

Holy Apostles Orthodox Church

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HolyApostlesLansing.org

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SEPTEMBER 18, 2016

13th SUNDAY AFTER PENTECOST — Tone 4. Afterfeast of the Elevation of the Cross.

Sunday after Elevation. St. Eumenes, Bishop of Gortyna (6th c.). Martyr Ariadne of Phrygia (2nd c.). Martyrs Sophia and Irene of Egypt (3rd c.). Martyr Castor of Alexandria (3rd c.). Greatmartyr Prince Bidzini and Martyrs Princes Elizabar and Shalvi, of Georgia (1660).

EPISTLE: Galatians 2.16-20: It is no longer I who live, but Christ lives in me.

1 Corinthians 16.13-24: Let all that you do be done with love.

GOSPEL: Mark 8.34-9.1: Whoever loses his life for Christ's sake and the gospel's will save it.

Matthew 21.33-42: The Parable of the Vineyard.

COFFEE HOUR: THIS WEEK: Available **NEXT WEEK:** Available

LITURGY TIME CHANGE: For the foreseeable future, the Divine Liturgy will begin at 9:30. The reading of the Hours will begin at 9:10.

SURVEY: Hey, have you heard about the parish survey?!!! The parish office is updating its files by completing its record of addresses, contact info and celebratory days. Please visit bit.ly/1RCRRJe to fill out the survey. Those who have not filled in the survey will be queried in the next few days.

RUN WITH A MISSION: The next Building Fund Fundraiser will be to sponsor Fr James as he attempts to run the Philadelphia Half Marathon on November 19. Sponsorships per mile receive rewards including such things as t-shirts and icons of the 12 Apostles. To find out more, head to www.gofundme.com/runwithamission. Share the link with a friend, through email and on social media.

KNOW YOUR FAITH: The next series of Adult Ed classes has begun! The next class will be on Tuesday, September 20. We will be reading and examining chapter 1 of Fr Alexander Schmemmann's book *For the Life of the World*. Later in this academic year we will be studying 1. The Sacraments; 2. *The Way of a Pilgrim*; and 3. Church History. We are slated to have classes every other Tuesday night, as much as we are able to. If you have any concerns about the scheduling, please see Fr James.

WELCOME VISITORS! 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.

JACOB'S WELL: The latest edition of the diocesan magazine is available to pick up today. Be sure to obtain a hardcopy of this beautiful magazine! Jacob's Well is informative and a good way to reach-out and share the faith with shut-ins, friends, and neighbors. Share a copy with you friends.

CHOIR REHEARSALS: Choir rehearsals will be held in an ongoing basis, with scheduling being made through consensus each week. If you would like to practice with the choir (everyone is invited to sing, if even from the nave), and would like you name added to the email list, see Greg F or Janet. All are invited to join in the rehearsals, regardless of skill level, as well as to sing during the services.

COLLEGE STUDENT SUNDAY: We will honor and celebrate our college students on Sunday, October 2. Orthodox Christian Fellowship continues to provide students with opportunities to encounter Christ and grow in their Orthodox faith through their growing network of on campus OCF chapters led by talented students, clergy, and lay advisors as well as through programs such as regional retreats. On that day, a special collection will be taken on College Student Sunday in support of the good work of the OCF.

PRAYER SCROLL

LIVING:	John & Carmine	Samuel	<u>Seminarians:</u> Rdr Robert	Stanley & Helen,
Apr Timothy H	Nathan	Lisa	and Ivan	Taissia
Apr Herman S	Leah	Lyudmila	BIRTHDAYS: Rdr Robert,	Steluta
Apr Sergius K	Helen	Nickolay	Andrei, Matthew B.	Theophan
Apr Thomas E	Lindsey	Anetta	ANNIVS: None.	Lynda
Apr Stephen M	Elizabeth	Zachary	NAMESDAYS: None.	Florence
Apr John R	Mary	Iconographer Helena		James
Apr Patrick C	Joe A	Natasha, Lena, Vera, &	REPOSED:	James R
Mother Raphaela	Daniel	Sergei	Apr John U	Vasily
Mother Christophora	Andrew & family	Caleb	Priest Matthew	Modecai
Mat Joanna B	Carol	Cleopatra	Priest John	Alexandr
Mat Katya	Wilhemina	Brian & Ally	Apr Alexander	Ron
Mat Mary G	Elizabeth	Thompson Family	Dn Mark	John
Joshua	David	Danielle	Rdr Gregory	Eleanor
Brittany & Isaac	Shirley	Larry, Mark & Katie	Daniel	NEWLY REPOSED: Joseph
Gretchen	Larry	Ann	Ada	Rolland, Frank, Katie, Harold,
Peter	Christina	Dorothy	Lillian	Helen, Apr Boniface B, Maat
Marriane	Jim & Kim	Ronald	Joseph	Cecelia.
Terrence	Rachel	Sheryl & Lacey	Marie	ANNIVERSARIES: None.
Helen	Constantine & Maria	Alexander, Angela & Anton	Joseph	
Judy	Gaetan	<u>Children:</u> Anthony, Mia and	Laura	
Mary & Susan	Christine	Isabel, Bear	Martha	

BY THE NUMBERS: Last Collection: \$253 Weekly Budget: \$925
MTD: \$642 Monthly Budget: \$4000 August: +\$179 Building: \$18 Kenya: \$80

SCHEDULE FOR THIS WEEK

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

SUNDAY, SEPTEMBER 18: 9:10 AM Hours, 9:30 AM Divine Liturgy, and Social Hour

MONDAY, SEPTEMBER 19: Rector's Sabbath

TUESDAY, SEPTEMBER 20: 8:30 Morning Prayers

7 PM Know Your Faith at Unwind Café in the Ithaca Mall

WEDNESDAY, SEPTEMBER 21: 9:30 AM Daily Matins

7:30 PM Cornell OCF in Anabel Taylor Hall

THURSDAY, SEPTEMBER 22: 8:30 Morning Prayers

FRIDAY, SEPTEMBER 23: 8:30 Morning Prayers

9:20 Cornell Morning Prayers in Anabel Taylor Hall

SATURDAY, SEPTEMBER 24: 6 PM Great Vespers

SUNDAY, SEPTEMBER 25: 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 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.

APOSTLES QUADRATUS OF THE 70

Saint Quadratus, Apostle of the Seventy preached the Word of God at Athens and at Magnesia (eastern peninsula of Thessaly), and was Bishop of Athens. His biographer called him "a morning star" among the clouds of paganism. He converted many pagans to the true faith in Christ the Savior, and his preaching aroused the hatred of the pagans. Once, an angry mob fell upon the saint to pelt him with stones. Preserved by God, St Quadratus remained alive, and they threw him into prison, where he died of starvation. His holy body was buried in Magnesia.

In the year 126, St Quadratus wrote an Apologia in defence of Christianity. Presented to the emperor Hadrian (117-138), the Apologia affected the persecution of Christians, since the emperor issued a decree saying that no one should be convicted without just cause. This Apologia was known to the historian Eusebius in the fourth century. At the present time, only part of this Apologia survives, quoted by Eusebius: "The deeds of our Savior were always witnessed, because they were true. His healings and raising people from the dead were visible not only when they were healed and raised, but always. They lived not only during the existence of the Savior upon the earth, but they also remained alive long after His departure. Some, indeed, have survived to our own time."

Holy Apostles Orthodox Church

Lansing, New York



SUNDAY, SEPTEMBER 18TH, 2016

13TH SUNDAY AFTER PENTECOST

AFTERFEAST OF THE ELEVATION OF THE CROSS

WEEKLY HYMNS FOR SUNDAY, SEPTEMBER 18TH

Troparion Tone 4 (Resurrection)

When the women Disciples of the Lord
learned from the Angel the joyous message of the Resurrection,
they cast away the ancestral curse
and elatedly told the Apostles:
“Death is overthrown!
Christ God is risen, //
granting the world great mercy!”

Troparion Tone 1

O Lord, save Your people
and bless Your inheritance!
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Your Cross, //
preserve Your habitation!
Entreat Him to save our souls!

Kontakion Tone 4 (Resurrection)

My Savior and Redeemer
as God rose from the tomb and delivered the earth-born from their chains.
He has shattered the gates of hell,
and as Master, //
He has risen on the third day!

Kontakion Tone 2 (St Eumenes)

Radiant with divine light, O blessed one,
illumine us who lovingly praise your precious and glorious passing;
Hierarch Father Eumenes,
unceasingly intercede for us all.

Kontakion Tone 4

As You were voluntarily raised upon the Cross for our sake,
grant mercy to those who are called by Your Name, O Christ God;
make all Orthodox Christians glad by your power,
granting them victories over their adversaries //
by bestowing on them the invincible trophy, Your weapon of peace!

Prokeimenon Tone 7

Extol the Lord our God: worship at His footstool for He is holy! (Ps 98/99:5)

v: The Lord reigns, let the people tremble! (Ps 98/99:1)

Alleluia Verses Tone 1

Alleluia, Alleluia, Alleluia!

v. Remember Your congregation, which You have purchased of old! (Ps 73/74:2)

v: God is our King before the ages; He has worked salvation in the midst of the earth. (Ps 73/74:12)

Hymn to the Theotokos Tone 8

Magnify, O my soul, the most precious Cross of the Lord!

You are a mystical Paradise, O Theotokos,

who, though untilled, have brought forth Christ;

through Him the life-bearing wood of the Cross was planted on earth.

Now at its Elevation,

as we bow in worship before it, we magnify you.

Communion Hymns

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

The light of Your countenance has shone on us, O Lord. (Ps 4/5:6)

Alleluia, Alleluia, Alleluia!

THE LITURGY AFTER THE LITURGY

Abp Anastasios Yannoulatos, then a professor at the University of Athens, underscored the necessary link between taking part “in the great event of liberation from sin and of communion with Christ” and making evident “this transfiguration of our little being into a member of Christ” in daily life:

Each of the faithful is called upon to continue a personal “liturgy” on the secret altar of his own heart, to realize a living proclamation of the good news “for the sake of the whole world”. Without this continuation the liturgy remains incomplete... The sacrifice of the eucharist must be extended in personal sacrifices for the people in need, the brothers for whom Christ died... The continuation of liturgy in life means a continuous liberation from the powers of the evil that are working inside us, a continual reorientation and openness to insights and efforts aimed at liberating human persons from all demonic structures of injustice, exploitation, agony, loneliness, and at creating real communion of persons in love.

Anastasios describes this everyday personal attitude as “liturgical” because (1) it is energized by participation in the eucharist; (2) it constitutes the best preparation for a more conscious participation in the eucharist; and (3) it is a clear and living expression of the real transformation of men and women in Christ.

OUR DREAM FOR THE CHURCH

Prepared by the Youth and Young Adult Observers of the 11th All American Council in Chicago, IL July 16–22, 1995

We, the Youth and Young Adult Observers of the 11th All American Council and members of the Orthodox Church in America have a dream for our Church. We would like a united Church with an identity reflecting Orthodox life in America. A Church . . .

- that is growing where all are welcome.
- that is humble and whose members live and pray in harmony.
- whose members know about and are prepared to explain our faith.
- whose members reach out to the community.
- that is understanding of and compassionate towards the problems of modern life.
- where everyone is seen as equal in the eyes of God.
- where sin is condemned, and not the sinner.
- that is true to her liturgical traditions.
- that works toward the unity of its people where various traditions are respected.
- that worships in a language the people understand.
- where both adults and kids learn.
- where youth have something to say and are heard.
- where worship continues into daily life.
- where laity and clergy work together within their own church and among area churches.
- where diocesan parishes have love for each other.
- that is opened to newcomers and converts.
- that is known to the world by its works and witness to the Gospel.
- that perseveres in the face of struggle.
- whose main goal is seeking salvation.
- whose members are thankful for their Orthodox faith.

IS THE EUCHARIST AN EVANGELICAL TOOL?

Since the essential nature of the Church is discussed whenever missionary work is contemplated, it is incumbent that the simple, yet profound, reason for our missionary efforts is consistently invoked. The commission of the Church is to receive from Christ, give thanks to God and go out into all of the world with the call to repentance and redemption. Fr Ion Bria wrote:

The worshipping community becomes an evangelizing community. Receiving the eucharistic “bread for pilgrims”, food for missionaries, the faithful become actors of mission. The liturgical assembly is transformed into a “cloud of witnesses”, together with all saints, confessors and martyrs. The church sends its members on the way of the apostles, knowing what Jesus told them: “Whoever does not gather with me scatters” (Matt. 12:30). The church grows by adding new members to the original apostolic community founded on the day of Pentecost in Jerusalem, where the disciples experienced historically the fulfilment of Jesus’ prayer “that all may be one” (John 17:23).



The faithful become the actors of regional sales representatives productivity. If that were the case, effort, the missionary task would gain. That would be its own to God as a treasury of blessings The teleological root of the completely other.

Perhaps there was a saint to just one other soul – and at successful in the end. But the missionary effort would have been worth it. It is the response to the all-loving and all-giving God that compels the Christian to act; not the fear of Hell or a non-salvific job description. Missionary effort is at the same time both a means of living the Christian life and goal of that life. If it were seen as simply a recruiting process to claim a larger number of adherents, the effort would lose all of its authority and grace. This concept has indeed been referred to rather frequently in the readings thus far. It is my habit to speak positively about the habits and traditions of the Orthodox Church in itself, while as infrequently as possible comparing it to the inner workings of faith communities, of which I am unable to give a fair representation.

So not only is the idea of missionary work as a tool a total misunderstanding of the call, but is a damnable danger. To take the Great Commission and turn it into its own idol is a betrayal of Christ of the highest order. By extension, it is much like the betrayal of Peter, who claimed to not even know Christ. To not know who Christ is, on whatever cognitive level a missionary might have, and yet draw near to the cleansing fire of the Eucharist is to never leave the self-encased slavery to our own fallible will and gross self-love.

the communities, and not the trying to get a hefty bonus for and the reason for missionary be a tool for some sort of temporal reward, with nothing being given stored in the Kingdom to Come. Christian missionary cause is

who spent his whole life witnessing that, perhaps he was not even