

Holy Apostles Orthodox Church

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HolyApostlesLansing.org

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JANUARY 25, 2015

33rd SUNDAY AFTER PENTECOST — Tone 8. St. Gregory the Theologian, Archbishop of Constantinople (389). Sunday of Zacchaeus. St. Moses, Archbishop of Novgorod (1362). Martyrs Felicitas of Rome, and seven sons: Januarius, Felix, Philip, Silvanus, Alexander, Vitalis and Martial (ca. 164). Ven. Publius, Ascetic, of Syria (ca. 380). St. Mares the Singer, of Syria (ca. 430). Icons of the Most-holy Theotokos, "ASSUAGE MY SORROW" (translation to Moscow in 1640), and "THE UNEXPECTED JOY."

EPISTLE: 1 TIMOTHY 4.9-15: Do not neglect the gift that is in you.

1 Corinthians 12.7-11 (Saint): The Spirit gives all gifts, distributing to each one individually as He wills.

GOSPEL: LUKE 19.1-10: Jesus enters into Zacchaeus' house, for He is Salvation.

John 10.9-16 (Saint): The great I AM's of Christ.

VESPERS NEXT WEEK: Rdr Bob.

HOURS: Casey. **NEXT WEEK:** Available.

EPISTLE READER: Available. **NEXT WEEK:** Available.

COFFEE HOUR HOST: Allard Family. **NEXT WEEK:** Allard Family.

HOUSE BLESSINGS: It is a beautiful tradition of our Orthodox faith to bless homes in the Theophany season. To have your house blessed, please see Fr James to schedule an appointment. It would be wonderful if we could every house in the parish blessed in the next few weeks. For those who do not make an appointment, Fr James will be calling to schedule a time.

DIRECTORY: Through the efforts of Ivan, Bernice and Sam, the Parish Directory is now available and was emailed out a few days ago. Please keep this document handy for reaching out to each other throughout the week. Hard copies will be made available. And remember, there are open spaces on the last page for adding new members as they arrive!

WELCOME!: We warmly welcome all of our visitors! It's good to have you with us! Please know that we are glad that you are here praying with us and invite you to join us after the service for a meal and to meet everyone in our community.

ALTAR SERVERS RETREAT: The Annual Diocesan Altar Server Retreat will be held at St Basil Academy in Garrison NY from February 6-8. The main focus of this annual retreat is to bring the altar servers of our diocese together in prayer, Christian fellowship, education, and fun. There is no charge to participate in the retreat but early registration is essential.

PAYPAL: There is now a new way to financially help out the parish - PayPal! If you would like to make a donation through credit or debit card, see Fr James after each service.

KNOW YOUR FAITH: The next class will be February 3 at Unwind Coffee Shop in the Ithaca Mall. We will be reading and discussing chapter 12 of the Gospel of St John: The Third Passover in Judea; Anointing at Bethany; Final Entry into Jerusalem; "the Hour." Invite your friends to join us. The complete syllabus is available on the information table and online.

PARISH COUNCIL: When we have elections at the next Annual Meeting, there will be one opening for the Parish Council. If you are interested in this unique and valuable ministry as an opportunity for your life, see Fr James.

CHOIR: The choir will be meeting Tuesday night at Casey's house for rehearsal. All are invited to come and practice. And as always, all are invited to the choir or to sing along with the entire congregation.

PRAYER SCROLL: LIVING: Archpriest Timothy Holowatch, Archpriest Herman Shick, Archpriest John Chupeck, Archpriest Thomas Edwards, Archpriest Michael Thier, Archpriest Stephen Mack, Dn Symeon, Abbess Silouana, Mother Raphaela, Mother Christophora, Mat Cecelia, Mat Katya, Mat Catherine, Mat Dorothy, Joshua, Brittany & Isaac, Gretchen, Toni, Peter, Marriane, Terrence, Helen, Judy, Gretchen, Mary & Susan, John & Carmine, Nathan, Leah, Helen, Lindsey, Christopher E, Susanne H, Olga S, Elizabeth, Mary, Joe A, Daniel, Andrew and family, Harold, Wilhemina, Children Anthony, Mia and Isabel, Gordon, Elizabeth, David, Madeline, Shirley, Larry, Christina, Caleb, Jim & Kim, Rachel, Constantine & Maria, Gaetan. **BIRTHDAYS:** None. **ANNIVERSARIES:** None. **NAMESDAYS:** Greg, Ivan.

REPOSED: Priest John, Archpriest Alexander, Rdr Gregory, Daniel, Ada, Walter, Lillian, Joseph, Marie, Joseph, Laura, Martha, Stanley, Helen, Charles, Arthur, Taissia, Steluta, Theophan, Lynda, Florence, James. **NEWLY DEPARTED:** James (1-9). **ANNIVERSARIES:** None.

FB Check-in



SCHEDULE FOR THIS WEEK

CONFESSIONS ARE HEARD BEFORE AND AFTER VESPERS AND AT ANY OTHER CONVENIENT TIME.

SUNDAY, JANUARY 25: 9 AM Divine Liturgy and Social Hour

TUESDAY, JANUARY 27: 8:30 Morning Prayers

6 PM Choir Rehearsal

WEDNESDAY, JANUARY 28: 8:30 Daily Matins

7 PM Cornell OCF in Anabel Taylor Hall

THURSDAY, JANUARY 29: 8:30 Morning Prayers

6 PM Great Vespers for the Three Hierarchs

7 PM OCF Dinner with Bp Michael

FRIDAY, JANUARY 30: 8:30 Morning Prayers

SATURDAY, JANUARY 31: 6 PM Great Vespers

SUNDAY, FEBRUARY 1: 9 AM Divine Liturgy and Social Hour

6 PM Great Vespers for the Feast

SYNAXIS OF THE THREE HIERARCHS: BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM

During the eleventh century, disputes raged in Constantinople about which of the three hierarchs was the greatest. Some preferred St Basil (January 1), others honored St Gregory the Theologian (January 25), while a third group exalted St John Chrysostom (November 13).

Dissension among Christians increased. Some called themselves Basilians, others referred to themselves as Gregorians, and others as Johnites.

By the will of God, the three hierarchs appeared to St John the Bishop of Euchaita (June 14) in the year 1084, and said that they were equal before God. "There are no divisions among us, and no opposition to one another."

They ordered that the disputes should stop, and that their common commemoration should be celebrated on a single day. Bishop John chose January 30 for their joint Feast, thus ending the controversy and restoring peace.

Troparion to the Apostles

First enthroned of the Apostles, And teachers of the Universe; Entreat the Master of all
To grant peace to the world, And to our souls great mercy!

Holy Apostles Orthodox Church

Lansing, New York

THREE HIERARCHS



SUNDAY, JANUARY 25, 2015

33RD SUNDAY AFTER PENTECOST

SUNDAY OF ZACCHAEUS/ST GREGORY THE THEOLOGIAN

33RD SUNDAY AFTER PENTECOST

Sunday of Zacchaeus

New Martyrs and Confessors of Russia/St Gregory the Theologian

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 (St Gregory the Theologian)

The sweet-sounding shepherd's pipe of your theology
Overpowered the trumpeting of the orators;
For having searched the depths of the Spirit
Eloquence was also bestowed upon you.
Pray to Christ our God, Father Gregory,
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 3 (St Gregory the Theologian)

By words of theology you unraveled the complex webs of the orators,
Glorious Gregory,
And adorned the Church with the robe of Orthodoxy woven from on high.
Wearing it, she cries out with us, her children:
"Rejoice, O Father, supreme mind of theology!"

Prokeimenon Tone 8 (Resurrection)

Pray and make your vows before the Lord, our God! (Ps 75/76:11)
v: In Judah is God known; His name is great in Israel. (Ps 75/76:1)
Tone 1: My mouth shall speak wisdom, the meditation of my heart shall be understanding. (Ps 48/49:3)

Alleluia Verses Tone 8

Alleluia, Alleluia, Alleluia! Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps 94/95:1)

v: Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise! (Ps 94/95:2)

Tone 2: Give ear, O my people, to my law; incline your ears to the words of my mouth! (Ps 77/78:1)

Communion Hymns

Praise the Lord from the heavens, praise Him in the highest! (Ps 148:1)

The righteous shall be in everlasting remembrance! He shall not fear evil tidings!

(Ps 111/112:6) Alleluia, Alleluia, Alleluia!

ST. MACARIUS THE GREAT ON THE PASSIONS

"Whatever the soul may think fit to do itself, whatever care and pains it may take, relying only upon its own power, and thinking to be able to effect a perfect success by itself, without the co-operation of the Spirit, it is greatly mistaken. It is of no use for the heavenly places; it is of no use for the kingdom – that soul, which supposes that it can achieve perfect purity of itself, and by itself alone, without the Spirit. Unless the man who is under the influence of the passions will come to God, denying the world, and will believe with patience and hope to receive a good thing foreign to his own nature, namely the power of the Holy Spirit, and unless the Lord shall drop upon the soul from on high the life of the Godhead, such a man will never experience true life, will never recover from the drunkenness of materialism; the enlightenment of the Spirit will never shine in that benighted soul, or kindle in it a holy daytime; it will never awake out of that deepest sleep of ignorance, and so come to know God of a truth through God's power and the efficacy of grace."

+ St. Macarius the Great, Spiritual Homilies, Homily 24

THE LIFE OF ELDER PAISIOS, LATELY RECOGNIZED AS A SAINT

Arsenios Eznepidis was born on July 25, 1924, to pious parents in the town of Farasa, Cappadocia of Asia Minor, shortly before the population exchange between Greece and Turkey following the Greco-Turkish War of 1919-1922. Arsenios' name was given to him by St. Arsenios the Cappadocian, who baptized him, named the child for himself and foretold Arsenios' monastic future. Very shortly after his baptism the young Arsenios and his family were forced to leave Asia Minor in accordance the peace Treaty of Lausanne. St. Arsenios guided his flock along a 400-mile trek to Greece. The Eznepidis family settled in the town of Konitsa in Epirus in northwestern Greece. St. Arsenios reposed forty days after the group settled in Greece, leaving, as his spiritual heir, the infant Arsenios. Arsenios grew up in Konitsa and learned carpentry after completing intermediate public school.



He arrived on Mount Athos in 1950. In 1954, Arsenios, having been a novice for four years, was tonsured a monk and was given the name Averkios. He was a conscientious monk, finding ways to both complete his obediences (which required contact with others) and to preserve his silence, so as to progress in the art of prayer. He was

always selfless in helping his brethren. He was unwilling to rest while others worked (though he may have already completed his own obediences) as he loved his brothers greatly and without distinction. Soon after his tonsure, monk Averkios left Esphigmenou and joined the then idiorhythmic brotherhood of Philotheou Monastery, where his uncle was a monk. He placed himself under obedience to the Elder Symeon, who gave him the Small Schema in 1956, with the new name Paisios. Fr. Paisios dwelt deeply on the thought that his own spiritual failures and lack of love were the cause of his neighbor's shortcomings, as well as of the world's ills. He harshly accused himself and pushed himself to greater self-denial and more fervent prayer for his soul and for the whole world. He also cultivated the habit of seeking the "good reason" for a potentially scandalous event and for people's actions. In this way he preserved himself from judging others. For example, pilgrims to Mt. Athos who had been scandalized by the strange behavior and stories told by a certain monk would when they met Elder Paisios, asked him what was wrong with the monk. He warned them not to judge others, and that this monk was actually virtuous and simply pretending to be a fool when visitors came, so as to preserve his silence.

In 1958, Elder Paisios was asked to spend some time in and around his home village so as to support the faithful against the proselytism of Protestant groups. He greatly encouraged the faithful there, helping many people. Later, in 1962, he visited Sinai where he stayed for two years. During this time he became beloved of the Bedouins who benefited both spiritually as well as materially from his presence. The Elder used the money he received from the sale of his carved wooden handicrafts to buy them food. In 1964, on his return to Mt. Athos, Elder Paisios took up

residence at the Skete of Iviron before moving to Katounakia at the southernmost tip of Mt. Athos for a short stay in the desert there. The Elder's failing health may have been part of the reason for his departure from the desert. In 1966, a part of his lungs was removed during an operation. It was during this time of hospitalization that his long friendship began with the young sisterhood of St. John the Theologian in Souroti, just outside of Thessaloniki. During his operation he greatly needed blood and it was then that a group of novices from the monastery donated blood to save him. Elder Paisios was most grateful, and after his recovery, he did whatever he could, materially and spiritually, to help them build their monastery.

It was at Panagouda that Elder Paisios' fame as a God bearing elder grew, drawing to him the sick and suffering people of God. He received them all day long, dedicating the night to God in prayer, vigil, and spiritual struggle. His regime of prayer and asceticism left him with only two or three hours each night for rest. The self-abandon with which he served God and his fellow man, his strictness with himself, the austerity of his regime, and his sensitive nature made him increasingly prone to sickness. When he was forced to leave the Holy Mountain for various reasons (often due to his illnesses) he would receive pilgrims for hours on end at the women's monastery at Souroti. The physical effort which this entailed in his weakened state caused him such pain that he would turn pale. He bore his suffering with much grace, confident that, as God knows what is best for us, it could not be otherwise. He would say that God is greatly touched when someone who is in great suffering does not complain, but uses his energy to pray for others.

He also suffered from hemorrhaging which left him very weak. In his final weeks before leaving the Holy Mountain, he would often fall unconscious. On October 5, 1993, the Elder left his beloved Holy Mountain for the last time. Though he had planned on being off the mountain for just a few days, while in Thessaloniki he was diagnosed with cancer that needed immediate treatment. After the operation he spent some time recovering in the hospital and was then transferred to the monastery at Souroti. Despite his critical state he received people, listening to their sorrows and counseling them.

After his operation, Elder Paisios had his heart set on returning to Mt. Athos. His attempts to do so, however, were hindered by his failing health. His last days were full of suffering, but also of the joy of the martyrs. On July 11, 1994, he received Holy Communion for the last time. The next day, Elder Paisios gave his soul into God's keeping. He was buried, according to his wishes, at the Monastery of St. John the Theologian in Souroti. Elder Paisios, perhaps more than any other contemporary elder, captured the minds and hearts of the Greek people. Many books of his counsels have been published, and the monastery at Souroti has undertaken a great work, organizing the Elder's writings and counsels into impressive volumes befitting his memory. Thousands of pilgrims visit his tomb each year. Elder Paisios was glorified on January 13, 2015, by the Holy and Sacred Synod of the Ecumenical Patriarchate of Constantinople. He is commemorated each year on July 12.