

Holy Apostles Orthodox Church

347 Ridge Rd Lansing NY

HolyApostlesLansing.org

Fr James Worthington, Rector 315-706-6185

Bill Allard, Sr Warden SrWarden@HolyApostlesLansing.org

FEBRUARY 28, 2016

SUNDAY OF THE PRODIGAL SON — Tone 6. Ven. Basil the Confessor, Companion of Ven. Procopius at Decapolis (750). Bl. Nikolai, Fool-for-Christ at Pskov (1576). Hieromartyr Proterius, Patriarch of Alexandria (457). Hieromartyr Nestor, Bishop of Magydos in Pamphylia (250). Ven. Marina (Marana), Cyra (Kira) and Domnica (Domnina), of Syria (ca. 450).

EPISTLE: 1 CORINTHIANS 6.12-20: He who is joined to the Lord is one spirit with Him.

GOSPEL: LUKE 15.11-32: The Parable of the Prodigal Son – a school of repentance.

COFFEE HOUR: Vuleta Family. **NEXT WEEK:** Worthington Family.

COFFEE HOUR: After Meatfare (which should be an awesome feast!), there are very few weeks claimed for hosting Coffee Hour. Don't be afraid to host during Great Lent!

KNOW YOUR FAITH: The next Know Your Faith Class will be held this Tuesday, March 6th at Unwind Coffee Shop in the Ithaca Mall. We will be moving on to the Desert Saints and reading from their profound corpus of work. The readings can be found on pages 57-60 of the handouts, available at holypostleslansing.org/knowyourfaith.html

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

YEAR END DONATION LETTERS: If you gave to the parish in 2015, a letter has been prepared and is available at the back of the Church thanking you for your offering and which doubles as a record of your tax deductible contribution to a non-profit charity.

SUMMER CAMPING: Now is the time to make plans for another summer camping program at Saint Andrew's Camp! Counselors and volunteers are needed and are now being recruited. Please help us in making this year's Orthodox camping experience a success.

HOUSE BLESSINGS: Many of the homes of this parish have blessed so far. If you have yet to schedule your house blessing, please contact Fr James immediately.

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.

CHANTING WORKSHOP: In cooperation with St Catherine's Church in Ithaca, on Saturday, March 26th, from 10-7, we will be holding a chanting workshop, looking at both the Greek and Slavic/OCA styles of chant. There will be instruction on basic vocal techniques and healthy singing for choirs. An introduction to basic chanting will be offered as well. The day will be capped off with a joint Vespertal service. Mark your calendars!

PROSPHORA: We are low on prosphora for the Divine Liturgy. If you can make some, or would like to learn how, please see Fr James.

LENTEN RESOURCES: For lessons for children during the upcoming season, check out <http://www.goarch.org/archdiocese/departments/religious/zines/lentzine> or <http://dce.oca.org/focus/pascha/>

MEMORIAL SATURDAY(S): During Great Lent, there are several Soul Saturdays on which we pray for the souls who have reposed in the Lord. Please fill out a prayer slip and come to the Divine Liturgy to ask God to be merciful to their souls, and ours, and pray for your loved ones at the Saturday Divine Liturgy.

MEATFARE: Next week is MeatFare Sunday, the last day on which we partake of meat before the feast of PASCHA. There will be many opportunities for us to be in the presence of our Lord in His house and to prepare ourselves for the coming FEAST OF FEASTS, so please plan accordingly. Also, bring a meaty dish to share!

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

SCHEDULE FOR THIS WEEK

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

SUNDAY, FEBRUARY 28: 8:40 Hours, 9 AM Divine Liturgy, and Social Hour

TUESDAY, MARCH 1: 8:30 Morning Prayers

7 PM Choir Rehearsal at Greg's

WEDNESDAY, MARCH 2: 8:30 Daily Matins

THURSDAY, MARCH 3: 8:30 Morning Prayers, Akathist to the Nurturer of Children

8 PM Ithaca College OCF

FRIDAY, MARCH 4: 8:30 Morning Prayers

9:20 Cornell OCF Morning Prayers in Anabel Taylor Hall

SATURDAY, MARCH 5: 6 PM Great Vespers

MEATFARE SUNDAY, MARCH 6: 8:40 Hours, 9 AM Divine Liturgy, Forgiveness Vespers and Social Hour

MARCH 20: 4:30 PM Sunday of Orthodoxy Vespers
at Holy Trinity Church, Elmira

MARCH 26: 10 AM – 7 PM Chanting Workshop
with St Catherine's Church

PRAYER FOR CHURCH GROWTH

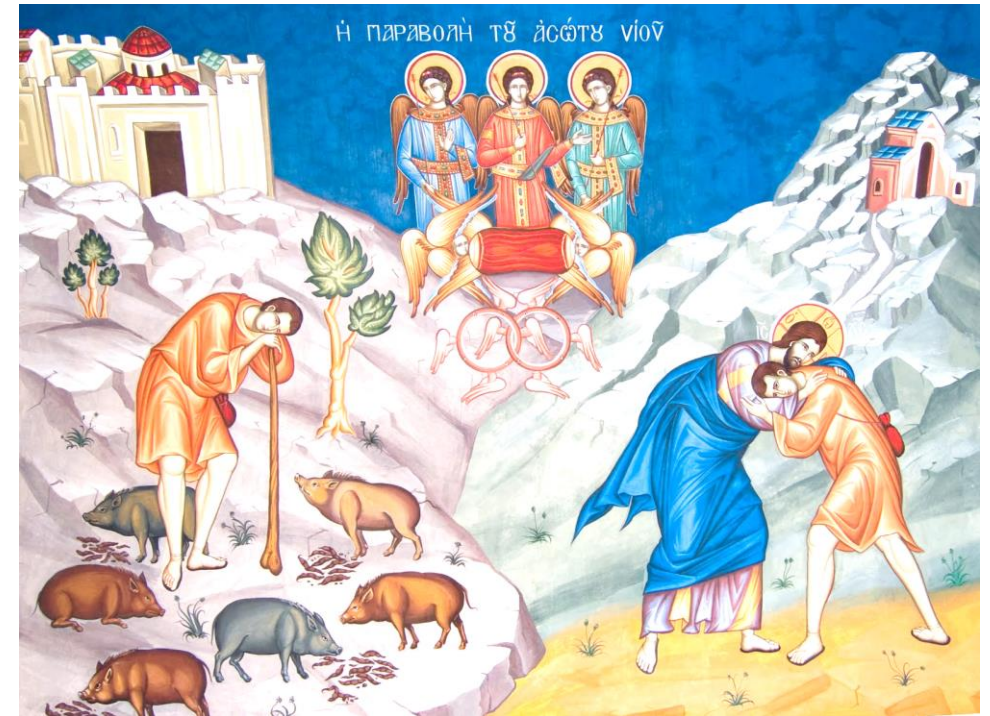
Again, we pray to Thee, O Lord our God, that you would renew us and this parish by the Power of the Holy Spirit. Fill us with love and longing for Thee. Grant that we would seek not our own will but to do Thy will in all things and to be willing to lay down our lives out of love for Thee and for our 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.

INNER UNITY OF THE TRIODION: SUNDAY OF THE PRODIGAL SON

(Gospel reading: Luke 15:11-32). The parable of the Prodigal forms an exact ikon of repentance in its different stages. Sin is exile, enslavement to strangers, hunger. Repentance is the return from exile to our true home; it is to receive back our inheritance and freedom in the Father's house. But repentance implies action: 'I will rise up and go. . .' (verse 18). To repent is not just to feel dissatisfied, but to take a decision and to act upon it.

Holy Apostles Orthodox Church

Lansing, New York



SUNDAY, FEBRUARY 28TH, 2016

SUNDAY OF THE PRODIGAL SON

WEEKLY HYMNS FOR FEBRUARY 28, 2016

Troparion Tone 6 (Resurrection)

The Angelic Powers were at Thy tomb;
the guards became as dead men.
Mary stood by Thy grave,
seeking Thy most pure body.
Thou didst capture hell not being tempted by it.
Thou didst come to the Virgin, granting life.//
O Lord, Who didst rise from the dead, glory to Thee.

Kontakion Tone 3 (from the Lenten Triodion)

I have recklessly forgotten Thy glory, O Father;
and among sinners I have scattered the riches which Thou gavest me.
And now I cry to Thee as the Prodigal:
"I have sinned before Thee, O merciful Father;
receive me as a penitent, //
and make me as one of Thy hired servants!"

Prokeimenon Tone 6

O Lord, save Thy people, and bless Thine inheritance! (Ps 27/28:9)
v: To Thee, O Lord, will I call. O my God, be not silent to me! (Ps 27/28:1)

Alleluia Verses Tone 6

Alleluia, Alleluia, Alleluia!
v: He who dwelleth in the shelter of the Most High will abide in the shadow of the heavenly God. (Ps 90/91:1)
v: He will say to the Lord: "My Protector and my Refuge; my God, in Whom I trust." (Ps 90/91:2)

Communion Hymns

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

BY THE WATERS OF BABYLON: PSALM 136



By the waters of Babylon, there we sat down and
we wept when we remembered Sion.

Alleluia.

On the willows there we hung hang up our harps.

Alleluia.

For there our captors demanded of us the words
of our songs, and they who led us away said: sing
to us one of the songs of Zion.

Alleluia.

How shall we sing the song of the Lord a strange land?

Alleluia.

If I forget you ever, O my Jerusalem, let my right hand be forgotten.

Alleluia.

Let my tongue also cleave to the roof of my mouth, if I do not remember you, if I do not
set Jerusalem above my joy, set Jerusalem above my highest joy.

Alleluia.

Remember, remember, O Lord, the children of Edom, in the day of Jerusalem, Who say:
raze it, raze it; Rave it even to the foundation thereof.

Alleluia.

O daughter of Babylon: you are to be destroyed;
blessed is he who requites you with what you have
done to us, requites you with what you have done to us.

Alleluia.

Blessed is he who shall take and dash your little ones
against the rock.

Alleluia.



BY THE WATERS OF BABYLON

By Fr Lawrence Farley

Recently I was finishing up in the altar while the choir was practicing, and I heard them sing (beautifully, as always) the pre-Lenten Matins hymn, “By the Waters of Babylon.” After it was all over, I stopped to ask them, “Do you know where Babylon is?” After a few blank stares, someone tentatively offered, “East of here?” It was a safe guess; we live on the west coast, and pretty much everything is east of here. No doubt the person meant, “somewhere in the Middle East,” which is of course correct.

But I was thinking of something else. I pointed to the doors leading out from the church into the parking lot, and said, “It is just on the other side of those doors.” We live in Babylon, in world fixed in its rebellion against God and its oppression of His people. “And here,” I continued, “is Jerusalem. Right here in this nave. When we stood before the chalice earlier this morning, our feet were standing within Jerusalem.”

This is perhaps why we sing the hymn “By the waters of Babylon” just before we enter Great Lent. This hymn is based on Psalm 137, and the psalm is not so much a song as a cry of pain, a pang piercing the heart set to the music of a harp. Israel had been ravaged and raped by a foreign invader, both metaphorically and literally. The overthrow of Jerusalem at the hands of the Babylonians in 586 BC was accomplished with all the horror of ancient warfare—soldiers cut down, old men killed where they sat, women and young girls ravished, children’s brains knocked out against the rocks. Then the defeated and starved survivors were taken far away to languish in exile in Babylon. To cap it all, as they languished there, their Babylonian “hosts” demanded that they take their harps and use them to play for them some of the Temple songs they had heard so much about. Zion’s Temple had some great music, right? How’s about playing some for us?

It was the crowning humiliation, the final blasphemy. To think of the holy hymns once sung in the sacred Temple courts to the praise of Yahweh now being used as secular entertainment, reduced to a kind of pagan drinking song! The Psalmist’s heart overflowed with pain and indignation—by the rivers of Babylon, sitting beside its canals, he sat down and wept over it all. How could one sing the Lord’s song like this in a foreign land, forgetting and debasing all that one once knew as holy? If I ever do that, the Psalmist promised, if I ever use my skillful right hand to play one of the songs of Zion for the amusement of Zion’s ravagers, may my right hand wither up and never play anything again! No: I refuse to settle down and accept Babylon as the new normal, forgetting the joy of knowing God and worshipping Him in His courts. I refuse to become Babylonian. In my secret heart, I will live and die as one from Jerusalem. I will exalt Jerusalem above my highest joy.

This must be our song too, for we also live in Babylon. Is the world so very different? Christians and their faith are openly mocked in the public square, and icons are sold as *objets d’art*. The values enshrined and protected by law fly in the face of everything the Church has held dear, and the pressure is constant for Christians to acquiesce and support the secular status quo. Forget the old ways, and the Church’s dogmas and values and canons. It’s a new day; it’s 2016. You’re in Babylon now.

Indeed we are. But our hearts do not forget where we came from or where we truly belong. Babylon is not our home. Here we are but strangers and sojourners, exiles upon the earth (1 Peter 2:11). Our true home is Jerusalem. If we ever forget this and settle down and live like the Babylonians, may our right hands wither and our tongues cleave in silence to the roofs of our mouths. Let us take courage. The exile will not last forever. Jesus is coming. Soon enough we will all go home.

INSTRUCTION ON THE SUNDAY OF THE PRODIGAL SON. ON REPENTANCE

By St. Ignatius (Brianchaninov)

Beloved brethren! The Holy Church takes upon herself all care to ensure that her children not lose their inheritance—Heaven, preparing them for the successful completion of the forthcoming *podvig* of the Forty Days Fast, has ordained that we read today at the Divine Liturgy the parable of our Lord Jesus Christ about the prodigal son.

In what does the *podvig* of the holy Forty Days Fast consist? In the *podvig* of repentance. During these days, we stand before the time dedicated largely to repentance, as before the doors of repentance, and sing the song that is filled with contrite feeling: *Open unto me the doors of repentance, O Giver of life!* What does our Lord’s Gospel parable that we hear today reveal to us? It reveals the unfathomable, infinite mercy of our Heavenly Father for sinners who bring forth repentance. The Lord made it known to people, calling them to repentance: *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth* (Lk. 15:10). So that His words would become even more strongly impressed in the hearts of His listeners, He decided to supplement them with a parable.

A certain man had two sons, says the Gospel parable. The younger of them asked his father to give him his share of the inheritance. The father did so. After not many days, the younger son took his inheritance and left for a far country, where he spent all his inheritance on a wanton life. When he had spent it all, there came a famine on that country. The son of the rich man not only found himself wanting, but was in a desperate state. In this serious plight, he asked assistance from one of the local inhabitants, who sent him to the field to herd his swine. Exhausted with hunger, the wretch would have been happy to fill his belly with the coarsest swine feed! But this turned out to be impossible. In such a state, he finally came to his senses, and remembering the abundance of his father’s house, resolved to return to his father. He prepared mentally what he would say to his father in order to gain his propitiation: he would admit his sin and his unworthiness, and humbly ask to be accepted, not into his father’s family, but as one of his host of slaves and hired servants. With this in his heart, the younger son set out on his way. He was still far from his father’s house when his father saw him. He saw him and had compassion on him; ran, fell on his neck, and kissed him. When his son pronounced the confession and request he had prepared, his father called the servants, saying, *Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found!* The older son who was always submissive to his father’s will was in the field, and he when returned to the house, the feast was on. He found his father’s behavior toward the younger son strange. But inspired by the righteousness of love, before which every other righteousness is pathetic and insignificant, the father remonstrated, *Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found* (See Lk. 15:11-32).

Read the rest in our Ebulletin!