

Holy Apostles Orthodox Church

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HolyApostlesLansing.org

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November 19, 2017

TWENTY-FOURTH SUNDAY AFTER PENTECOST – Tone 7. Prophet Obadiah (Abdia – 9th c. B.C.). Martyr Barlaam of Cæsarea in Cappadocia (ca. 304). Ven. Varlaam, Abbot of the Kiev Caves (Near Caves – 1065). Finding of the relics of Monk Martyr Adrian of Poshekhónsk (Yaroslavl’ – 1625). Martyr Azes of Isauria and with him 150 soldiers (3rd c.). Martyr Heliodorus in Pamphylia (ca. 273). Ven. Hilarion, Monk and Wonderworker of Thessalonica (Georgian – 875). Repose of St. Philaret (Drozdov), Metropolitan of Moscow (1867).

EPISTLES: Ephesians 2:14–22: The reconciliation of God and Man.

GOSPELS: Luke 12:16–21: The parable of the rich fool.

COFFEE HOUR: This week: Brady **Next week:**

CONGRATULATIONS to Herman Brady, received into the Church today by Baptism and Chrismation. May God preserve His servant Herman for many blessed years!

ENTRY OF THE MOTHER OF GOD: This Tuesday commemorates the presentation of the Mother of God as a child in the Temple. This is one of the Church’s Twelve Great Feasts, and while we’ve already begun fasting in preparation for the Nativity, it’s in the services for this feast day that the hymns of Nativity are first heard.

THANKSGIVING SERVICES: Although the American holiday of Thanksgiving is not a Church feast, we have every reason to give thanks to our Lord and Savior, and to use this holiday as a reminder of gratitude’s role in the Christian life. On Wednesday night, we’ll have the Akathist “Glory to God for All Things,” giving thanks to God for the goodness of His creation. On Thursday morning we’ll have Divine Liturgy: what more appropriate “Thanksgiving dinner” could be had than the “Banquet of Immortality,” which we celebrate in thanksgiving for God’s great work of salvation?

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 and ending in time for Vespers at 6 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.

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:	Elizabeth	Alexander, Angela,	Victoria, Iva Bell,	Lynda
Apr Timothy H	Mary	Anton	Panagiotis, Ada,	Florence
Apr Herman S	Joe A	Peter	Grace, Elias, Jack,	James
Apr Sergius K	Daniel	Gregory & Ann	Everett, Thomas	James R
Apr Thomas E	Andrew & family	Raymond	<u>Seminarists:</u> Dcn	Vasily
Apr John R	Carol	Vincent	Ivan, Rdr Robert	Mordecai
Apr Patrick C	Elizabeth	Photini	Birthdays:	Alexandr
Pr James & Family	David	Robert	Anniversaries:	Ron
Pr Seraphim	Shirley	Dianna	Namesdays:	John
Pr Adam S & Angie	Christina	Elizabeth	REPOSED:	Eleanor
Mother Raphaela	Jim & Kim	John	Apr John U	Harold
Mother Christophora	Rachel	Felicia	Priest Matthew	Alfred
Mat Joanna B	Constantine & Maria	Tom	Priest John	Edward
Mat Katya	Gaetan	Vladimir	Apr Alexander	Michael
Mat Mary G	Christine	Lou	Priest William	Mat Julianna
Khouria Lynn	Samuel	Seraphim & Anna	Pdn Gregory	Mario
Mat Rebekah	Lisa	Micah, Danielle, &	Dn Mark	Robert
Pani Amy	Lyudmila	Family	Rdr Gregory	James
Joshua	Nickolay	Gregory & Ashley	Daniel	Wilhelmina
Brittany	Anetta	Petruta	Ada	Barbara
Gretchen	Zachary	Ivan	Lillian	Sr Theophano
Marianne	Helena	Elizabeth	Joseph	Walter
Terrence	Natasha, Lena, Vera,	Anastasia	Marie	Martha
Helen	Sergei	Galina	Joseph	Olga
Judy	Caleb	Michael	Laura	Hilarion
Mary & Susan	Danielle	Nikolas	Martha	Newly Reposed:
John & Carmine	Larry, Mark, Katie	Jenny	Stanley	Priscilla
Nathan	Ann	Gina	Taissia	Apr Stephen M
Leah	Dorothy	Paula	Steluşa	Pdn Keith
Helen	Ronald	<u>Children:</u> Anthony,	Theophan	Apr Michael
Lindsey	Sheryl & Lacey	Mia, Isabel, Bear,		

BY THE NUMBERS: Last Collection: \$1895. Building Fund: \$0. Weekly Budget: \$1150. MTD: \$3550. Monthly Budget: \$4600.

SCHEDULE FOR THIS WEEK

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

Sunday, November 19: 8:45 Baptism, 9:30 AM Divine Liturgy and Social Hour

Monday, November 20: 6 PM Great Vespers (Entry of the Mother of God)

Tuesday, November 21: 9 AM Divine Liturgy (Entry of the Mother of God)

Wednesday, November 22: 8:30 AM Matins

7 PM Akathist "Glory to God for All Things!"

Thursday, November 23: 8:30 AM Divine Liturgy

Friday, November 24: 8:30 AM Morning Prayer

Saturday, November 25: 4:30 PM Class: "What Happens in the Divine Liturgy?"

6 PM Great Vespers

Sunday, November 26: 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 19, 2017
TWENTY-FOURTH SUNDAY AFTER
PENTECOST

Glory to God for all things!

THE ENTRY OF THE MOTHER OF GOD INTO THE TEMPLE

BY FR JOHN BEHR

In the readings last night, we heard how, of old, the tabernacle was constructed according to the command of God as the place where the ark of testimony was to be placed, covered with a veil, illumined by candlesticks and lamps, with incense offered on a golden altar, and with the tabernacle and all the vessels anointed with the oil of anointing.

We heard that when it was finished, the tabernacle was overshadowed by the cloud and filled with the glory of the Lord, so that no one, not even Moses, was able to enter the tent.

Now, today, the Theotokos is led into the temple of the Lord, to preach Christ to all, and to become the temple, the dwelling place of the glory of God, overshadowed by the Holy Spirit; and not only the dwelling place, as the tabernacle of old, but the one who gives birth to God, so that in her and through her, in and through a human being, the glory of God radiates to the world.

All aspects of the temple point to her; she is their fulfillment. She is the jar containing the manna, the ark of the covenant, the rod of Aaron which budded forth, and all the other images we use to praise her. As we sang: “The written law has passed away and vanished as a shadow, and the rays of grace have shone forth at your entry into the temple of God, O undefiled Virgin Mother.” All the Law and the Prophets point to her; the reality has come and the shadows have passed away.

She is, as we sing, the fulfillment of the dispensation of the whole economy, indeed, of the whole of creation. As St Nicodemus put it: the world was created for Mary... and she for Christ. The whole world was created for the one who would say, “Let it be!”—the one who gives space to God as his temple and so allows the creator to enter his creation.

The tabernacle made by hands finds its fulfillment in the temple that is Mary, and through her, God enters this world to dwell amongst us, no longer hidden in the inner sanctuary in the man-made temple in Jerusalem, but dwelling among us, and now us in him.

She is the gate, as Ezekiel says, through which the Lord has entered the world: “O Gate of the Lord, unto you I open the gates of the temple,” Zacharias exclaims. “I now know and believe that the deliverance of Israel shall come to dwell openly in our midst.”

For this deliverance to come about, however, we must go one step further into the temple. The epistle reading spoke of how the priests would go into the outer tabernacle to perform their ritual services, but the high priest alone would go into the Holy of Holies only once a year, to offer blood for himself and the errors of the people.

The apostle continues: Christ himself, the High Priest of the good things to come, entered the greater and more perfect tabernacle, the one not made by human hands, entering once for all, offering not the blood of animal sacrifices, but his own blood, so securing an eternal redemption for all.

It is by his self-sacrifice that Christ enters this more perfect tabernacle and does so once-for-all... so that the gate remains shut: “It shall not be opened, and no man shall enter by it, for the Lord, the God of Israel, has entered by it. Therefore it shall remain shut,” says Ezekiel.

His sacrifice is once and for all—for all people and for all time. It is an eternal sacrifice and an eternal redemption. The gateway remains shut, but salvation is available for all.

Today, then, as the Theotokos enters the temple, preaching Christ to all, she becomes the one through whom the glory of God enters this world, by being the gateway through which the Lord enters the more perfect tabernacle, offering his eternal sacrifice and being the High Priest of the good things to come. She is the bridge, the passageway or the exodus from creation to recreation and redemption.

The Temple is both the place where God enters the world and the place where the sacrifice is made; and these two aspects—the womb and the tomb—cannot be separated.

For all this to happen, of course, Mary had to say: “Let it be!” Not only “Let the power of the most high overshadow me,” but also, “Let the sword pierce my heart, too.”

Yet these words of Mary—“Let it be!”—are glaringly absent from the hymnography for this feast. The reason for this is because, today, as we celebrate this feast, she is our “Let it be!” She is the completion or culmination of creation as it—as we—respond to the Word of God.

Mary is not simply brought into the temple; she is offered there, she is sacrificed by our “Let it be!” Joachim and Anna, the hymns said, “rejoice exceedingly, for they have offered to God, as a three-year old victim of sacrifice, the Queen without blemish.” Mary is the pure and blameless sacrifice to God on behalf of all human beings, “the dove without blemish and the ewe-lamb of God without spot.” This is what it means to say “Let it be”!

For our high calling, to be conformed to the image and likeness of God, for this to be realized, we too need to be able to say for ourselves: Let it be!

God does not enter into this world except by our offering him space, not a geographical space somewhere else in the world, but our own place—ourselves and our own time, today—the sacrifice of our own sense of self, our attempts to construct our own identity, to set limits and boundaries on how much we are prepared to accept, to say “let it be,” but only on my terms.

No! Our own terms need to be sacrificed if we are to say: Let it be! We must sacrifice ourselves, becoming ourselves temples of God, sacrificing ourselves on the altar of our heart, so that he can now be present in us and through us; we must decrease so that he might increase.

This has been accomplished in our offering of the virgin child Mary. In a month’s time we will sing of how we offer her at Christ’s Nativity and for his Nativity; today we offer her as the temple and the Gate of the Lord, so that High Priest can, by his own once-for-all sacrifice enter the Holy of Holies. We too, even we, can be refashioned—pass through from the creation to the new creation, but only if we can say for ourselves, “Let it be!”

As we present the Theotokos into the temple today, saying to God “Let it be,” let us not misunderstand what it demands of us as ourselves temples of God. May we have the strength to say with her: “Let it be!”

Source: <http://orthochristian.com/88414.html>

WEEKLY HYMNS FOR SUNDAY, NOVEMBER 19

Troparion, Tone 7 (*Resurrection*)

By Your Cross You destroyed death.
To the thief You opened Paradise.
For the Myrrhbearers You changed weeping into joy.
And You commanded Your disciples, O Christ God,
to proclaim that You are risen,//
granting the world great mercy.

Troparion, Tone 2 (*Prophet Obadiah*)

We celebrate the memory
of Your Prophet Obadiah, O Lord;
through him we beseech You:
“Save our souls!”

Troparion, Tone 4 (*Martyr Barlaam*)

Armed with youthful fervor,
you endured martyrdom in old age and glorified Christ.
You offered Him your right hand as a whole burnt offering
and your holy soul as a blameless sacrifice.//
Intercede that all that be granted forgiveness, Great-martyr Barlaam!

Kontakion, Tone 7 (*Resurrection*)

The dominion of death can no longer hold mankind captive,
for Christ descended, shattering and destroying its powers.
Hell is bound, while the Prophets rejoice and cry:
“The Savior has come to those in faith;//
enter, you faithful, into the Resurrection!”

Kontakion, Tone 1 (*Prophet Obadiah*)

The great Obadiah, acquiring a mind luminous with divine splendor,
speaks through the Holy Spirit, proclaiming things to come.
Today we honor him with faithful minds, //
celebrating his holy memory which enlightens the hearts of men.

Kontakion, Tone 3 (*Martyr Barlaam*)

Though weak with old age you vanquished the Evil One
in your mighty contest, O Barlaam.
You endured the rack like one without a body,
and steadfastly endured the burning of your hand.
Therefore, God the Word has crowned you with a crown of glory.

Prokeimenon, Tone 7

The Lord shall give strength to His people. The Lord shall bless His people with peace.
v: Offer to the Lord, O you sons of God! Offer young rams to the Lord!

Alleluia, Tone 7

v: It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.

v: To declare Your mercy in the morning, and Your truth by night.

ON THE PARABLE OF THE RICH MAN BY METROPOLITAN ANTHONY (BLOOM) OF SOUROZH

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

The end of today's Gospel reading is a warning about something that we could all be aware of all the time, that is that death is at our elbow, that much, very much, of what we do will perish with us as unnecessary, mortal.

Does this mean that Christ's warning about the closeness of death should frighten us and deprive us of creative strength? No, on the contrary; the Fathers used to say, “keep a constant memory of death,” not in the sense that we should be afraid of death and live under its constant shadow, but rather because nothing but the awareness of the fact that life is short, that it may end at any moment, can give to every moment its final meaning, and to the whole of life the feeling that we must hurry to do good, that we must hurry to live in such a way that at whatever moment death overtakes us, it will be a moment of triumphant life. We would live with such depth, so intensely, if only this awareness were with us constantly. If we were to know that the words that I am now speaking to you were the last, how differently would I say them, and how differently would you listen!

If we were to feel that the person we were talking to might be dead within a few minutes, how careful we should be that our words and actions in relation to him should be the culmination of all the love and care of which we are capable, that they should be the triumph of everything that is best and highest in our relationship.

The reason that we live so badly, utter so many empty words, rotten words, dead words, commit so many actions that afterwards burn in our soul like wounds, is that we live as though this life was merely a rough draft of the life we will one day be living, when we have had time to shape the draft into the final story. But that is not how things work; death comes and the draft remains rough, his life has not been lived, just blotted, and there remains regret for the person who could have been great, but turned out shallow and insignificant.

That is what today's Gospel is about, not that we should be afraid of death, but that, knowing that it can come at any moment, every moment must be perfect, every word must be a word of life, filled with the Spirit, fit to enter eternity. And every action of ours in relation to each one of us should be such as to give life and express the fullness and depth and strength of the love and reverence which we should feel for each other and for all. Let us consider this, and then if we can act upon it, every word and every action will acquire the dimension of eternity and shine with its light. Amen.