

Holy Apostles Orthodox Church

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HolyApostlesLansing.org

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November 26 2017

TWENTY-FIFTH SUNDAY AFTER PENTECOST – Tone 8. Ven. Alypius the Stylite of Adrianopolis (7th c.). Dedication of the Church of the Greatmartyr George at Kiev (1051-54). Repose of St. Innocent, First Bishop of Irkutsk (1731). Ven. James the Solitary of Syria (457).

EPISTLES: Ephesians 4:1–6: Our unity in the One God.

GOSPELS: Luke 13:10-17: Jesus heals on the Sabbath.

COFFEE HOUR: This week: Natallie & Marina Next week: Potluck

NATIVITY FAST ALMSGIVING: In addition to prayer, fasting, and confession, the Nativity Fast is also a time for increased giving to those in need. We'll be collecting items to assemble emergency relief kits for IOCC, which enable them to respond to disasters around the world. (They distributed many of these kits in the wake of the recent hurricanes, and need to replenish their supplies so that they can be ready for the next disaster.) We'll have a list so that you can sign up with what you'll be bringing.

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:

Apr Timothy H
Apr Herman S
Apr Sergius K
Apr Thomas E
Apr John R
Apr Patrick C
Pr James & Family
Pr Seraphim
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
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
Apr Michael

BY THE NUMBERS: Last Collection: \$1517. Building Fund: \$0. Weekly Budget: \$1150. MTD: \$5067. Monthly Budget: \$4600.

SCHEDULE FOR THIS WEEK

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

Sunday, November 26: 9:10 Hours, 9:30 AM Divine Liturgy and Social Hour

Tuesday, November 28: 8:30 AM Morning Prayer

Wednesday, November 29: 8:30 AM Matins

Thursday, November 30: 9 AM Divine Liturgy (Apostle Andrew)

Friday, December 1: 8:30 AM Morning Prayer

Saturday, December 2: 4:30 PM Class: "What Happens in the Divine Liturgy?"

6 PM Great Vespers

Sunday, December 3: 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 26, 2017
TWENTY-FIFTH SUNDAY AFTER PENTECOST

Glory to God for all things!

SAINT ALYPIOS THE STYLITE

Our holy Father Alypius was born in the city of Adrianople in the province of Paphlagonia during the reign of Heraclius (610-41). When he was only three his father died, and his mother placed him in the care of Bishop Theodore to study sacred literature and to be brought up for the service of the Church. The child's remarkable ability as well as his great piety commended him to the Bishop's successor, who made him steward of the church and ordained him deacon when he reached the canonical age. He fulfilled this double office admirably, but he longed to follow the eremitic life. As a result, he gave away his goods to the poor and told his pious mother of his intention to leave for the Holy Land and to embrace the monastic life.

Taking to the road in secret lest the Bishop and people of the city hold him back, he went as far as Euchaita, when the Bishop caught up with and insisted on his returning home. Forced back to the world, Alypius was consoled by a vision of the holy places of Bethlehem, Nazareth, Jerusalem and Golgotha where God would have him engage in the blessed contests of ascetic life. He began looking for a remote spot to live in, and he was brought by a vision to a place with a spring of water, on an arid mountain. Here he dedicated a chapel and built a cell. But the Bishop wanted Alypius to serve in the world to which he was a stranger, so he blocked up the spring to oblige him to come down to the plain where he would be more accessible.

Undaunted, the Saint fixed on a demon-haunted spot, full of old tombs and pagan sanctuaries that everyone kept well away from. His relatives tried in vain to dissuade him from climbing up one of the derelict monuments on which was a pillar surmounted by the statue of a fabulous animal, half bull, half lion. 'Here is my resting place!' he exclaimed, and went back to the town to fetch a Cross and a crowbar. He dislodged the statue and threw it to the ground, setting up the life-giving Cross in its place, determined henceforth to rout the demons in their own lair.

Having business that required his attending on the Emperor, the Bishop constrained Alypius to accompany him to court. When they reached Chalcedon, the Saint hid in the oratory of St. Bassa by the sea, and was asleep when the Bishop embarked for Constantinople. Saint Euphemia, the patroness of Chalcedon, appeared to him as he slept and she told him to go home, assuring him of her protection. On returning to his hermitage, Alypius built a chapel dedicated the Saint Euphemia at a place miraculously pointed out to him in a vision. As he possessed nothing himself, some of his friends provided everything necessary for building the chapel, and they all set about the work of construction. Despite his desire to settle on the pillar, Alypius followed the advice of the Elders with due regard for their discernment, and he withdrew to a narrow cell not far from the chapel in order to give himself ardently to the purification of his soul by fasting, vigil and prayer. He was thirty years old at the time, and spent two years in this cell waging relentless war against the demons. Their evil suggestions could not shake him, and he drove them off by the sign of the Cross and the fire-bearing words of Holy Scripture.

So fast did word spread of the servant of God that, much as he wished to persist in his holy work without distraction, he was under the necessity of welcoming many of the faithful who came to receive his blessing. Gentle, easy to speak to, attentive to all alike, young and old,

rich and poor, he would have no one leave him except filled with spiritual joy. But becoming aware that such involvement was harmful to his soul, and having by then sufficient skill in the ascetic art, he decided to make his abode on top of the pillar, protected from the weather by a small, rough, wooden roof. Since there was not room enough on the pillar to lie down or to sit, Alypius was always on his feet, like a living column, year in year out exposed to the elements, struggling against heat and cold, wind and rain. Whereas the sufferings of the Martyrs lasted for a little while, Saint Alypius offered himself to this daily martyrdom for fifty-three years, doing violence to nature each day in order to gain everlasting life.

He was ferociously attacked by demons jealous of his progress. When they began hurling stones at him, he asked his mother, who lived at the foot of the pillar, for an axe, intending to show them that soldiers of Christ rate their attacks no more than juvenile insults. Throwing the roof that sheltered him to the ground, he faced without protection the hail of stones, prepared to die like Stephen the first Martyr, if that were the will of God. Alarmed by his boldness and unshakeable faith in God, the demons took flight from the place, bewailing their discomfiture. Set in the sight of all like a lamp on its stand, the Saint gave light to all by his virtues (Matt. 5:14-16). He had overcome self-love and self conceit and offered himself like the Apostles as a spectacle to the world, to angels and to men for love of Christ (1 Cor. 4:9). Crowds of people made haste to the pillar, asking for the Stylite's intercession. The first of these was Euphemia, who was soon joined by another women Eubula, who became abbess of the convent, which was established at one side of the pillar. Some time later, Alypius founded a monastery on the other side of the pillar for the men who wanted to stay by him. It was wonderful to hear the choir of virgins and that of the monks chanting the praises of God responsively seven times a day, and to behold the Saint, that earthly angel and heavenly man standing between the two, joining his voice to theirs and raising his hands to the Triune God in intercession for the salvation of the world.

The Saint received the gift of prophecy; he healed the sick, reconciled enemies, gave instruction in the mysteries of divine wisdom, either directly or in letters; he became all things to all men that he might by all means save some for Christ (1 Cor. 9:22). One day, having thrown down his tunic to a poor man in need, he remained shivering on the pillar until a recluse of the men's monastery saw his state and came to his assistance.

After fifty-three years of such ascetic contest, paralysis seized half his body, and his feet gave out. He could now only lie on one side, all but immobile, for the remaining fourteen years of his earthly life. Afflicted at the same time with a painful ulcer, he blessed the name of the Lord like righteous Job (Job 1:21). When he gave us his soul to God at last, aged ninety-nine, the people hastened to venerate his body and a possessed man was healed in its presence. St. Alypius reposed in the year 640, at age 118. The body of the venerable stylite was buried in the church he founded in honor of the holy Martyr Euphemia. His head is preserved in the Monastery of Koutloumousiou on the Mount Athos. The feast day of Saint Alypius is celebrated on November 26.

Source: <http://www.johnsanidopoulos.com/2010/11/saint-alypius-stylite-of-adrianople.html>

WEEKLY HYMNS FOR SUNDAY, NOVEMBER 26

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 1 (Venerable Alypius)

You were a pillar of patient endurance,
having imitated the forefathers, O Venerable One:
Job in suffering and Joseph in temptations.
You lived like the Bodiless Ones while yet in the flesh, Alypius, our Father.
Beseech Christ God that our souls may be saved!

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 (Venerable Alypius)

The Church glorified and praises you today, Alypius,
as a perfect example of virtue and the boast of ascetics.
Through your prayers, grant remission of sins to all who venerate your life and your struggles!

Prokeimenon, Tone 8 (Resurrection)

Pray and make your vows before the Lord, our God!
v: In Judah God is known; His name is great in Israel.

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!

Communion Hymn

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

THE VENERABLE STYLIANUS

Saint Stylianus was born in Paphlagonia of Asia Minor sometime between the fourth and sixth centuries. He inherited a great fortune from his parents when they died, but he did not keep it. He gave it away to the poor according to their need, desiring to help those who were less fortunate.

Stylianus left the city and went to a monastery, where he devoted his life to God. Since he was more zealous and devout than the other monks, he provoked their jealousy and had to leave. He left the monastery to live alone in a cave in the wilderness, where he spent his time in prayer and fasting.

The goodness and piety of the saint soon became evident to the inhabitants of Paphlagonia, and they sought him out to hear his teaching, or to be cured by him. Many were healed of physical and mental illnesses by his prayers.

Saint Stylianus was known for his love of children, and he would heal them of their infirmities. Even after his death, the citizens of Paphlagonia believed that he could cure their children. Whenever a child became sick, an icon of Saint Stylianus was painted and was hung over the child's bed.

At the hour of his death, the face of Saint Stylianus suddenly became radiant, and an angel appeared to receive his soul.

Known as a protector of children, Saint Stylianus is depicted in iconography holding an infant in his arms. Pious Christians ask him to help and protect their children, and childless women entreat his intercession so that they might have children.

Source: <https://oca.org/saints/lives/2017/11/26/103401-venerable-stylianus-of-paphlagonia>

