacon Stephen from Jerusalem to Constantinople (ca. 428), and the finding of the Relics of the Righteous Nicodemus, Gamaliel, and Abibas (ca. 428). Blessed Basil of Moscow, Fool-for-Christ (1552). Bl. Basil of Kubensk (15th c.). Hieromartyr Stephen, Pope of Rome, and those with him (257).

EPISTLE: 1 Corinthians 3.9-17: You are the temple of God and the Spirit of God dwells in you.

GOSPEL: Matthew 14.22-34: Jesus walks on the water and Peter goes to meet Him.

COFFEE HOUR HOST: Potluck. **NEXT WEEK:** Johnson and Potluck.

LITURGY TIME CHANGE: For the month of August, the Divine Liturgy will begin at 9:30. The reading of the Hours will begin at 9:10. Please be undetained.

T-SHIRTS: The t-shirts for the parish have arrived! They are a beautiful deep red emblazoned with a budded three bar cross, with the name of Holy Apostles Church on it. If you have ordered one, or would like to purchase one now, they are available in the back of the church.

OCF LEADERSHIP CONFERENCE: The Diocese and OCF are holding leadership conference in Trenton, NJ on September 12th. If you are interested, please see Fr James to make arrangements.

ONLINE SERMONS: Sermons and other videos promoting our parish have been posted on YouTube. Search for Holy Apostles Orthodox Video and subscribe to the channel. If you ever miss a Divine Liturgy or the Feast Days, you can catch with the sermon later in the week.

DIOCESAN YOUTH DAY: Register for the Annual Diocesan Youth Day at Six Flags Great Adventure in Jackson NJ on August 20th from 9 AM to 8:00 PM. The cost of \$30 includes all park fees, round-trip bus transportation from Saint Mary's Church, and a meal voucher! Reservations must be made by August 10th. The event is for all diocesan youth and their friends, from elementary school to college for a day of fun and fellowship.

Fr James' contact information: Cell: 315-706-6185 Email: adelphotheos@gmail.com

WELCOME!: We warmly welcome all of our visitors! It's good to have you with us! Please know that we are glad that you are here praying with us and invite you to join us after the service for a meal and to meet everyone in our community.

5TH ANNIVERSARY CELEBRATION: As we approach our 5th Anniversary, we need some help in organizing the appropriate festivities. Abp Michael will be with us on the exact date, and it would be good if we could welcome all of our local Orthodox brothers and sisters to a wonderful celebration.

Friday, August 7th: 5:30 Cooking and Hall Decoration at Lansing Community Center.

Cooks and helpers needed.

Lansing Community Center: 29 Auburn Rd, Lansing, NY 14882

Saturday, August 8: 10 AM Hierarchical Divine Liturgy with Guests (arrive before 9:30)

Noon Festive Lunch at Lansing Community Center

4 PM Great Vespers

Sunday, August 9th: 9:10 Hours and 9:30 Divine Liturgy with Abp Michael and Potluck lunch

LIVING:

Apr Timothy H

Apr Herman S

Apr John C

Apr Thomas Ea

Apr Michael T

Apr Stephen M

Pr Athanasios

Dn Symeon

Dn Michael

Abess Silouana

Mother Raphaela

Mother Christophora

Mat Cecelia

Mat Katya

Mat Dorothy

Joshua

Brittany & Isaac

Gretchen

Peter

Marriane

Terrence

Helen

Judy

Gretchen

Mary & Susan

John & Carmine

Nathan

Leah

Helen

Lindsey

Susanne H

Elizabeth

Mary

Joe A

Daniel

Andrew & family

Harold

Wilhemina

Elizabeth

David

Madeline

Shirley

Larry

Christina

Jim & Kim

Rachel

Constantine & Maria

Gaetan

Jean

Christine

Samuel

Lisa

Iconographer Helena

Catechumens: Elliott

Children: Caleb,

Christopher E, Anthony,

Mia and Isabel,

BIRTHDAYS: Alyssa W,

Abram C. **ANNIVS:**

None.

NAMESDAYS: None.

REPOSED:

Priest Matthew

Priest John

Apr Alexander

Rdr Gregory

Daniel

Ada

Lillian

Joseph

Marie

Joseph

Laura

Martha

Stanley & Helen,

Taissia

Steluta

Theophan

Lynda

Florence

James

James R

Vasily

Modesai

Lyudmila

Nickolay

Anetta

NEWLY REPOSED:

None.

ANNIVERSARIES:

None.

SCHEDULE FOR THIS WEEK

CONFESSIONS ARE HEARD BEFORE AND AFTER VESPERS AND AT ANY OTHER CONVENIENT TIME.

SUNDAY, AUGUST 2: 9:10 Hours, 9:30 Divine Liturgy and Social Hour

TUESDAY, AUGUST 4: 8:30 Morning Prayers

WEDNESDAY, AUGUST 5: 8:30 Daily Matins

6 PM Great Vespers for the Feast

THURSDAY, AUGUST 6: 9 AM Divine Liturgy for the Transfiguration of our Lord

FRIDAY, AUGUST 7: 8:30 Morning Prayers

5:30 PM Hall Preparation and cooking - Lansing Community Center

SATURDAY, AUGUST 8: 10 AM Festal Divine Liturgy for the 5th Anniversary

12 Noon Anniversary Meal

4 PM Great Vespers

SUNDAY, AUGUST 9: 9:10 Hours, 9:30 Divine Liturgy with His Eminence, Abp Michael;
and Social Hour

AUGUST 20: Diocesan Youth Day (Register by August 10)

PRAYER FOR CHURCH GROWTH

Again, we pray to Thee, O Lord our God, that you would 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.

Holy Apostles Orthodox Church

Lansing, New York



Sunday, August 2nd, 2015
9th Sunday after Pentecost

HYMNS FOR SUNDAY, AUGUST 2

Troparion Tone 8 *(Resurrection)*

You descended from on high, O Merciful One!
You accepted the three day burial to free us from our sufferings!//
O Lord, our Life and Resurrection, glory to You!

Troparion Tone 4 *(Protomartyr Stephen)*

Your relics have risen from the depths of the earth,
like a treasury for the immortal life of all creation.
The Church, rejoicing in the grace that she receives from them,
duteously honors you, Protomartyr Stephen.//
Preserve us from error and heresy by your intercession!

Kontakion Tone 8 *(Resurrection)*

By rising from the tomb, You raised the dead and resurrected Adam.
Eve exults in Your Resurrection,
and the world celebrates Your rising from the dead, O greatly Merciful One!

Kontakion Tone 6 *(Protomartyr Stephen)*

You were the first to be sown on the earth by the Heavenly Husbandman,
O all-praised one.
You were the first to shed your blood on the earth for Christ, O blessed one.
You were the first to receive the crown of victory from Him in heaven,//
Stephen, first of the suffering God-crowned martyrs.

Prokeimenon Tone 8 *(Resurrection)*

Pray and make your vows before the Lord, our God! (Ps 75/76:11)
v: In Judah God is known; His name is great in Israel. (Ps 75/76:1)

Alleluia Verses Tone 8

Alleluia, Alleluia, Alleluia! v :Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps 94/95:1)
v :Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise! (Ps 94/95:2)

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (Ps 148:1)
Alleluia, Alleluia, Alleluia!

PRAYER AT THE PARTAKING OF GRAPES

This prayer is said over grapes which are brought into the Temple to be blessed on the Feast of the Transfiguration at places where there are vineyards. But in some countries, where there are no vineyards, apples are brought into the temple on that day, and the prayer for those who offer first fruits is said. Each fruit is brought in its season to the Temple for a blessing.

Let us pray to the Lord.

Lord have mercy.

Bless, O Lord, this new fruit of the vine, which, through the wholesomeness of the air, and through showers of rain and temperate weather, You are well-pleased should attain to ripeness at this time. May our partaking of this birth of the vine be for gladness, and for the offering of a gift to You for the cleansing of sins, through the sacred and holy Body of Your Christ, with Whom You are blessed, together with Your most holy, good, and life-creating Spirit, now and ever, and unto ages of ages. Amen.

PRAYER FOR THOSE WHO OFFER FIRST-FRUITS

Let us pray to the Lord.

Lord have mercy.

O Master, Lord our God, Who command everyone to bring as an offering Your own of Your own, and grant to them in return Your eternal good things; Who favorably accepted the offering of the widow which was according to her ability: Now also accept the things offered by Your servant(s) **[NAME]**, and count them worthy to lay up the same in Your eternal treasury. Grant to him, (her, them) an abundant harvest of Your worldly good things, together with all things that are profitable to him (her, them). For blessed is Your Name, and glorified is Your Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

PRAYER AT THE PARTAKING OF THE FIRST-FRUITS OF SUMMER

Let us pray to the Lord.

Lord have mercy.

O LORD our God, who in Your great compassion have led us to this season, who have blessed the cycle of the year and have crowned it with fruit bearing; You who in Your great patience have commanded the earth to bring forth for us fruits for nourishment: O adorable Lord, grant that the partaking of the first-fruits and the harvest of summer be unto peace and health and concord for Your servants, and grant to us the plenteous increase of every kind of good thing: For You are the Bestower of goodness, and to You we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

TRADITION OF CONSECRATION OF GRAPES AND OTHER FRUIT

His Grace the Right Reverend Bishop Alexander (Mileant) of
Buenos Aires and South America

It is the tradition of the Day of Transfiguration to consecrate grapes, apples and other fruit after the Divine Liturgy. The custom of bringing fruit to the temple for consecration originates in the Old Testament time (Gen 4:2-4; Ex 13:12-13; Num 15:19-21; Deut 8:10-14). The Apostles brought this tradition to the Church of the New Testament (1 Cor 16:1-2). Instruction regarding bringing fruit to temple is found in the Third Rule of the Apostolic Canon, the earliest collection of ecclesiastic laws (canons), known since the second century. In Greece, August is the month of ripeness of fruit, mostly grapes and new ears of corn. Since old time, the faithful have been bringing them to temple for consecration and as Thanksgiving to God. St. John Chrysostom wrote,

"Plowman receives fruit from the earth not so much for his labour and diligence, as out of goodness of God Who grows this fruit, because neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."



Grapes are brought to temple because they are directly related to the Eucharistic sacrament; that is why in the prayer for consecration of grapes the priest says, "Bless, Lord, this new fruit of vine which reached ripeness because Thou kindly provided good weather, drops of rain and stillness. Let eating this fruit of vine make us joyful. And give us the honor of offering this fruit to Thee, as the gift of purging of sins, altogether with the Holy Body of Thy Christ."

In the first centuries of Christianity, the faithful brought forth to the temple the fruit and crops of the new harvest: bread, wine, oil, incense, wax, honey etc. Of all these offerings, only bread, wine, incense, oil and wax were taken to the altar, while the rest was used for the needs of the clergy and the poor whom the church was caring for. These offerings were to express gratitude to God for all goods, but at the same time help servants of God and people in need. Until today, consecration of bread and wine, eggs and milk and other food has been kept in consecration of artos in the church and meals at home on Easter. Consecration of flowers and tree branches is performed now on Palm Sunday, the days of the Holy Trinity and Exaltation of the Cross, and on Sunday of the week of the Veneration of the Cross. Rice with rasins and honey are used as offerings in services for the dead and remembrance repast. Proskophoros are brought forth for proskomide everywhere even today.

THE DORMITION FAST

-pravoslavie.ru

The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1–August 14. The Dormition fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. "The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast]—the Forty Days[Great Lent]; for summer there is the summer fast- [the Apostles' fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast]."



St. Symeon of Thessalonica writes that, "The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us."

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle's and Nativity fasts. On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: "Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness," the Holy Church enjoins us.

The main thing In fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them. The essence of the fast is expressed in the following Church hymn: "If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat."