

WELCOME TO ST. SOPHIA

440 Whitehall Rd., Albany, New York

Welcome to the celebration of the Divine Liturgy. The glass-enclosed narthex is designated for parents with infants and young children. Everyone is asked to remain in the narthex during the “Small Entrance,” “Great Entrance,” “Epistles,” and “Gospel Readings”. Also, please remember to turn off all cell phones and electronic devices. For those with special mobility needs, there is a wheelchair and a walker available. Please ask a Parish Council member at the Pangari.

If you are a visitor or newcomer, we are pleased to have you with us. Please introduce yourself to a parish council member at the Pangari and also sign the guest book. However, remember that only those who are baptized or chrismated in the Eastern Orthodox faith may participate in the Holy Sacraments including Holy Communion. Following church services, everyone is invited to attend the fellowship hour in the parish hall.

Our website is <http://stsophia.net>

Today: Ecclesiastical New Year

For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This imperial decree, which was issued before the season of winter, was named Indictio, that is, Definitio, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term Epinemesis, that is, Distribution (Dianome). It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: Anno IV, Indictionis LIII - that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction. There are three types of Indictions: 1) That which was introduced in the West, and which is called Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This Indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and an abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me..." (Luke 4:16-30).

*40-day Memorial for the late†
Sofia Karathanasis
May her Memory be Eternal!*

Ecclesiastical New Year

September 1, 2019 – September 7, 2019

1 Sunday	9:30 am Divine Liturgy
2 Monday	LABOR DAY
3 Tuesday	11:00 am Senior Chair Yoga 12:30 pm Senior Chair Yoga 12:30 pm Seniors' Program 7:00 pm Daughters of Penelope
4 Wednesday	11:00 am Senior Exercise 12:30 pm Knitters
5 Thursday	12:15 pm Seniors
6 Friday	11:30 am Senior Exercise

News & Events

- ▶ It's Labor Day weekend which means school and other activities will soon be under way. Soon it will become a juggling act to keep everything on track. But with all that activity, apparently it has become difficult to fit God and church into our weekly lives. Church attendance and Sunday School attendance has been declining, not just here but across the country. Here's the big question. Is church and religious education important to us? Are spiritual and moral guidance an important part of our human development and humanity in the world around us? The answer? Read the news. Watch the news. Then decide whether there is a need for God and religion in our lives and the lives of our children.
- ▶ Greek School classes will begin on September 9. Open House and registration will take place on Sunday, September 8 following church services. This is an excellent program that gives our children the opportunity to learn and appreciate their Greek language and heritage. Packet of the school calendar and scheduled classes are available on the information table.
- ▶ There is still a need for teachers for our Sunday School program. Again, please know that a background in teaching is not a requirement since the curriculum and lesson plans are already available. What is important is the ability to interact with young people and a love of our Orthodox faith. If you have concerns about the weekly commitment, there may be an opportunity to pair up with another person so there is always coverage of classes. See Father Pat for further information.
- ▶ Due to retirement, there is an opening for a Greek School teacher for the adult program. Interested persons should see Father Pat for further information.

Epistle Reading

Prokeimenon. Fourth Mode. Psalm 146.5;134.3.

Great is our Lord, and great is his power.

Verse: Praise the Lord, for the Lord is good.

The reading is from St. Paul's First Letter to Timothy 2:1-7.

Timothy, my son, first of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

Gospel Reading

Ecclesiastical New Year

The reading is from Luke 4:16-22

At that time, Jesus came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing." And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth.

Resurrectional Apolytikion in the Second Mode

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Apolytikion for Beginning of the Indiction in the Second Mode

O Maker of all Creation, Who hast established the times and the seasons in Thine own power: Bless the crown of this year with Thy goodness, O Lord, and keep our rulers and Thy flock in peace, by the intercessions of the Theotokos, and save us.

Apolytikion for Synaxis of the Recovery of the Icon of the Most Holy Theotokos in the Grave Mode

Rejoice, thou who art full of grace, O Virgin Theotokos, haven and protection of the race of man; for the Redeemer of the world became incarnate of thee; for thou alone art both mother and virgin, ever blessed and glorified. Intercede with Christ God that peace be granted unto all the world.

Apolytikion for Righteous Symeon the Stylite in the First Mode

Thou becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body, O Symeon, our righteous Father, intercede with Christ God that our souls be saved.

Apolytikion (Hymn) for the Church in the Plagal Fourth Mode

Blessed art Thou, O Christ our God, Who hast made manifest the fishermen as most wise, By sending down upon them the Holy Ghost, And by them hast drawn the world into Thy net. O Lover of mankind, glory to Thee.

Seasonal Kontakion in the Fourth Mode

O God of all, Thou Who hast made all the ages, * O Sovereign Lord, truly transcendent in essence, * bestow Thy grace and blessing on the year to come; * and, O Most Compassionate, * in Thine infinite mercy * save all them that worship Thee, * Who alone art our Master, * and that with fear, O Saviour, cry to Thee: * Grant unto all men a fruitful and godly year.