

Holy Apostles Orthodox Church

347 Ridge Rd Lansing NY

HolyApostlesLansing.org

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JANUARY 31, 2016

BAPTISMS AND CHRISMATIONS

PARISH COUNCIL INDUCTION

35th SUNDAY AFTER PENTECOST — Tone 2. Holy Wonderworkers and Unmercenaries Cyrus and John, and with them Martyrs Athanasia and her daughters: Theoctiste, Theodotia, and Eudoxia, at Canopus in Egypt (311). Ven. Nikita of the Kiev Caves, Bishop of Novgorod (1108). Martyrs Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion, and Papias, of Egypt (251). Martyr Tryphænes at Cyzicus. St. Arsenios of Paros (1877).

EPISTLE: COLOSSIANS 3.12-16: Put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another.

GOSPEL: MATTHEW 25.14-30: The Parable of the Talents

COFFEE HOUR: Johnson Family. **NEXT WEEK:** Potluck.

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.

HOUSE BLESSINGS: It is that joyous time of year when we schedule house blessings - to welcome Christ into our homes as we begin a new year, in celebration of his revelation in the River Jordan. 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.

EPISCOPAL VISIT: This year's Episcopal visitation will be on Palm Sunday, April 24th. Mark your calendars.

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.

KNOW YOUR FAITH: The next Know Your Faith Class will be held on February 2nd at Unwind Coffee Shop in the Ithaca Mall. We will be looking at the life of St Basil the Great. The readings can be found on pages 46-54 of the handouts, available at holyapostleslansing.org/knownyourfaith.html

CONCERT ANNOUNCEMENT: A special concert will be given by the renowned pianist Natalya Antanova on March 19 at 8 pm in Carnegie Hall's Weill Recital Hall, marking Chopin's 205th birthday. It is dedicated to the memory of the Russian citizens who perished in the October 2015 air disaster. Most of the ticket proceeds will go to the IOCC to support their refugee relief program. Tickets for this recital are \$30 There is a special discount code for Orthodox church members and a 50% discount rate for students and seniors. Use discount code SVM23232. Go to carnegiehall.org or call 212-247-7800.

CONGRATULATIONS AND THANKS TO OUR DDBs!: The ambitious goal of the 2015 Distinguished Diocesan Benefactors initiative was to fully fund three essential ministries: support for our seminarians, support to mission parishes, and support to parishes in need of revitalization. With some contributions still being processed, 295 individual DDBs and 59 parish/organizational DDBs provided \$159,000 during 2015. Thank you to all who helped us meet the challenge!

CONGRAULATIONS: To the newly illumined Brown Family and their sponsors. May God grant them all many, many years in His vineyard.

LIVING:				
Apr Timothy H	Marriane	Shirley	Danielle	Joseph
Apr Herman S	Terrence	Larry	<u>Catechumens:</u> Elliott.	Laura
Apr John C	Helen	Christina	<u>Children:</u> Christopher E,	Martha
Apr Thomas E	Judy	Jim & Kim	Anthony, Mia and Isabel	Stanley & Helen,
Apr Michael T	Gretchen	Rachel	<u>Seminarians:</u> Rdr Robert	Taissia
Apr Stephen M	Mary & Susan	Constantine & Maria	and Ivan	Steluta
Apr John U	John & Carmine	Gaetan	BIRTHDAYS: Christina F.	Theophan
Apr Jason & Family	Nathan	Christine	ANNIVS: None.	Lynda
Abbess Silouana	Leah	Samuel	NAMESDAYS: None.	Florence
Mother Raphaela	Helen	Lisa	REPOSED:	James
Mother Christophora	Lindsey	Lyudmila	Priest Matthew	James R
Mat Cecelia	Elizabeth	Nickolay	Priest John	Vasily
Mat Katya	Mary	Anetta	Apr Alexander	Modercai
Mat Kathy K	Joe A	Zachary	Dn Mark	Alexandr
Mat Mary G	Daniel	Iconographer Helena	Rdr Gregory	Ron
Joshua	Andrew & family	Natasha, Lena, Vera, &	Daniel	John
Brittany & Isaac	Harold	Sergei	Ada	NEWLY REPOSED: None.
Gretchen	Wilhemina	Caleb	Lillian	ANNIVERSARIES: None.
Peter	Elizabeth	Cleopatra	Joseph	
	David	Brian & Ally	Marie	

Holy Apostles Orthodox Church

Lansing, New York

SCHEDULE FOR THIS WEEK

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

SUNDAY, JANUARY 31: 8:40 Hours, 9 AM Divine Liturgy, and Social Hour

MONDAY, FEBRUARY 1: 6 PM Great Vespers for the Feast

TUESDAY, FEBRUARY 2: 9 AM Divine Liturgy for the Feast of the Meeting
7 PM Know Your Faith at Unwind Café in the Ithaca Mall: St Basil the Great

WEDNESDAY, FEBRUARY 3: 8:30 Daily Matins
7 PM Cornell OCF in Anabel Taylor Hall

THURSDAY, FEBRUARY 4: 8:30 Morning Prayers; Akathist to the Mother of God,
Nurturer of Children

FRIDAY, FEBRUARY 5: 8:30 Morning Prayers

SATURDAY, FEBRUARY 6: 6 PM Great Vespers

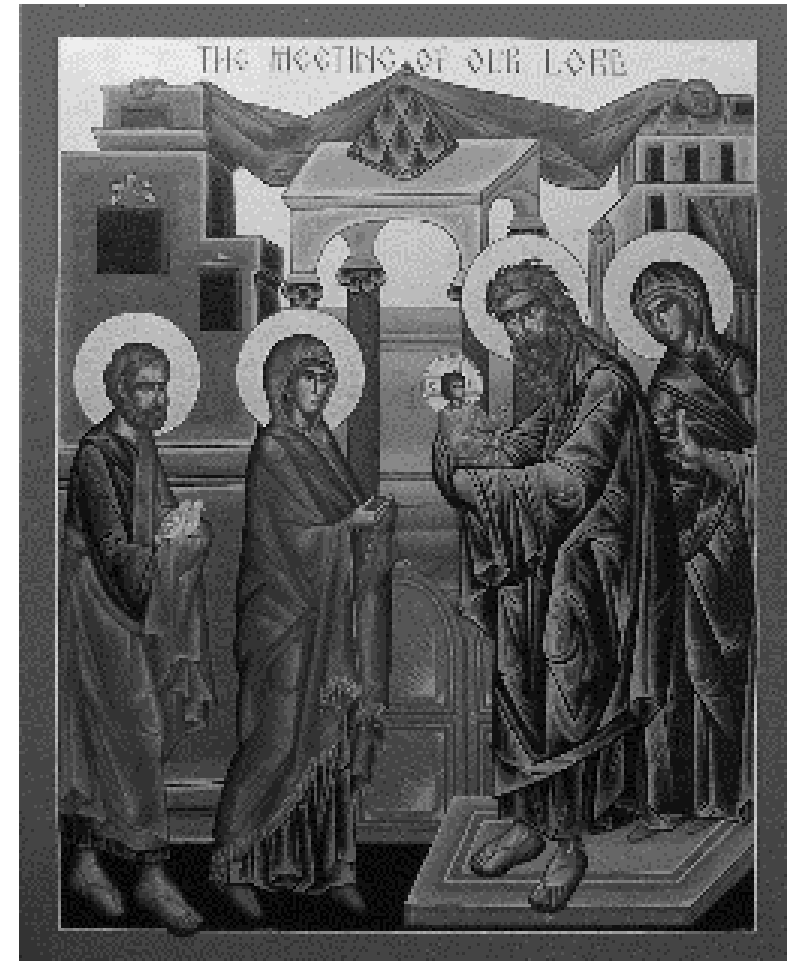
SUNDAY, FEBRUARY 7: 8:40 Hours, 9 AM Divine Liturgy, and Social Hour

FEBRUARY 12-14: Diocesan Altar Servers Retreat

MARCH 6: Meatfare Sunday

PRAYER FOR CHURCH GROWTH

Again, we pray to Thee, O Lord our God, that you would 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.



SUNDAY, JANUARY 31ST, 2016
35TH SUNDAY AFTER PENTECOST

WEEKLY HYMNS FOR JANUARY 31, 2016

Troparion Tone 2 (Resurrection)

When Thou didst descend to death, O Life immortal,
Thou didst slay hell with the splendor of Thy Godhead.
And when from the depths Thou didst raise the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to Thee!”

Troparion Tone 4 (New Martyrs of Russia)

Today the Church of Russia forms a chorus in joy,
praising her new martyrs and confessors;
hierarchs and priests, royal passion-bearers, right-believing princes and
princesses,
venerable men and women, and all Orthodox Christians.
Having laid down their life for faith in Christ during the days of
godless persecution,
they preserved the truth by the shedding of blood.//
By their protection, O long-suffering Lord, preserve our land in Orthodoxy
till the end of the age.

Kontakion Tone 2 (Resurrection)

Hell became afraid, O almighty Savior,
seeing the miracle of Thy Resurrection from the tomb!
The dead arose! Creation, with Adam, beheld this and rejoiced with Thee,//
and the world, my Savior, praises Thee forever.

Kontakion Tone 3 (New Martyrs of Russia)

Today the new martyrs of Rus' stand in white robes before the Lamb of God,
and with the angels they sing to God the hymn of victory:
“Blessing, and glory, and wisdom, and praise, and honor,
and power, and strength be to our God
unto the ages of ages. Amen.”

Prokeimenon Tone 2

The Lord is my strength and my song; He has become my salvation. (Ps 117/118:4)
v: The Lord has chastened me sorely, but He has not given me over to death. (Ps
117/118:18)

Tone 7 (New Martyrs of Russia): God is our refuge and strength, a help in afflictions that
severely befall us. (Ps 45/46:1)

Alleluia Verses Tone 2

Alleluia, Alleluia, Alleluia! May the Lord hear thee in the day of trouble! May the name of
the God of Jacob protect thee! (Ps 19/20:1)

Save the King, O Lord, and hear us on the day we call! (Ps 19/20:9)

Tone 4: The righteous cried, and the Lord heard them and delivered them out of all their
troubles. (Ps 33/34:17)

Communion Hymns

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

Rejoice in the Lord, O ye righteous! Praise befits the just! (Ps 32/33:1)

Alleluia, Alleluia, Alleluia!

PARISH COUNCIL MEMBER OATH OF OFFICE

I, (NAME), having been elected a member of the Parish Council of the parish of Holy
Apostles, in the town and village of Lansing, NY of the Diocese of New York and New
Jersey of the Orthodox Church in America, hereby solemnly swear and promise to the
Almighty God before His Holy Gospel and the Life-Giving Cross, that I will zealously,
honestly, voluntarily, with diligence, and fear of God, fulfill the duties of my office,
according to the requirements of the Statute of the Orthodox Church in America, the By-
Laws of our Parish, and the Sacred Canons of our Holy Orthodox Church, upholding not my
personal interests, but the glory of God, the welfare of the Holy Church, and the salvation
of my soul, remembering that for all this I will have to give an answer before my Lord and
God at His last fearful judgment. I promise that I will uphold the pursuit of peace,
tranquility, and brotherly Christian love among the parishioners of our Church. In witness
of this my oath and solemn promise, I kiss the words of the Holy Gospel and the Life-
Giving Cross of my Savior and Lord Jesus Christ. Amen.

12 Things I Wish I'd Known...

First Visit to an Orthodox Church

Part I

Orthodox worship is different! Some of these differences are apparent, if perplexing, from the first moment you walk in a church. Others become noticeable only over time. Here is some information that may help you feel more at home in Orthodox worship—twelve things I wish I'd known before my first visit to an Orthodox church.

1. What's all this commotion?

In an Orthodox church there is only one Eucharistic service (Divine Liturgy) per Sunday, and it is preceded by an hour-long service of Matins (or Orthros) and several short preparatory services before that. There is no break between these services—one begins as soon as the previous ends, and posted starting times are just educated guesses. Altogether, the priest will be at the altar on Sunday morning for over three hours, “standing in the flame,” as one Orthodox priest put it.

As a result of this state of continuous flow, there is no point at which everyone is sitting quietly in a pew waiting for the entrance hymn to start, glancing at their watches approaching 9:30. Orthodox worshippers arrive at any point from the beginning of Matins through the early part of the Liturgy, a span of well over an hour. No matter when they arrive, something is sure to be already going on, so Orthodox don't let this hamper them from going through the private prayers appropriate to just entering a church. This is distracting to newcomers, and may even seem disrespectful, but soon you begin to recognize it as an expression of a faith that is not merely formal but very personal. Of course, there is still no good excuse for showing up after 9:30, but punctuality is unfortunately one of the few virtues many Orthodox lack.

2. Stand up, stand up for Jesus.

In the Orthodox tradition, the faithful stand up for nearly the entire service. Really. In some Orthodox churches, there won't even be any chairs, except a few scattered at the edges of the room for those who need them. Expect variation in practice: some churches, especially those that bought already-existing church buildings, will have well-used pews. In any case, if you find the amount of standing too challenging you're welcome to take a seat. No one minds or probably even notices. Long-term standing gets easier with practice.

3. In this sign.

To say that we make the sign of the cross frequently would be an understatement. We sign ourselves whenever the Trinity is invoked, whenever we venerate the cross or an icon, and on many other occasions in the course of the Liturgy. But people aren't expected to do everything the same way. Some people cross themselves three times in a row, and some finish by sweeping their right hand to the floor. On first entering a church people may come up to an icon, make a “metania”—crossing themselves and bowing with right hand to the floor—twice, then kiss the icon, then make one more metania. This becomes familiar with time, but at first it can seem like secret-handshake stuff that you are sure to get wrong. Don't worry, you don't have to follow suit.

We cross with our right hands from right to left (push, not pull), the opposite of Roman Catholics and high-church Protestants. We hold our hands in a prescribed way: thumb and first two fingertips pressed together, last two fingers pressed down to the palm. Here as elsewhere, the Orthodox impulse is to make everything we do reinforce the Faith. Can you figure out the symbolism? (Three fingers together for the Trinity; two fingers brought down to the palm for the two natures of Christ, and his coming down to earth.) This, too, takes practice. A beginner's imprecise arrangement of fingers won't get you denounced as a heretic.

4. What, no kneelers?

Generally, we don't kneel. We do sometimes prostrate. This is not like prostration in the Roman Catholic tradition, lying out flat on the floor. To make a prostration we kneel, place our hands on the floor and touch our foreheads down between our hands. At first prostration feels embarrassing, but no one else is embarrassed, so after a while it feels OK. Ladies will learn that full skirts are best for prostrations, as flat shoes are best for standing. Sometimes we do this and get right back up again, as during the prayer of St. Ephraim the Syrian, which is used frequently during Lent. Other times we get down and stay there awhile.

Not everyone prostrates. Some kneel, some stand with head bowed; in a pew they might slide forward and sit crouched over. Standing there feeling awkward is all right too. No one will notice if you don't prostrate. In Orthodoxy there is a wider acceptance of individualized expressions of piety, rather than a sense that people are watching you and getting offended if you do it wrong. One former Episcopal priest said that seeing people prostrate themselves was one of the things that made him most eager to become Orthodox. He thought, “That's how we should be before God.”

Stay tuned for the rest...