

Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

Fr Joel Brady, Rector 570 251 1963

Bill Allard, Senior Warden 607 743 2895

September 10, 2017

FOURTEENTH SUNDAY AFTER PENTECOST – Tone 5. Afterfeast of the Nativity of the Theotokos. Sunday before Elevation. Martyrs Menodora, Metrodora, and Nymphodora, at Nicomedia (305-311). Ven. Paul the Obedient, of the Kiev Caves (Far Caves—13th-14th c.). Bl. Prince Andrew, in monasticism Joasaph, of Kubensk (Vologda—1453). Apostles Apelles, Lucius, and Clement of the Seventy (1st c.). Martyr Barypsabas in Dalmatia (2nd c.). Rt. Blv. Pulcheria, the Empress of the Greeks (453). Ss. Peter and Paul, Bishops of Nicaea (9th c.).

EPISTLE: Galatians 6:11–16: The centrality of the Cross

2 Corinthians 1:21–24: Paul's anguish over the Corinthians

GOSPEL: John 3:13–17: The Son of Man must be lifted up.

Matthew 22:1–14: The guests at the Wedding Feast

COFFEE HOUR: This week: Kristina & Eileen **Next week:** Annie, Danielle, & Christina

CHURCH NEW YEAR: This Thursday celebrates the Exaltation of the Cross. This feast day honors the great sign of our salvation: as we heard in today's Epistle, "God forbid that I should boast except in the Cross of Jesus Christ." Thursday is also a fast day, in honor of Christ's sufferings. We'll have Vespers on Wednesday evening, and Liturgy on Thursday morning; please come if you're able!

MOTHERS' GROUP: Several of our parish mothers will be having informal gatherings at the church on Wednesday mornings following Matins, to discuss Christian family life and the liturgical year. The first get-together was a great success; there's still room to join! Please see Danielle if interested.

HURRICANE RELIEF: Archbishop Michael has directed that parishes in the Diocese take a special collection for International Orthodox Christian Charities, to assist with their relief work for the hurricanes in Texas and Florida. We'll have an additional collection basket available next week, or if you wish to donate directly, you can visit iocc.org.

YOUTH EDUCATION: We'll begin our parish youth education today after Liturgy; we'll have a special blessing for our students and teachers. Those who study and teach elsewhere are also invited to come forward to receive a blessing for the newly-begun academic year.

RUMMAGE SALE: The church rummage sale and bake sale will be this coming Saturday, September 16, from 8:30 AM to 2:30 PM. Please sign up to help if you haven't already. We especially need help on Friday afternoon to set out, price, and label items. Please plan to bring any items that you haven't already on Friday afternoon. For more information, see Fr Joel, Bernice, or Eileen. If you have large items to bring for the sale and need assistance transporting them, please see Dcn Ivan or Greg Johnson.

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, September 12, 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 Michael M
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
Petruta
Katherine
Those impacted by
Hurricanes Harvey &
Irma

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

REPOSED:

Apr John U
Priest Matthew
Priest John
Apr Alexander
Priest William
Pdn Gregory
Dn Mark
Rdr Gregory
Daniel
Ada
Lillian
Joseph
Marie
Joseph
Laura
Martha
Stanley

Taissia
Steluța
Theophan
Lynda
Florence
James
James R
Vasily
Mordecâi
Alexandr
Ron
John
Eleanor
Harold
Alfred
Edward
Michael
Mat Julianna
Mario
Robert
James
Wilhelmina
Barbara
Sr Theophano
Walter
Martha
Newly Reposed:
Olga

BY THE NUMBERS: Last Collection: \$997. Building Fund: \$10. Weekly Budget: \$1150. MTD: \$997. Monthly Budget: \$4600.

SCHEDULE FOR THIS WEEK

Confessions are heard before and after Vespers or by appointment.

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

Tuesday, September 12: 8:30 AM Morning Prayer

7 PM "Know Your Faith" book discussion

Wednesday, September 13: 8:30 AM Matins

6 PM Vespers (Exaltation of the Cross)

Thursday, September 14: 9 AM Divine Liturgy (Exaltation of the Cross)

Friday, September 15: 8:30 AM Morning Prayer

12 PM Rummage Sale Set-up

Saturday, September 16: 8:30 AM Rummage Sale

6 PM Great Vespers

Sunday, September 17: 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.

FOR THE EXALTATION OF THE CROSS

O thrice-blessed Tree, on which Christ the King and Lord was stretched! Through thee the beguiler fell, who tempted mankind with the tree. He was caught in the trap set by God, who was crucified on thee in the flesh, granting peace unto our souls.

Thou Wood famous in song, O Cross on which Christ was outstretched, the whirling sword that guarded Eden was afraid of thee, and the dread cherubim gave way before Christ who was crucified upon thee, granting peace unto our souls.

The powers from beneath the earth, our adversaries, tremble when they see the sign of the Cross displayed in the air where they dwell; and the multitudes of the inhabitants of heaven, together with those born on earth, bow the knee before Christ who grants peace unto our souls.

From The Festal Menaion, Translated by Kallistos Ware and Mother Mary and published by St Tikhon's Seminary Press.

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, SEPTEMBER 10, 2017
FOURTEENTH SUNDAY AFTER PENTECOST

THE SIGN OF THE CROSS

from *The Law of God* by Fr Seraphim Slobodskoy

We call ourselves Christians because we believe in God as we were taught to believe by the Son of God Himself, our Lord Jesus Christ.

Jesus Christ not only taught us to believe in God correctly, but He also saved us from the power of sin and eternal death.

The Son of God, Jesus Christ, out of love for us sinners came down from Heaven and, as a man, suffered instead of us for our sins: He was crucified, He died on the Cross, and on the third day He resurrected. As the sinless Son of God, by His Cross (that is, by suffering and death on the Cross for the sins of all men and of all the world), He conquered not only sin but also death itself – He arose from the dead, and He made the Cross the weapon of His victory over sin and death.

As the vanquisher of death, Who arose on the third day, He saved us also from eternal death. He will resurrect all of us, all the dead, when the last day of the world comes; He will resurrect us for joyful, eternal life with God.

The Cross is the weapon – or sign – of Christ's victory over sin and death. Our Lord Jesus Christ received in His breast the terrible spears of sin and death which were invincible for us. He died on the Cross, but He also arose, as the vanquisher



of sin and death, and thus opened for us the way to eternal life.

Now everything depends on us: if we wish to be delivered from the power of evil, sin, and eternal death, then we must follow Christ, love Him, and fulfill His holy will, being obedient to Him in everything, and live with Christ.

This is why, in order to express our faith in Jesus Christ our Savior, we wear a cross on our body, and during prayer we form the cross over our ourselves with our right hand – that is, we make the sign of the Cross.

For the sign of the Cross we put the fingers of our right hand together as follows. We bring the tips of the first three fingers together (the thumb, index, and middle ones), and bend the last two (the “ring” and little fingers) against the palm.

The first three fingers express our faith in God the Father, God the Son, and God the Holy Spirit, as the Trinity one in essence and indivisible. The two fingers bent signify how the Son of God, when He come down from Heaven, being God, became man: that is, they signify His two natures – divine and human.

In order to make the sign of the Cross, with our fingers in this position, we touch our forehead, for the blessing of our mind, our stomach, for the blessing of our internal feelings, then our right and left shoulders, for the blessing of our bodily strength.

The sign of the Cross gives us great strength to repel and conquer evil and to do good, but we must remember to make the sign of the Cross correctly and without haste, otherwise it will not be the sign of the Cross, but just waving our our hand around, which only gladdens the demons. By making the sign of the Cross carelessly we show a lack of reverence for God. This is a sin, called sacrilege.

When we cross ourselves, mentally we say, “In the name of the Father, and of the Son, and of the Holy Spirit. Amen.” Thus we express our faith in the All-holy Trinity and our desire to live and labor for the glory of God. The word Amen means: in truth, truly, let it be so, so be it.

ON THE SUNDAY BEFORE EXALTATION OF THE CROSS

by Metropolitan Anthony (Bloom) of Sourozh

In his Epistle to the Galatians (VI:14) Saint Paul says that by the Cross of Christ the world is crucified unto him, and he is crucified unto the world. What does this mean? Paul was not physically crucified, neither was the world; but the image in the ancient language is a great deal clearer. In a crucifixion the two arms of the victim were spread on one side and the other, violently separated and nailed to the cross, so that they could never, never meet again. And this is what Paul speaks about. Through the Cross of Christ the world has been torn away from him and become totally alien, a world which he can no longer reach, which he does not want to reach any more, a world that is not only taken away from him, but which he rejects. And in the same way he has become alien to the world, because the world can no longer accept him on the new terms, Christ's terms, by which he lives.

We should reflect upon ourselves when we hear such words and see such images. Paul was an enemy of Christ; Paul set out from Jerusalem to Damascus in order to annihilate His disciples as liars, as blasphemers, and on the way he met Christ face to face. At that moment Christ became his Lord, became his God, and there was nothing apart from Christ that mattered to him. His heart was vast enough, he was great enough to receive the message and to respond to it with all his being, all his life, all that would happen to him. Indeed, for us, the story of the Crucifixion is a story which we have heard so often – most of us since our childhood, or at least when we were young. There was a moment when, with a child's imagination, we responded with deep emotion, and then we became, as we all become, immune to this emotion – it has become a fact of our faith, it has ceased to be an event of our life ... Saint Paul said in another passage that for him, Christ is all of his life; all, because if He was what He was – what could be put side by side with it? What could be compared? Think a moment, what would happen if someone whom you love, or you admire, fell victim to the violence, the murderous cruelty of other people because he stood for something that mattered to him more than life, perhaps your life, to save you, personally. Could you ever return to those things which caused his death? Could you, could any of us, play with life? Could we live foolishly? Could we choose evil, however we try to disguise it in one way or another? If we knew that because we had made this choice – perhaps a small choice, but a murderous one – a beloved person, or simply a person, had had to die because of it? A drunken driver is an example. But there are so many ways in which we are destructive of one another...

And there are heroic ways in which people give their lives for others because the other one was foolish; not even so sinful as it appeared to him or her – just foolish! But this foolishness meant death.

Where do we stand? Can any one of us say earnestly the words which Paul spoke here, in this Epistle, or in another passage when he says that for him life is Christ and Christ is life, that he longs to die to be with Him, that life on earth is separation and that his only longing is to be reunited with Him? [Philippians I:21].

Let us reflect on this. These words of the Scriptures do not stand before us as an accusation, a condemnation, but they are a call; Paul says, ‘I know what it means to have discovered eternal life; I know what it means to have discovered Christ, to discover everything that in life that has a value in contrast to all the things which we serve slavishly. Discover them, he would say to us, go back into your soul, into your past, to the first moment when Christ entered into your life, into your heart, the moment of wonder, the moment of joy, the moment of liberation, and then live by it, leaving aside all that is dark, all that is deadly, lifeless, ugly! Choose for light, choose for life, choose for joy — all these things are contained in the Name of God and in the love of God in Christ. Amen.

WEEKLY HYMNS FOR SUNDAY, SEPTEMBER 10

Troparion, Tone 5 (Resurrection)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Troparion, Tone 4 (for the Feast)

Your nativity, O Virgin,
has proclaimed joy to the whole universe!
The Sun of righteousness, Christ our God,
has shone from you, O Theotokos.
By annulling the curse,
He bestowed a blessing//
By destroying death, He has granted us eternal life.

Troparion, Tone 1 (for the Martyrs)

Let all who rejoice at their triumph honor those three virgin martyrs,
who are united to God as sisters
and who pour forth fair streams of grace:
Menodora, Metrodora, and Nymphodora,
who were in all things courageous;
they ever pray to the Trinity for us.

Kontakion, Tone 5 (Resurrection)

You descended into hell, O my Savior,
shattering its gates as Almighty,
resurrecting the dead as Creator,
and destroying the sting of death.
You have delivered Adam from the curse, O Lover of Man,//
and we cry to You: "O Lord, save us!"

Kontakion, Tone 4 (for the Martyrs)

Invincible in your struggles for the Holy Trinity,
and through your love for each other as sisters,
you defeated the foe of the spiritual life,
and with the five virgins, entered victoriously into the heavenly mansions//
where you ever rejoice with the angels in the presence of the King of all!

Kontakion, Tone 4 (for the Feast)

By your nativity, most pure Virgin,
Joachim and Anna are freed from barrenness,
Adam and Eve – from the corruption of death.
And we, your people, freed from the guilt of sin, celebrate and sing to you://
"The barren woman gives birth to the Theotokos, the nourisher of our Life."

Prokeimenon, Tone 6

O Lord, save Your people and bless Your inheritance.
v: To You, O Lord, will I call. O my God, be not silent to me.
Another, Tone 3 (Song of the Theotokos): My soul magnifies the Lord, and my spirit rejoices
in God my Savior.

Alleluia, Tone 1

v. I have exalted one chosen out of My people.
v. For My hand shall defend him and My arm shall strengthen him.
Another, Tone 8: v. Hear, O daughter, and see, and incline your ear.

Instead of "It is truly meet . . .," Tone 8

Magnify, O my soul, the most glorious birth of the Mother of God!
Virginitly is foreign to mothers;
childbearing is strange for virgins.
But in you, O Theotokos, both were accomplished.
Therefore all we nations of the earth unceasingly magnify you.

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.

