

Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

Fr Joel Brady, Rector 570 251 1963

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November 5, 2017

TWENTY-SECOND SUNDAY AFTER PENTECOST – Tone 5. Synaxis of the Holy Unmercenaries. Martyr Galaction and his wife, Epistemis, at Emesa (3rd c.). Repose of St. Jonah, Archbishop of Novgorod (1470). Apostles Patrobus, Hermes, Linus, Gaius, and Philologus, of the Seventy (1st c.). St. Gregory, Archbishop of Alexandria (9th c.).

EPISTLES: Galatians 6:11–18: The Cross is our only basis for boasting.

GOSPELS: Luke 8:41–56: Jesus heals the woman with the flow of blood, and raises Jairus' daughter.

COFFEE HOUR: This week: Potluck **Next week:** Allard

CONGRATULATIONS to Micah & Danielle Brown and their family on the birth of their son Thaddeus, who was born Friday morning. May God grant them all many years!

MISSION RETREAT: Thank you to everyone who came to Fr Jonathan Ivanoff's mission retreat this past Friday and Saturday. It was a wonderful beginning of a process of discerning and spelling out our parish's strength, vision, and direction. This process will be continuing over the next several months, and we'll be asking for all of your cooperation and input. The Lord has work for us to do, and everyone has a part to play.

BODILESS POWERS: This Wednesday marks the feast of the Archangels Gabriel, Michael, and all the bodiless powers: Cherubim, Seraphim, and all the other orders of heavenly powers that God has appointed for His praise and the ministry of our salvation. We'll have Vespers Tuesday night and Liturgy Wednesday morning.

NATIVITY FAST: The Nativity Fast begins on Wednesday, November 15. This is a time for increased prayer, fasting, and almsgiving in preparation for the celebration of Our Savior's birth. As a reminder, the four major fasting seasons of the year are also times to participate in the sacrament of Confession for those who do not do so more frequently.

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. The classes will be held on Saturdays, beginning at 4:30 PM. One of the spiritual disciplines recommended for the fasting seasons is increased spiritual reading or study of the faith, and these classes will provide an opportunity to do that, as well as to understand better

what it is that we do in church and its importance in our spiritual lives.

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
Khouria 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
Dianna
Elizabeth
John
Felicia
Tom
Vladimir
Lou
Seraphim & Anna
Micah, Danielle, &
Family
Gregory & Ashley
Petruta
Ivan
Elizabeth
Anastasia
Galina
Michael
Nikolas
Jenny
Gina
Paula

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
Rdr Gregory
Daniel
Ada
Lillian
Joseph
Marie
Joseph
Laura
Martha
Stanley
Taissia

Steluja
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

BY THE NUMBERS: Last Collection: \$729. Building Fund: \$0. Weekly Budget: \$1150. October Total: \$4670.13. Monthly Budget: \$4600.

SCHEDULE FOR THIS WEEK

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

Sunday, November 5: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

Tuesday, November 7: 8:30 AM Morning Prayer

6 PM Vespers (Archangels & Bodiless Powers)

Wednesday, November 8: 9 AM Divine Liturgy (Archangels & Bodiless Powers)

Thursday, November 9: 8:30 AM Morning Prayer

Friday, November 10: 8:30 AM Morning Prayer

Saturday, November 11: 6 PM Great Vespers

Sunday, November 12: 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, NOVEMBER 5, 2017
TWENTY-SECOND SUNDAY AFTER
PENTECOST

Glory to God for all things!

ON THE RAISING OF JAIRUS' DAUGHTER BY METROPOLITAN ANTHONY (BLOOM) OF SOUROZH

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

Today's Gospel is not only about miracles and the mercy of God; to me it is about hope beyond hope. In the story of the daughter of Jairus we see a child already dead; everyone knows about it; there is such certainty that when the Son of God, become the Son of Man, says, No! This child has not died, it is fallen asleep, everyone contradicts Him: No, this child has died. And then Christ, with a word of power, but in an act of love calls the child to earthly life again.

Isn't this, – apart from being a true event of our human history, – isn't this also a parable, and an image of so many human situations? How often we would say, There is no point in doing anything about this person, this person is lost anyhow; there is nothing to do about redeeming a given situation, this situation is beyond redemption. And we must remember the words which were spoken by Christ to Peter when he said, Who then can be saved? and the Lord said to him, What is impossible to man, is possible unto God.

Hope beyond hope: not because we have got good reasons to hope, but because we can be possessed of a passionate certainty that not only love divine but human love can bring back to life what was lost. People who have fallen into the deepest dereliction, people who seem to us to be hopelessly evil, if they are met by the sacrificial love, – and the word sacrificial is essential, – the sacrificial love of God and the same sacrificial love in us, can be redeemed.

In the case of this child it happened immediately. In our relation to one another and to people it may take years, years of patient love, years during which we will give ourselves, but also endure, endure endlessly the most unendurable things; and in the end there can be redemption. There can be redemption on this earth, in the form of a person who was thought to be hopeless, beyond help, and who begins to change, and then we see a miracle, and we are elated, and hope becomes complete and real, and joy fills our heart.

But there is also another way in which this sacrificial love can be redemption. A western theologian has said around the time of the last war, when feelings were deep and pain acute, he said that suffering is the meeting place between evil and humanity; suffering is always caused by human agency or human agency turns away from it and does not alleviate it. And suffering always cuts into the soul or into the body of people. But when it has happened, the victim acquires divine power to forgive, and by forgiveness to undo the evil, and to redeem those who have done the evil.

Let us reflect on this; this thought has come to me not out of reflection, and indeed not out of my life that has always been too easy for me to be able to speak such words. But after the war a document was found in one of the concentration camps. It was written on a torn sheet of wrapping paper by a man who died in this camp. And the substance of his message was a prayer in which he said, Lord, when you come as a Judge of the earth, do not condemn the people who have done such atrocious things to us; do not hold against them their cruelty and our suffering, their violence and our despair, but look at the fruit which we have borne in patience, in humility, in fortitude, in forgiveness, in loyalty, in solidarity; and may these fruits be accounted unto their salvation. Do not allow the memory of us to be in eternity horror to them; may it be their salvation.

This is also hope beyond hope. And to me it is connected with this contrast between the sinful, the false, the blind knowledge expressed by the people in the house: they laugh at Christ, they know that the child is dead, hope is superfluous, it is drowned in despair, – and the victory of love and of mercy which

is shown in the event but which can extend in so many ways into our personal lives on the simplest level, and on the most heroic ones.

Let us therefore give thought to it, and choose for hope beyond hope, for that love and that faith that conquer. Amen.

THE MARTYRS GALACTEON AND EPISTEME

There was a rich and distinguished couple named Kletophon and Leukippe, who lived in the Syrian city of Emesa, and for a long time they were childless. They gave much gold to the pagan priests, but still they remained childless.

The city of Emesa was governed by a Syrian named Secundus, put there by the Roman Caesars. He was a merciless and zealous persecutor of Christians, and to intimidate them he ordered that the instruments of torture be displayed on the streets. The slightest suspicion of belonging to "the sect of the Galilean" (as thus Christians were called by the pagans), was enough to get a man arrested and handed over for torture. In spite of this, many Christians voluntarily surrendered themselves into the hands of the executioners, in their desire to suffer for Christ.

A certain old man by the name of Onuphrius concealed his monastic and priestly dignity beneath his beggar's rags. He walked from house to house in Emesa, begging alms. At the same time, whenever he saw the possibility of turning people away from the pagan error, he preached about Christ.

Once, he came to the magnificent house of Leukippe. Accepting alms from her, he sensed that the woman was in sorrow, and he asked what was the cause of this sadness. She told the Elder about her familial misfortune. In consoling her, Onuphrius began to tell her about the one true God... She believed and accepted Holy Baptism. Soon after this it was revealed to her in a dream that she would give birth to a son, who would be a true follower of Christ. At first, Leukippe concealed her delight from her husband, but after the infant was born, she revealed the secret to her husband and also persuaded him to be baptized.

They named the baby Galaction and his parents raised him in the Christian Faith and provided him a fine education. He could make an illustrious career for himself, but Galaction sought rather an unsullied monastic life in solitude and prayer.

When Galaction turned twenty-four, his father resolved to marry him off and they found him a bride, a beautiful and illustrious girl by the name of Episteme. The son did not oppose the will of his father, but by the will of God, the wedding was postponed for a time. Visiting his betrothed, Galaction gradually revealed his faith to her. Eventually, he converted her to Christ and he secretly baptized her himself.

Besides Episteme he baptized also one of her servants, Eutolmius. The newly-illuminated decided on the initiative of Galaction, to devote themselves to the monastic life. Leaving the city, they hid themselves away on Mount Publion, where there were two monasteries, one for men and the other for women...

[After several years,] the pagans became aware of the existence of the monasteries, and a military detachment was sent to apprehend their inhabitants. But the monks and the nuns succeeded in hiding themselves in the hills. Galaction, however, had no desire to flee and so he remained in his cell, reading Holy Scripture. When Episteme saw that the soldiers were leading Galaction away in chains, she began to implore the Abbess to permit her to go also, since she wanted to accept torture for Christ together with her fiancé and teacher. The Abbess tearfully blessed Episteme to do so.

The saints endured terrible torments, while supplicating and glorifying Christ. [At the end of their torments,] they were beheaded.

Source: oca.org

WEEKLY HYMNS FOR SUNDAY, NOVEMBER 5

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 1 (*Martyrs Galacteon and Epistemis*)

Let us the faithful honor these two betrothed athletes:
Galacteon and modest Epistemis.
Their ascetic labors blossomed into martyrdom,
Therefore we cry to them:
“Glory to Him Who has strengthened you!
Glory to Him Who has crowned you!
Glory to Him Who through you grants healing to all!”

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 2 (*Martyrs Galacteon and Epistemis*)

You are numbered among the hosts of martyrs
for you were illustrious in mighty contests.
Galacteon, together with Epistemis, your faithful wife and companion in struggle,
unceasingly intercede to the one God for us all!

Prokeimenon, Tone 5

You, O Lord, shall protect us and preserve us from this generation forever.
v: Save me, O Lord, for there is no longer any that is godly.

Alleluia, Tone 5

v: I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

v: For You have said: “Mercy will be established forever; My truth will be prepared in the heavens.”

Communion Hymn

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

ONLY BELIEVE!

BY METROPOLITAN VLADIMIR OF KIEV

Amidst the vanity of the world and the noise of everyday life, in the prayerful quiet of our churches, these Divine words ring forth from the ambo: Daughter, be of good comfort, thy faith hath made thee whole, go in peace.

These words were not spoken only to that ailing woman who had been healed by touching Christ's garment and who then approached Him with trembling to declare before the people why she had touched Him and how she had been healed immediately. They were spoken and written down, and will continue to be repeated, for the benefit of all those whose legs have been wounded on the paths of life; for all those who will understand and perceive that the only power, the only source of all good things and of our healing, is in Him. They were spoken for all those who will understand and seek out that Physician Who heals the possessed, Who restores sight to the blind, Who raises the dead, and Who refuses help to none.

If only to touch the hem of His garment... In the first moments of her delight, the woman healed through this touch thought that no one in the crowd, not even He Himself, had learned of her illness and the joy of her recovery. Suddenly she heard a question: Who touched Me? Why did these words startle her? Might she have done something wrong or unlawful? Might she not have had the right to touch Him? She fell trembling before Him and related everything. In reply, she heard words of the utmost greatness not only for her, but for the entire world: Daughter, be of good comfort, thy faith hath made thee whole!

How extraordinary it is to touch the Lord's garment! The garment in which the Almighty Creator is clothed is the entire world, for it is said: Thou coverest Thyself with light as with a garment (Psalm 103:2). The entire world and all phenomena of nature – the stars, flowers, birds, fields, forests, seas, and every man and beast – are diverse patterns of embroidery on the Lord's garment, which we usually touch without any excitement, indifferent and oblivious to its grandeur and to its beauty that is beyond all comprehension...

How well did Ampère, founder of the science of electromagnetism, put it in a letter to a young scientist who was his friend: “Take care not to let yourself be preoccupied by the sciences... Write with only one hand! Hold tightly with the other to God's raiment like a child clinging to his father's cloak!”

Christ's heartening words to the healed woman had barely stopped ringing when a servant from the house of Jairus arrived to say that his daughter was dead and not to trouble the Master. Seeing the father's bewilderment, Christ said: Fear not: believe only, and she shall be made whole. What radiant words! How heartening they are to every timid soul in moments of doubt, despondency, and despair! Only believe that the Lord is always with you; that He, Who is greatly merciful, will never abandon you! What is there to be afraid of? What can frighten someone who has such a sense of faith?

In the house of Jairus there resounded great words, words that one day will raise all the dead from their graves and deathbeds: Maid, arise! And then her spirit came again. How profound are these words: “came again”! This implies that her spirit had gone off somewhere while her lifeless body lay immobile. The soul remained alive; it only left for a time and then returned. The girl arose and Christ, in assurance of her raising, commanded her to be given food.

Brothers and sisters, as we leave church today let us remember these Divine words again and again, applying them as healing plasters to our hearts: Daughter, be of good comfort: thy faith hath made thee whole; go in peace. Fear not: believe only. Maid, arise! Amen.

Source: <http://www.pravmir.com/only-believe/>