

Holy Apostles Orthodox Church

347 Ridge Rd Lansing NY

HolyApostlesLansing.org

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MARCH 13, 2016

SUNDAY OF CHEESEFARE — Tone 8. The Expulsion of Adam and Eve from Paradise.

Translation of the relics of St. Nicephorus, Patriarch of Constantinople (846). Martyr Sabinus (Abibus) of Egypt (287). Martyrs Africanus, Publius and Terence, of Carthage (3rd c.). Martyr Alexander of Macedonia (305-311). Martyr Christina of Persia (4th c.). Ven. Aninas of the Euphrates.

EPISTLE: ROMANS 13.11-14.4: It is high time to awake out of sleep; for now our salvation is nearer than when we first believed.

GOSPEL: MATTHEW 6.14-21: Forgive and fast, laying up treasures in Heaven alone.

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

COFFEE HOUR: 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 22nd at Unwind Coffee Shop in the Ithaca Mall. We will be discussing the Syriac Saints and St Ephraim the Syrian. The readings can be found on pages 61-62 of the handouts, available at holypostleslansing.org/knowyourfaith.html

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.

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.

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

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 Vespereal service. Mark your calendars!

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/>

RECTOR'S SABBATH: Each Monday, Fr James takes his day off for the week. Please save parish business for the rest of the week. If any serious need or emergency should arise, he can always be contacted on this day.

OCF DAY OF PRAYER: Each year, to mark the beginning of Great Lent, the OCF joins the rest of the fellowships nationwide in 24 hours of prayer. This year, they will be meeting at 6 AM on Clean Monday, location to be determined. If you are part of the OCF, mark your calendars – you are probably free at that time!

PRAYER SCROLL

LIVING:

Apr Timothy H
Apr Herman S
Apr John C
Apr Thomas E
Apr Michael T
Apr Stephen M
Abbess Silouana
Mother Raphaela
Mother Christophora
Mat Cecelia
Mat Katya
Mat Mary G
Joshua
Brittany & Isaac
Gretchen
Peter
Marriane
Terrence
Helen
Judy
Gretchen

Mary & Susan
John & Carmine
Nathan
Leah
Helen
Lindsey
Elizabeth
Mary
Joe A
Daniel
Andrew & family
Harold
Wilhemina
Elizabeth
David
Shirley
Larry
Christina
Jim & Kim
Rachel
Constantine & Maria
Gaetan

Christine
Samuel
Lisa
Lyudmila
Nickolay
Anetta
Zachary
Iconographer Helena
Natasha, Lena, Vera, &
Sergei
Caleb
Cleopatra
Brian & Ally
Thompson Family
Danielle
Dorothea
Jack
Eleanor
Catechumens: Elliott.
Children: Christopher E,
Anthony, Mia and Isabel

Seminarians: Rdr Robert
and Ivan
BIRTHDAYS: Bill, Steve S.
ANNIVS: None.
NAMESDAYS: Patrick.
REPOSED:
Priest Matthew
Priest John
Apr Alexander
Dn Mark
Rdr Gregory
Daniel
Ada
Lillian
Joseph
Marie
Joseph
Laura
Martha
Stanley & Helen,
Taissia
Steluta

Theophan
Lynda
Florence
James
James R
Vasily
Modercai
Alexandr
Ron
John
NEWLY REPOSED: Apr
John, Arch Athanasys, Dwight
ANNIVERSARIES: None.

SCHEDULE FOR THIS WEEK

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

CHEESEFARE SUNDAY, MARCH 13: 8:40 Hours, 9 AM Divine Liturgy, Forgiveness
Vespers and Social Hour

CLEAN MONDAY, MARCH 14: Rector's Sabbath
6 AM OCF Day of Prayer
7 PM Great Canon

CLEAN TUESDAY, MARCH 15: 8:30 Abbreviated Lenten Matins
7 PM Great Canon

CLEAN WEDNESDAY, MARCH 16: 8:30 Daily Lenten Matins
7 PM Great Canon

CLEAN THURSDAY, MARCH 17: 8:30 Abbreviated Lenten Matins, Akathist to the
Nurturer of Children
6 PM Presanctified Liturgy
7 PM Great Canon
8 PM Ithaca College OCF

CLEAN FRIDAY, MARCH 18: 8:30 Abbreviated Lenten Matins
9:20 Cornell OCF Morning Prayers in Anabel Taylor Hall
6 PM Presanctified Liturgy & Molieben to St Theodore

SATURDAY, MARCH 19: 9 AM Memorial Divine Liturgy
6 PM Great Vespers

ORTHODOXY SUNDAY MARCH 20: 8:40 Hours, 9 AM Divine Liturgy and Social Hour
4:30 PM Sunday of Orthodoxy Vespers at Holy Trinity Church, Elmira

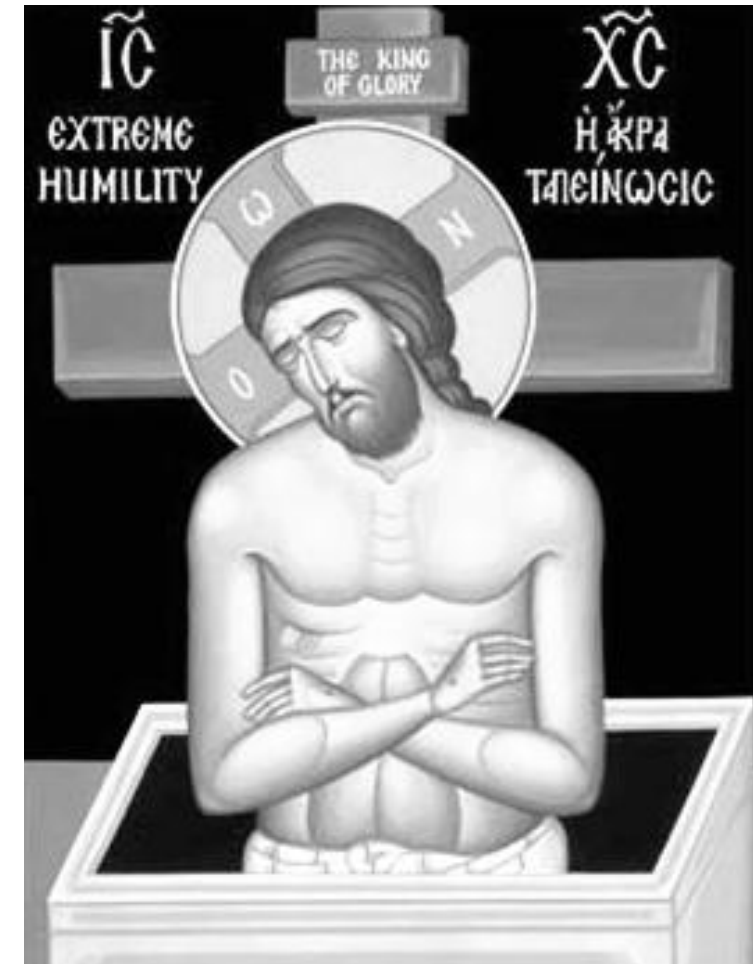
MARCH 26: 10 AM – 7 PM Chanting Workshop with St Catherine's Church

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.

Holy Apostles Orthodox Church

Lansing, New York



SUNDAY, MARCH 13TH, 2016

SUNDAY OF THE EXPULSION FROM EDEN/CHEESEFARE

ARCHPASTORAL LETTER FOR THE GREAT FAST 2016

Dearly Beloved Members of our Diocesan Family:
Christ is in our midst! – He is and ever shall be!

“Let us set out with joy upon the season of the Fast,
and prepare ourselves for spiritual combat.”

As we begin the sacred season of Great Lent, I am mindful of the Russian term *podvig*, a very important concept in our Holy Orthodox Tradition. The word “*podvig*” can be translated as “spiritual struggle.” It is an aspect of asceticism, a disciplinary way of life, pursued as a means of a higher ideal. In performing a *podvig*, we find it to be a means of drawing closer to Christ as we travel along the path of salvation.

The great Russian Saint, Theophan the Recluse, defines our entire Christian life as *podvig*. He explains that while the spirit hates sin, the flesh may actually dwell in it. How then is this battle within ourselves to be resolved? It is resolved through *podvig*, the spiritual struggle of bringing the soul into mastery over the body. The Church gives us directions for doing this through our prayer rule, participation in divine services and Scripture reading, fasting and abstinence, standing in worship and making prostrations, giving alms to the poor, etc. All of these things strengthen the soul by disciplining the body, and as we fulfill these ascetical practices, we will indeed find that they help us draw nearer to our Creator and Savior. During Lent in particular, we are called to deepen our souls in Christ, to do more, to go beyond what the Church has already told us are the necessary first steps. *Podvig* is precisely that “doing more.”

In Great Lent, as the Church prescribes, many of us will strive to improve our rule of prayer – which, in the words of Saint Symeon of Thessaloniki, is “conversation directly with God, being always with God, having one’s soul united with Him and one’s mind inseparable” through the prescribed words in our prayer books, the saying of the Jesus Prayer, and the pouring out to God of our own requests, intercessions, and confessions. The Church will offer us more divine services to participate in, so that we can draw ever closer to our Savior, Who is the object of our worship. The world, however, with its demands on our time and talents, will tug at us to go in a different direction, and we will indeed have to “struggle” to stay focused on the One Who is “the author and finisher of our faith” (Hebrews 12:2).

During the Great Fast, many of us will strive to follow the Church’s guidelines and abstain from meat and dairy products for seven weeks. However, Saint John Chrysostom reminds us of an even greater understanding of the Fast – “abstinence not only from food but from sins.” He says, “The fast should be kept not only by the mouth but also by the eye, the ear, the feet, the hands and the other members of the body.” The eye must abstain from impure sights; the ear, from malicious gossip; the hands, from acts of injustice. Our *podvig* will be to fight the temptations that will come from the media and our own social life ... temptations to indulge in foods we have pledged to give up ... temptations to succumb to practices, common on the streets, which we have promised to avoid.

The Lenten Season affords us the opportunity to focus on the criteria of judgment on the Last Day, presented to us in the Gospel of Matthew: to express our love for others in practical form – to feed the hungry, to give drink to the thirsty, to welcome the stranger, to clothe the naked, to visit the sick and those in prison. The second century Shepherd of Hermas insists that the money saved from abstaining from rich foods during the feast should be given to the widow, the orphan, and the poor. Because the world will continue to lure us to spend our time and talents and treasures on material possessions, creature comforts and forms of entertainment, we will “struggle” to increase our works of mercy for “the least of His brethren,” those in need.

The *podvig* of Lent, our spiritual struggle, is an imitation of the struggles of the Chosen People of the Old Covenant as they wandered in the wilderness for forty years, seeking entrance into the Promised Land. It is a replication of the struggles of the Saints of the New Testament, from the apostles and disciples of the first century to the martyrs and ascetics of our own time and our own country! It is the legacy of the struggles of so many of our grandparents and parents, who took their Faith seriously and held to the practices of Great Lent piously. But most importantly, the spiritual struggle we undertake is homage to the One Who prayed and fasted for forty days and nights, before He began His ministry which would achieve our salvation.

In our Lenten struggle, we are encouraged by Saint Paul in I Corinthians 9:24-26, where he tells us that we need to be spiritually fit, like athletes in training. And in order to do that he urges us in Ephesians 6:10-18: “Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places...”

One might ask, why should we do all of this? Why should we undergo this Lenten “struggle,” this *podvig*, anyway? The answer is to achieve our goal, the goal not only of Lent but of our entire lifetime to come closer to Christ, to become more like God, to enter into eternal communion with the Holy Trinity. We want that because we know how much Jesus Christ, our Lord God and Savior, has loved us with that love greater than any man has, “to lay down His life for His friends” (John 13:35). And so, let us “Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat” ... let us undertake our Lenten *podvig* ... to show our love for the God Who loves more than we love ourselves. To Him be all glory unto ages of ages!

With my humble prayers, Archpastoral blessing and sincere love,

+ MICHAEL
Archbishop of New York and the
Diocese of New York and New Jersey

WEEKLY HYMNS FOR MARCH 6, 2016

Troparion Tone 8 (Resurrection)

Thou didst descend from on high, O Merciful One!
Thou didst accept the three day burial
to free us from our sufferings!//
O Lord, our Life and Resurrection, glory to Thee!

Kontakion Tone 6 (from the Lenten Triodion)

O Master, Teacher of wisdom,
Bestower of virtue,
Who teachest the thoughtless and protectest the poor, strengthen and enlighten my heart!
O Word of the Father,
let me not restrain my mouth from crying to Thee:
Have mercy on me, a transgressor,//
O merciful Lord!

Prokeimenon Tone 8 (Resurrection)

Pray and make your vows before the Lord, our God! (Ps 75/76:11)
v: In Judah God is known; His name is great in Israel. (Ps 75/76:1)

Alleluia Verses Tone 6

Alleluia, Alleluia, Alleluia!
v. It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High. (Ps 91/92:1)
v. To declare Thy mercy in the morning, and Thy truth by night. (Ps 91/92:2)

Communion Hymn

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

INNER UNITY OF THE TRIODION: THE 40 DAYS OF GREAT LENT

(2) *The Forty Days*. The two preceding Sundays, of the Last Judgement and of Forgiveness, together constitute — albeit in reverse order — a recapitulation of the whole range of sacred history, from its beginning-point, Adam in Paradise, to its end-point, the Second Coming of Christ, when all time and history are taken up into eternity. During the forty days that now follow, although this wider perspective is never forgotten, there is an increasing concentration upon the central moment in sacred history, upon the saving event of Christ's Passion and Resurrection, which makes possible man's return to Paradise and inaugurates the End. Lent is, from this point of view, a journey with a precise direction; it is the *journey to Pascha*. The goal of our journey is concisely expressed in the closing prayer at the Liturgy of the Presanctified: '... may we come uncondemned to worship at the Holy Resurrection.' Throughout the forty days we are reminded that we are on the move, travelling on a path that leads straight to Golgotha and the Empty Tomb. During each week of Lent, our faces are set towards the objective of our journeying: the Saviour's suffering and triumphant Passover. The forty days' journey of Lent recalls in particular the forty years in which the Chosen People journeyed through the wilderness. For us, as for the children of Israel, Lent is a time of pilgrimage. It is a time for our liberation from the bondage of Egypt, from domination by sinful passions; a time for progress by faith through a barren and waterless desert; a time for unexpected reassurance, when in our hunger we are fed with manna from heaven; a time when God speaks to us out of the darkness of Sinai; a time in which we draw near to the Promised Land, to our true home in Paradise whose door the crucified and risen Christ has reopened for us.

INNER UNITY OF THE TRIODION: THE SUNDAY OF FORGIVENESS



The last of the preparatory Sundays has two themes: it commemorates *Adam's expulsion from Paradise*, and it is also the *Sunday of Forgiveness*. There are obvious reasons why these two things should be brought to our attention as we stand on the threshold of the Great Fast. One of the primary images in the Triodion is that of the return to Paradise. Lent is a time when we weep with Adam and Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the

saving event of Christ's death and rising, which has reopened Paradise to us once more (Luke 23:43). So sorrow for our exile in sin is tempered by hope of our re-entry into Paradise:

O precious Paradise, unsurpassed in beauty,
Tabernacle built by God, unending gladness and delight,
Glory of the righteous, joy of the prophets, and dwelling of the saints,
With the sound of thy leaves pray to the Maker of all:
May He open unto me the gates which I closed by my transgression,
And may He count me worthy to partake of the Tree of Life
And of the joy which was mine when I dwelt in thee before.

Note how the Triodion speaks here not of 'Adam' but of 'me': 'May He open unto me the gates which I closed.' Here, as throughout the Triodion, the events of sacred history are not treated as happenings in the distant past or future, but as experiences undergone *by me* here and now within the dimension of sacred time.

The second theme, that of forgiveness, is emphasized in the Gospel reading for this Sunday (Matthew 6:14-21) and in the special ceremony of mutual forgiveness at the end of Vespers on Sunday evening. Before we enter the Lenten fast, we are reminded that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. A fast without mutual love is the fast of demons. As the commemoration of the ascetic saints on the previous Saturday has just made clear to us, we do not travel the road of Lent as isolated individuals but as members of a family. Our asceticism and fasting should not separate us from our fellow men but link us to them with ever stronger bonds. The Lenten ascetic is called to be a man for others.