

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 29, 2017

TWENTY-FIRST SUNDAY AFTER PENTECOST – Tone 4. Martyr Anastasia the Roman (3rd c.). Ven. Abramius the Recluse, and his niece, Blessed Mary, of Mesopotamia (ca. 360). Ven. Abrámii, Archimandrite of Rostov (1073-77). Martyr Claudius, Asterius, Neon, and Theonilla, of Aegæ in Cilicia (285). Righteous Anna of Constantinople (826). Monk Martyr Timothy of Esphigmenou (Mt. Athos—1820).

EPISTLES: Galatians 2:16–20: Dead to the Law, alive in Christ.

GOSPELS: Luke 8:26–39: Jesus casts out the Legion of demons.

COFFEE HOUR: This week: Olympia and Family Next week: Potluck

PARISH EDUCATION: During the Nativity Fast we'll have a series of classes on the Divine Liturgy (focusing on the spiritual significance of liturgical actions) and on the liturgical cycles of the Church. More details to come; let Fr Joel know if you're interested.

PARISH FINANCIAL UPDATE: At the request of several parishioners, we'll be giving an update on parish finances and considerations for next year after Liturgy this Sunday. 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 stick around if you're able.

DIOCESAN ASSEMBLY: Fr Joel will be at the Diocesan assembly in Endicott this Wednesday and Thursday, Nov 1 & 2. He will not be holding morning services on these days.

MISSION RETREAT: Fr Jonathan Ivanoff, head of missions for our diocese, will be visiting our parish to talk about our parish vision and ways forward as a mission next Friday and Saturday, Nov 3 & 4. On Friday, he will give a short presentation beginning at 7 PM, and on Saturday he will lead a workshop from 9 AM to around 4 PM (with a break for lunch). It should be very beneficial for us as a mission, and will be all the more so if we can have as many people as possible come and participate.

UPCOMING BAPTISM: Herman Brady's baptism is scheduled for Sunday, November 19. We hope you can join us for the festive occasion.

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 John R
Apr Patrick C
Pr James & Family
Pr Seraphim
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
Ivan
Elizabeth
Anastasia
Galina
Michael
Children: Anthony,
Mia, Isabel, Bear,

Victoria, Iva Bell,
Panagiotis, Ada,
Grace, Elias, Jack,
Everett, Thomas
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
Hilarion
Newly Reposed:
Priscilla
Apr Stephen M
Pdn Keith
Anniversary: Jan

BY THE NUMBERS: Last Collection: \$615. Building Fund: \$0. Weekly Budget: \$1150. MTD: \$3941.13. Monthly Budget: \$4600.

SCHEDULE FOR THIS WEEK

*Confessions are heard before and after Vespers, after Morning Prayers
Tuesday–Thursday, or by appointment.*

Sunday, October 29: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

Tuesday, October 31: 8:30 AM Morning Prayer

Friday, November 3: 8:30 AM Morning Prayer

7 PM Mission retreat introductory talk.

Saturday, November 4: 9 AM Mission Retreat

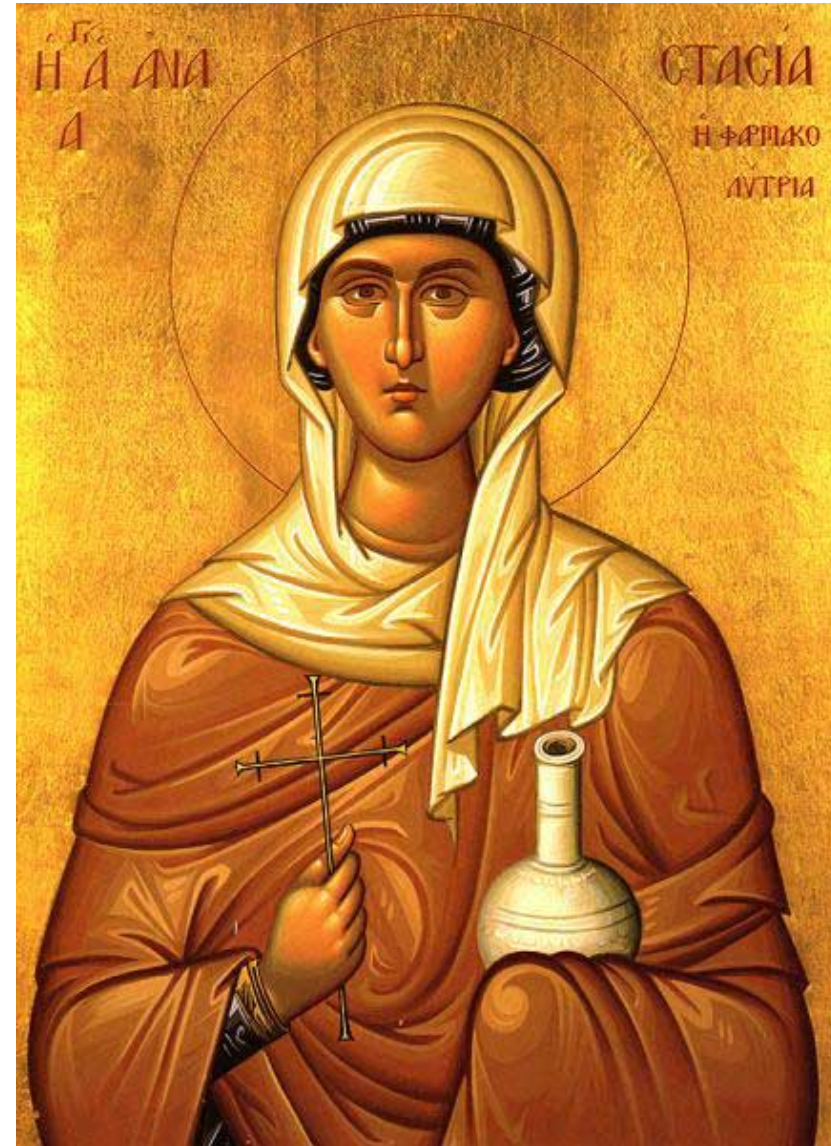
6 PM Great Vespers

Sunday, November 5: 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.

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, OCTOBER 29, 2017
TWENTY-FIRST SUNDAY AFTER PENTECOST

Glory to God for all things!

THE VIRGIN MARTYR ANASTASIA OF ROME

The Venerable Martyr Anastasia the Roman was born in Rome of well-born parents and left an orphan at the age of three. As an orphan, she was taken into a women's monastery near Rome, where the abbess was one Sophia, a nun of a high level of perfection. She raised Anastasia in fervent faith, in the fear of God and obedience. After seventeen years, Anastasia was known to the Christians as a great ascetic and to the pagans as a rare beauty.

The persecution against Christians by the emperor Decius (249–251) began around that time. The pagan administrator of the city, Probus, heard of her and sent soldiers to bring Anastasia to him. The good Abbess Sophia counselled Anastasia for two hours on how to keep the faith, how to resist flattering delusion and how to endure torture. Anastasia said to her: "My heart is ready to suffer for Christ; my soul is ready to die for my beloved Jesus." Blessed by her abbess to suffer for Christ, the young martyr Anastasia humbly came out to meet the armed soldiers. Brought before the governor Probus, Anastasia openly proclaimed her faith in Christ the Lord. Probus asked for her name. She replied: "My name is Anastasia ["Resurrection"], because the Lord resurrected me, so that I could shame you today, and your father the devil." On seeing her youth and beauty, Probus first attempted flattery to make her deny Christ and dissuade her from the faith, "Why waste your youth, deprived of pleasure? What is there to gain by enduring tortures and death for the Crucified One? Worship our gods, marry a handsome husband, and live in glory and honor." The holy maiden steadfastly replied, "My spouse, my riches, my life and my happiness are my Lord Jesus Christ, and you will not turn me away from Him by your deceit! I am ready to die for my Lord, not once but – oh, if it were only possible! – a thousand times."

[Through a series of inhuman tortures], the Saint thanked the Lord that she had become a sharer and participant in His sufferings. At the same time, she cursed the tyrant's gods, calling them forces of darkness, demons and perdition for the soul.

The judge could not bear to hear such words and, because the light was so hateful to his feeble eyes, he ordered that her tongue be torn out from the root. Yet again, the Saint was not cowed by this punishment; she merely asked for a little time in which to glorify the Lord with her organs of speech. Having finished her prayer, she told the executioner to set about his work, which he did, cutting off her tongue. She fainted from the pain and a Christian called Cyril gave her a little water to drink. When Probus heard this, he was so enraged that he ordered his head to be cut off.

An Angel of God appeared to Anastasia and upheld her. The people, seeing the inhuman and disgusting treatment of the Saint, became indignant, and the ruler was compelled to end the tortures. She was finally beheaded with the sword outside the city. The body of the Saint was thrown out beyond the city to be eaten by wild animals, but the Lord did not permit her holy relics to be dishonored. At the command of a holy Angel, Abbess Sophia went to find Anastasia's mutilated body, and with the help of two Christians buried it in the earth.

In this manner, Saint Anastasia received the crown of martyrdom.

Source: <http://www.johnsanidopoulos.com/2016/10/holy-virgin-martyr-anastasia-roman.html>

THE VENERABLE ABRAMIUS AND MARY OF MESOPOTAMIA

Saint Abramius the Hermit and Blessed Maria, his niece of Mesopotamia, lived the ascetic life in the village of Chidan, near the city of Edessa. They were contemporaries and fellow countrymen of Saint Ephraim the Syrian (January 28), who afterwards wrote about their life. Saint Abramius began his difficult exploit of the solitary life in the prime of youth. He left his parents' home and settled in a desolate wilderness place, far from worldly enticements, and he spent his days in unceasing prayer. After the death of his parents, the saint refused his inheritance and requested his relatives to give it away to the poor. By his strict ascetic life, fasting, and love for mankind, Abramius attracted to him many seeking after spiritual enlightenment, prayer and blessing.

Soon his faith was put to a serious test, as he was appointed presbyter in one of the pagan villages of Mesopotamia. For three years, and sparing no efforts, the saint toiled over the enlightenment of the pagans. He tore down a pagan temple and built a church. Humbly enduring derision and even beatings from obstinate idol-worshippers, he entreated the Lord, "Look down, O Master, upon Your servant, hear my prayer. Strengthen me and set Your servants free from diabolical snares, and grant them to know You, the one true God." The zealous pastor was granted the happiness to see the culmination of his righteous efforts: the pagans came to believe in Jesus Christ, the Son of God, and Saint Abramius baptized them himself.

Having fulfilled his priestly duty, Abramius again withdrew into his wilderness, where he continued to glorify God, and doing His holy will. The devil, put to shame by the deeds of Saint Abramius, tried to entrap him with proud thoughts. Once at midnight, when Saint Abramius was at prayer in his cell, suddenly a light shone and a voice was heard, "Blessed are you, Abramius, for no other man has done my will as you have!" Confuting the wiles of the enemy, the saint said: "I am a sinful man, but I trust in the help and grace of my God. I do not fear you, and your illusions do not scare me." Then he ordered the devil to depart, in the name of Jesus Christ... Thus Saint Abramius defeated the Enemy, being strengthened by divine grace. After fifty years of ascetic life, he peacefully fell asleep in the Lord.

Saint Abramius's niece, the Nun Maria, grew up being edified by his spiritual instruction. Her father died when she was seven, and so she was raised by her saintly uncle. But the Enemy of the race of man tried to turn her from the true path. At twenty-seven years of age she fell into sin with a man. Thoroughly ashamed, she left her cell, went to another city and began to live in a brothel. Two years later, when he learned of this, Saint Abramius clad himself in soldier's garb, so that he should not be recognized, and he went to the city to find his niece. Pretending to be one of her "clients," he revealed his identity once they were alone. With many tears and exhortations, he brought her to repentance and took her back to her cell.

Saint Maria returned to her cell and spent the rest of her days in prayer and tears of repentance. The Lord forgave her and even granted her the gift of healing the sick. She died five years after Saint Abramius.

Source: oca.org/saints/lives/2017/10/29/103100-venerable-abramius-the-recluse-of-mesopotamia

WEEKLY HYMNS FOR SUNDAY, OCTOBER 29

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 4 (*Virgin-martyr Anastasia*)

Your lamb Anastasia calls out to You, O Jesus, in a loud voice:
“I love You, my Bridegroom, and in seeking You I endure suffering.
In baptism I was crucified so that I might reign in You,
and I died so that I might live with You.
Accept me as a pure sacrifice,
for I have offered myself in love!”
Through her prayers save our souls, since You are merciful!

Troparion, Tone 8 (*Venerable Abramius*)

The image of God was truly preserved in you, O Father,
for you took up the Cross and followed Christ.
By so doing you taught us to disregard the flesh for it passes away
but to care instead for the soul, since it is immortal.
Therefore your spirit, venerable Abramius, rejoices with the Angels.

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 3 (*Virgin-martyr Anastasia*)

Purified by the waters of virginity,
righteous Anastasia, you were crowned by the blood of martyrdom.
You grant healing and salvation to those in need,
and who call on you from their hearts,
for Christ gives you strength, pouring out on you ever-flowing grace.

Kontakion, Tone 3 (*Venerable Abramius*)

You lived in the flesh on earth as an angel,
and through your ascetic life you became like a tree nourished by the waters of abstinence
and flourished.
You have washed away stains with the streams of your tears

and so you have been revealed, Abramius,
to be a God-like vessel of the Spirit.

Prokeimenon, Tone 4

O Lord, how manifold are Your works; in wisdom have You made them all.
v: Bless the Lord, O my soul! O Lord, my God, You are very great!

Alleluia, Tone 4

v: Go forth, prosper and reign, for the sake of meekness, righteousness and truth!
v: For You love righteousness, and hate iniquity.

Communion Hymn

Praise the Lord from the heavens! Praise Him in the highest! Alleluia, Alleluia, Alleluia!

ON TODAY'S EPISTLE BY ST JOHN CHRYSOSTOM

Ver. 19, 20. "That I might live unto God, I have been crucified with Christ."

Having said, "I am dead," lest it should be objected, how then dost thou live? he adds the cause of his living, and shows that when alive the Law slew him, but that when dead Christ through death restored him to life. He shows the wonder to be twofold; that by Christ both the dead was begotten into life, and that by means of death. He here means the immortal life, for this is the meaning of the words, "That I might live unto God I am crucified with Christ." How, it is asked, can a man now living and breathing have been crucified? That Christ hath been crucified is manifest, but how canst thou have been crucified, and yet live? He explains it thus; *Ver. 20. "Yet I live; and yet no longer I, but Christ liveth in me."*

In these words, "I am crucified with Christ," he alludes to Baptism and in the words "nevertheless I live, yet not I," our subsequent manner of life whereby our members are mortified. By saying "Christ liveth in me," he means nothing is done by me, which Christ disapproves; for as by death he signifies not what is commonly understood, but a death to sin; so by life, he signifies a delivery from sin. For a man cannot live to God, otherwise than by dying to sin; and as Christ suffered bodily death, so does Paul a death to sin. "Mortify," says he, "your members which are upon the earth; fornication, uncleanness, passion;" (Col. iii. 5.), and again, "our old man was crucified," (Rom. vi. 6.) which took place in the Bath. After which, if thou remainest dead to sin, thou livest to God, but if thou let it live again, thou art the ruin of thy new life. This however did not Paul, but continued wholly dead; if then, he says, I live to God a life other than that in the Law, and am dead to the Law, I cannot possibly keep any part of the Law. Consider how perfect was his walk, and thou wilt be transported with admiration of this blessed soul. He says not, "I live," but, "Christ liveth in me;" who is bold enough to utter such words? Paul indeed, who had harnessed himself to Christ's yoke, and cast away all worldly things, and was paying universal obedience to His will, says not, "I live to Christ," but what is far higher, "Christ liveth in me." As sin, when it has the mastery, is itself the vital principle, and leads the soul whither it will, so, when it is slain and the will of Christ obeyed, this life is no longer earthly, but Christ liveth, that is, works, has mastery within us.

Source: <http://www.ccel.org/ccel/schaff/npnf113.iii.iii.ii.html>