

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

October 1, 2017

SEVENTEENTH SUNDAY AFTER PENTECOST – Tone 8. The Protection (Pokrov) of our Most Holy Lady Theotokos and Ever-Virgin Mary. Apostle of the Seventy Ananias (1st c.). Ven. Romanus the Melodist (“Sweet-singer” – 5th c.). Ven. Sava (Sabbas), Abbot of Vshera (Novgorod – 1461). Martyr Domninus of Thessalonica (4th c.). Martyr Michael, Abbot in Armenia, and 36 Fathers with him (780-790). Commemoration of the Appearance of the Pillar with the Robe of the Lord under it at Mtskhet in Georgia (4th c.). Ven. John (Koukouzelis) the Hymnographer of Mt. Athos (Albanian – 12th c.). Ven. Gregory of Lavra (Mt. Athos – 12th c.). The Pskov Protection Icon of the Most-holy Theotokos.

EPISTLES: 2 Corinthians 6:16–7:1: Holiness and separation from the world.

Hebrews 9:1–7: The symbolism of the Tabernacle.

GOSPELS: Luke 6:31–36: The commandments of love.

Luke 10:38–42;11:27–28: Those who hear the word of God and keep it.

COFFEE HOUR: This week: Potluck Next week: Brady

PARISH EDUCATION: Our Tuesday “Know Your Faith” class will be discontinued for the time being, but more parish education opportunities (probably at a different time) will be announced soon.

PARISH FINANCIAL UPDATE: At the request of several parishioners, we’ll be giving an update on parish finances and considerations for next year on Sunday, Oct 29, after Liturgy. This is not the annual meeting, which will be held early next year, and it is not a meeting to decide the budget. It’s for those who are interested to review where we stand and what we’ll need to consider moving forward. Please come if you’re able.

MEMORIAL SATURDAY: Saturday, October 21 will be a memorial Saturday. Liturgy will be served, with commemoration of names of the departed. Lists of names can be submitted to Fr Joel.

MOTHERS’ GROUP: Several of our parish mothers have been holding informal gatherings at the church on Wednesday mornings following Matins, to discuss Christian family life and the liturgical year. There’s still room to join! Please see Danielle if interested.

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

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
Mordecai
Alexandr
Ron
John
Eleanor
Harold
Alfred
Edward
Michael
Mat Julianna
Mario
Robert
James
Wilhelmina
Barbara
Sr Theophano
Walter
Martha
Olga
Newly Reposed:

BY THE NUMBERS: Last Collection: \$565. Building Fund: \$0. Weekly Budget: \$1150. MTD: \$5911. Monthly Budget: \$4600.

SCHEDULE FOR THIS WEEK

Confessions are heard before and after Vespers or by appointment.

Sunday, October 1: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

Tuesday, October 3: 8:30 AM Morning Prayer

Wednesday, October 4: 8:30 AM Matins

Thursday, October 5: 8:30 AM Morning Prayer

Friday, October 6: 9 AM Divine Liturgy (St. Innocent of Alaska and Moscow)

Saturday, October 7: 6 PM Great Vespers

Sunday, October 8: 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.

SPECIAL PRAYERS

Archbishop Michael has directed that, on this Sunday honoring the Patron of Church singers, special petitions be offered at the Augmented Litany:

O Heavenly Father, on this day of recognition for the women, men and youth in our parish who give their time and musical talent in service to Thee, our Lord, and to Thy Church, we pray Thee hearken and have mercy.

Bless them, O Lord, as they sing praises to Thee, and glorify Thy Name. Let their work be a witness to Thy majesty and love, reminding us all of Thy presence in our lives. We pray Thee hearken and have mercy.

O God, whom saints and angels delight to worship in heaven: be ever present with Thy servants who seek through music to perfect the praises offered by Thy people on earth; grant to them even now glimpses of Thy beauty; and make them worthy to behold it unveiled for evermore; we pray Thee hearken and have mercy.

Glory to God for all things!

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, OCTOBER 1, 2017
SEVENTEENTH SUNDAY AFTER PENTECOST
PROTECTION OF THE MOTHER OF GOD

THE FEAST OF THE PROTECTION OF THE MOTHER OF GOD

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard."

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and "for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation."

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in the contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the Slavic Churches but not by the Greeks [although the latter do celebrate it as well]. . .

In the *Prologue*, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!"

Therefore, in the festal celebration of the Protection of the Mother of God, the Russian Church sings, "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in the Russian Land." Moreover, it would seem that Saint Andrew, contemplating the miraculous vision was a Slav, was taken captive, and became the slave of the local inhabitant of Constantinople named Theognostus. . .

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you."

SAINT ROMANUS THE MELODIST

Saint Romanus the Melodist was born in the fifth century in the Syrian city of Emesa of Jewish parents. After moving to Constantinople, he became a church sacristan in the temple of Hagia Sophia. The monk spent his nights alone at prayer in a field or in the Blachernae church beyond the city.

Saint Romanus was not a talented reader or singer. Once, on the eve of the Nativity of Christ, he read the kathisma verses. He read so poorly that another reader had to take his place. The clergy ridiculed Romanus, which devastated him.

On the day of the Nativity, the Mother of God appeared to the grief-stricken youth in a vision while he was praying before her Kyriotissa icon. She gave him a scroll and commanded him to eat it. Thus was he given the gift of understanding, composition, and hymnography.

That evening at the all-night Vigil Saint Romanus sang, in a wondrous voice, his first Kontakion: "Today the Virgin gives birth to the Transcendent One..." All the hymns of Saint Romanus became known as kontakia, in reference to the Virgin's scroll. Saint Romanus was also the first to write in the form of the Oikos, which he incorporated into the all-night Vigil at his places of residence (In Greek, "oikos").

For his zealous service Saint Romanus was ordained as a deacon and became a teacher of song. Until his death, which occurred about the year 556, the hierodeacon Romanus the Melodist composed nearly a thousand hymns, many of which are still used by Christians to glorify the Lord. About eighty survive.

Source for both articles: DCA. org



WEEKLY HYMNS FOR SUNDAY, OCTOBER 1

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 (*Protection*)

Today the faithful celebrate the feast with joy,

illuminated by your coming, O Mother of God.

Beholding your pure image, we fervently cry to you:

“Encompass us beneath the precious veil of your protection;

deliver us from every form of evil

by entreating Christ, your Son and our God,//

that He may save our souls.”

Troparion, Tone 4 (*Saint Romanus*)

You gladdened Christ’s Church by your melodies

like an inspired heavenly trumpet.

You were enlightened by the Mother of God

and shone on the world as God’s poet.//

We lovingly honor you, righteous Romanus.

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 8 (*Saint Romanus*)

You were adorned from childhood with the godly virtues of the Spirit;

you were a precious adornment of the Church of Christ, all-wise Romanus,

for you made it lovely with beautiful hymnody.

Therefore we entreat you, grant your divine gift to those who desire it,//

that we may cry out to you: “Rejoice, all-blessed Father, beauty of the Church!”

Kontakion, Tone 3 (*Protection*)

Today the Virgin stands in the midst of the Church,

and with choirs of saints she invisibly prays to God for us.

Angels and bishops worship,

Apostles and Prophets rejoice together,//

since for our sake she prays to the pre-eternal God.

Prokeimenon, Tone 8

Pray and make your vows before the Lord, our God!

v: In Judah God is known; His name is great in Israel.

Another, Tone 3 My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Alleluia, Tone 8

v: Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

v: Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

v: Hear, O daughter, and see, and incline your ear!

THE AKATHIST HYMN

The Akathist Hymn is perhaps the most beloved work composed by Saint Romanus the Melodist, and one of the finest examples of Orthodox Liturgical poetry. It draws upon the poetic structural elements of the Psalms, which are foundational texts for prayer and especially for prayer in poetic form. The first lines of its verses form an acrostic of the Greek alphabet, similar to the Hebrew acrostics of several Psalms; its lines tend to form pairs where the second builds upon, reiterates, or contrasts with the first: this structure of “parallelism” is one of the basic features of the Psalms and other Biblical poetry. The name comes from Greek *Akathistos* (not sitting, or standing), since it is traditionally sung standing. The Akathist Hymn is a series of salutations to the Mother of God, intermingled with meditations upon the Incarnation and saving work of Christ. Each salutation begins, as did that of the Archangel Gabriel, with the exclamation “Rejoice!” It has proved so popular that many other “Akathists” following its structure have been written, to different Saints, to Christ, and to the Mother of God for specific occasions. These are valuable works of devotional poetry, but none surpass the original.

On this day commemorating Saint Romanus and honoring the Mother of God, there could hardly be a more fitting text:

An archangel was sent from Heaven to say to the Theotokos: Rejoice! And beholding Thee, O Lord, taking bodily form, he was amazed and with his bodiless voice he stood crying to Her such things as these:

Rejoice, Thou through whom joy will shine forth:

Rejoice, Thou through whom the curse will cease!

Rejoice, recall of fallen Adam:

Rejoice, redemption of the tears of Eve!

Rejoice, height inaccessible to human thoughts:

Rejoice, depth undiscernible even for the eyes of angels!

Rejoice, for Thou art the throne of the King:

Rejoice, for Thou bearest Him Who beareth all!

Rejoice, star that causeth the Sun to appear:

Rejoice, womb of the Divine Incarnation!

Rejoice, Thou through whom creation is renewed:

Rejoice, Thou through whom we worship the Creator!

Rejoice, O Bride Unwedded!

From the translation available at http://www.fatheralexander.org/booklets/english/m_akathist_e.htm. Several other translations are available online, and it is also included in many Orthodox prayer books. Many people, especially monastics, include the Akathist (or a selection of Akathists) in their daily prayers or in prayers of preparation for Communion.