

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 17, 2017

FIFTEENTH SUNDAY AFTER PENTECOST – Tone 6. Afterfeast of the Elevation of the Cross. Sunday after Elevation. Martyr Sophia, and her three daughters: Faith (Vera), Hope (Nadézhdá), and Love (Liubóv', Charity), at Rome (ca. 137). Martyrs Theodota at Nicæa (ca. 230). Martyr Agathocleia (ca. 230). 156 Martyrs of Palestine, including Bishop Peleus and Nilus, the Presbyter, Zeno, the Noblemen Paternuthius and Elias, and others (ca. 310).

EPISTLE: Galatians 2:16–20: It is no longer I who live, but Christ lives in me.

2 Corinthians 4:6–15: Hope in Christ amidst difficulties.

GOSPEL: Mark 8:34–9:1: The call to take up the Cross.

Matthew 22:35–46: The great commandment in the Law.

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

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've made an additional collection basket available, or if you wish to donate directly, you can visit iocc.org.

RUMMAGE SALE: Thanks to everyone who donated items or helped out with the church rummage sale! We sold lots of things for the building fund, and were able to pass on a lot of what was left over to good causes. May God bless all of your work!

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 26, 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, & the
earthquake in
Mexico
Children: Anthony,
Mia, Isabel, Bear,

Victoria, Iva Bell,
Panagiotis, Ada,
Grace, Elias, Jack,
Everett
Seminarians: Dcn
Ivan, Rdr Robert
Birthdays: Petruta,
Rdr Robert
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
Mordecai
Alexandr
Ron
John
Eleanor
Harold
Alfred
Edward
Michael
Mat Julianna
Mario
Robert
James
Wilhelmina
Barbara
Sr Theophano
Walter
Martha
Ratomirka
Newly Reposed:
Olga

BY THE NUMBERS: Last Collection: \$1124. Building Fund: \$0. Weekly Budget: \$1150. MTD: \$2121. Monthly Budget: \$4600.

SCHEDULE FOR THIS WEEK

Confessions are heard before and after Vespers or by appointment.

Sunday, September 17: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

Tuesday, September 19: 8:30 AM Morning Prayer

Wednesday, September 20: 8:30 AM Matins

Thursday, September 21: 8:30 AM Morning Prayer

Friday, September 22: 8:30 AM Morning Prayer

Saturday, September 23: 6 PM Great Vespers

Sunday, September 24: 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.

FROM THE OCTOËCHOS

Truly, Christ, the Tree of Life has blossomed, for the Cross, planted in the earth, fed with blood and water from Your pure side, has put forth life for us.

The lying whisper of the serpent is no more: You shall be like God. For Christ, divine Creator of mankind's nature, has opened without hindrance before me the pathway of life.

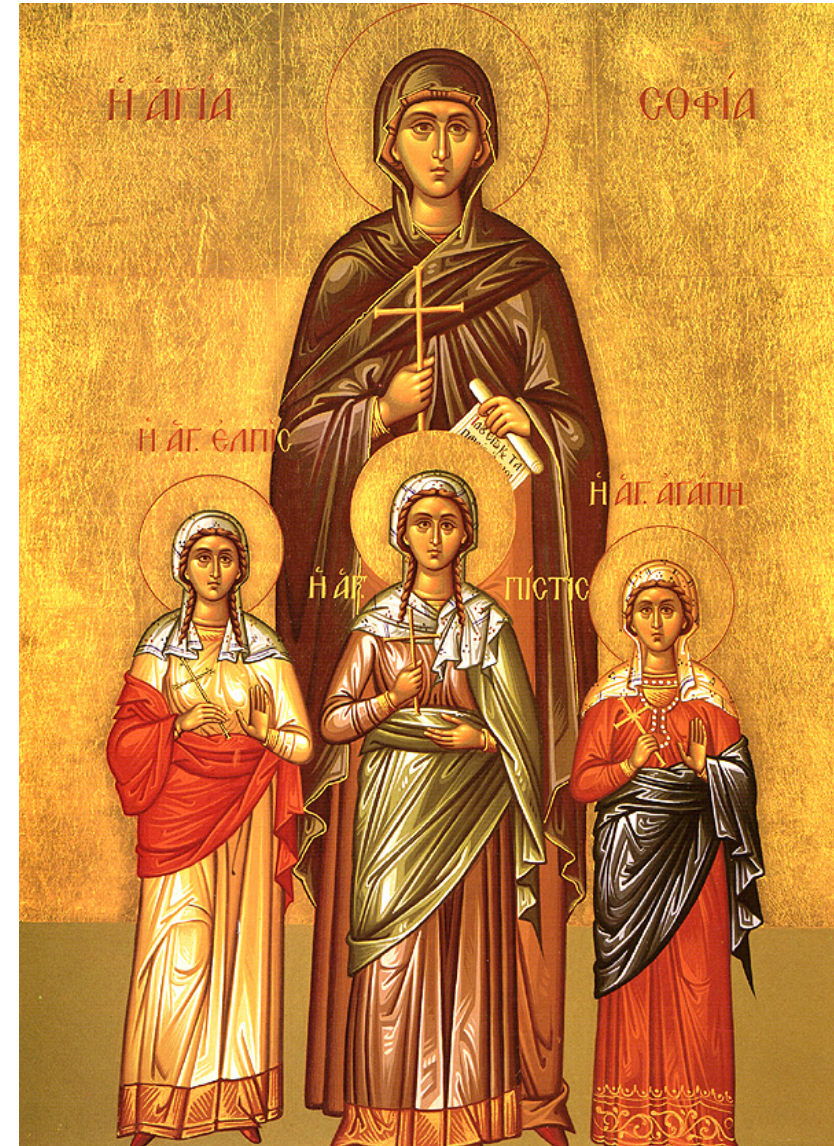
The Cherubim now withdraw from me, and the flaming sword turns back, beholding You, O Master, for You, O Word of God, and God indeed, make straight a path for the thief to Paradise.

I no longer fear my return to the dust, O Master Christ, for in Your compassion, by Your Resurrection, You have led me, lost and forgotten, from the dust to heights of incorruption.

After disobeying Your command, O good Lord, Adam, deceived by eating of the tree in Eden, slipped into corruption. But in Your obedience to the Father, O Saviour, You restored him to his first beauty by the tree of the Cross.

The power of death has been destroyed by Your death, O good One. The fountain of Life flows for us, bestowing immortality. Therefore we venerate Your tomb and Resurrection in faith, by which, as God, You have enlightened the world.

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, SEPTEMBER 17, 2017
FIFTEENTH SUNDAY AFTER PENTECOST

THE MEANING OF LOVE

by Metropolitan Anthony (Bloom) of Sourozh

In the name of the Father, the Son and the Holy Ghost.

The meaning of love is the meaning of life, because love, in spite of what we very often think or imagine, is not a simple feeling. When we speak of God, and we say that God is love, we do not mean that He is infinite feeling. We mean something deeper than this: that God is a plenitude of life and of being. And this applies also to our human love. Someone who is possessed by love is a man who has a plenitude of life in himself, in whom the sense of life, the power of life is so full, so great, that life is sure of itself. And this generates joy, courage, enthusiasm, and it goes so deep that it is beyond death itself. The Holy Scripture says that love is stronger than death. Indeed it is stronger than death because it has placed itself by its fullness, its power, its intensity in the realm of the resurrection, in the realm of eternal life. And this is why love is capable of final sacrifice, not only of giving and of receiving but of laying down one's life, because this life, if it is given, is also possessed in its fullness. It is plenitude of life which finds expression in final sacrifice. You may remember the words of Christ: 'No one is taking My life from Me, I give it freely Myself.' In that respect love, the fullness of life which it expresses, is invulnerable. People may take our lives, people may put us to any test, and yet one remains invulnerable because no one in reality is taking; the person who loves is giving.

I would like to give an example of this. During the Russian Revolution a mother with two children was hiding in a small town. One evening a woman came, as young as she was, in her late twenties, and told her that she had been discovered, betrayed, and that she was to be arrested in the night in order to be shot. The mother looked at the children, and her new friend said, 'Don't worry, you go, and you hide.' And the mother said, 'How could I go with these two children. I would be found within a few hours.'—'No', said her unknown friend, 'I will stay behind, call myself with your name and be shot perhaps, but you will escape.' And so she did. This was an act of love, which proceeded from such fullness of life, from such certainty that life was not ending, and that it was only in the fulfilment that she would find in her death that she could do this.

No one has greater love than he who lays down his life for his friends. Who does it himself, freely, and who in doing so, attains to the fulfillment of life because life is worth only what one lives for, and life attains this fulfillment when all is done that can humanely be done beyond fear, in joy, in certainty.

This is the meaning of love to me. Such fullness of life, that will allow me to accept, to become totally vulnerable, never recoil, never resist, give myself to the last, without discrimination to anyone and for anyone with a certainty that love shall never be defeated, that love is stronger than death; because to love means that we already have renounced a limited self and grown into communion, that is community of life with God, who is love itself. Amen.

STATEMENT OF METROPOLITAN TIKHON On the Sixteenth Anniversary of the 9/11 Attacks

To the Clergy, Monastics and Faithful of the Orthodox Church in America,

Dear brothers and sisters in Christ,

Today is the Anniversary of the tragic attacks of September 11, 2001 on the World Trade Center, the Pentagon, and Flight 93 that came down in the fields of Shanksville, Pennsylvania. At the same time that we remember those who lost their lives from these shameful acts of human terrorism, we are praying for the millions of people who have been affected by the on-going onslaught of natural disasters,

particularly hurricanes and earthquakes on several continents, including our own.

Even in popular media these multiple events prompt apocalyptic thinking about the end of the world. It certainly seems that the extent of both natural disasters and human violence place us in a context much as our Lord Jesus Christ describes in the Gospel reading we hear on the Saturday following the Elevation of the Cross [Matthew 24:1-13]: "Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. And Jesus said to them, 'Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.' Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, 'Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?' And Jesus answered and said to them: 'Take heed that no one deceives you. For many will come in My name, saying, 'I am the Christ,' and will deceive many. And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these are the beginning of sorrows. Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved.'"

While the tone of this passage seems frightening, it is important to recognize that this passage is heard while we are in the midst of the celebration of the Exaltation of the Cross.

"He who endures to the end shall be saved." With our Lord's final exhortation, we are given an overall message of hope and encouragement, which is precisely the message of the Cross: through the Cross, joy has come into all the world. Indeed, the very next verse says it is this gospel of the Kingdom—this joyful news of God's presence in the midst of calamities—that is our message and witness to the world. "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" [Matthew 24:14].

As we sing on the feast itself, the Cross is ultimately a source of hope for us and the means by which mercy and resurrection are offered to us and to the world. "The Tree of true life was planted in the place of the skull, and upon it, eternal King, Thou hast wrought salvation in the midst of the earth! Exalted today, it sanctifies the ends of the world. Angels in heaven greatly rejoice and men and women upon earth make glad, crying aloud with David and saying: Exalt the Lord our God and worship at His footstool, for He is holy and grants the world great mercy!" [Litiya].

Suffering makes the world "the place of the skull." Yet that is where God has chosen to plant His Cross as "the Tree of true life." As we pray for those who lost their lives in the 9/11 terrorist attacks (and all the attacks that have subsequently afflicted so many parts of the world) and those who have perished or are suffering through the effects of Hurricane Harvey, Hurricane Irma and the earthquake in Mexico, let us make the message of the Cross and Resurrection our focus and hope.

Yours in Christ,

+ Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

WEEKLY HYMNS FOR SUNDAY, SEPTEMBER 17

Troparion, Tone 6 (*Resurrection*)

The Angelic Powers were at Your tomb;
the guards became as dead men.

Mary stood by Your grave,
seeking Your most pure body.

You took hell captive,
not being tempted by it.

You came to the Virgin, granting life.//

O Lord, Who rose from the dead, glory to You.

Troparion (*Cross*)

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!

Troparion, Tone 5 (*for the martyrs*)

You blossomed in the courts of the Lord

as a fruitful olive tree,

holy martyr Sophia;

in your contest you offered to Christ the sweet fruit of your womb,

your daughters Faith, Hope, and Love.//

Together with them intercede for us all!

Kontakion, Tone 6 (*Resurrection*)

When Christ God the Giver of Life,

raised all of the dead from the valleys of misery with His mighty hand,

He bestowed resurrection on the human race.//

He is the Savior of all, the Resurrection, the Life, and the God of all.

Kontakion, Tone 1 (*for the martyrs*)

The holy branches of noble Sophia,

Faith, Hope, and Love,

confounded Greek sophistry through Grace.

They struggled and won the victory

and have been granted an incorruptible crown by Christ the Master of all.

Kontakion, Tone 4 (*Cross*)

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!

v: The Lord reigns, let the people tremble!

Alleluia, Tone 1

v. Remember Your congregation, which You have purchased of old!

v: God is our King before the ages; He has worked salvation in the midst of the earth.

Instead of "It is truly meet ..."

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

You are the mystical Paradise, O Theotokos,

in which Christ blossomed;

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

Now at its Exaltation, as we bow in worship before it, we magnify you.

Communion Hymns

Praise the Lord from the heavens! Praise Him in the highest! The light of Your countenance has shone on us, O Lord. Alleluia, Alleluia, Alleluia!

THE HOLY MARTYR SOPHIA AND HER THREE DAUGHTERS

The Holy Martyrs Saint Sophia and her Daughters Faith, Hope and Love were born in Italy. Sophia was a pious Christian widow who named her daughters for the three Christian virtues. At the time of their martyrdom, Faith was twelve, Hope was ten, and Love was nine. St. Sophia raised them in the love of the Lord Jesus Christ, and they did not hide their faith, openly confessing it before everyone.

An official named Antiochus denounced them to Emperor Hadrian who ordered that they be brought to Rome. The holy virgins prayed fervently to the Lord asking that He give them the strength not to fear torture and death. When they appeared before the emperor, all those present were amazed at their composure. They looked as though they had been brought to some happy festival, rather than to torture. Summoning each of the sisters in turn, Hadrian urged them to offer sacrifice to the goddess Artemis, but the girls remained unyielding.

The emperor then ordered them to be tortured... After undergoing unspeakable torments, the holy virgins glorified their Heavenly Bridegroom and remained steadfast in the Faith.

St. Sophia was subjected to another type of grievous torture: she was forced to watch the suffering of her daughters. She displayed adamant courage, and urged her daughters to endure their torments for the sake of the Heavenly Bridegroom. All three maidens were beheaded, and joyfully bent their necks beneath the sword.

In order to intensify St. Sophia's suffering, the emperor permitted her to take the bodies of her daughters for burial. She placed their remains in coffins and loaded them on a wagon. She drove beyond the city and reverently buried them on a high hill. Sitting by their graves for three days, she gave up her soul to the Lord. Even though she did not suffer for Christ in the flesh, she was not deprived of a martyr's crown. Instead, she suffered in her heart. Believers buried her body there beside her daughters.

source: <http://www.antiochian.org/node/16753>