

# Holy Apostles Orthodox Church

347 Ridge Rd Lansing NY

HolyApostlesLansing.org

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## MARCH 27, 2016

**SECOND SUNDAY OF LENT — TONE 2. ST. GREGORY PALAMAS.** Synaxis of the Venerable Fathers of the Kiev Caves Lavra. Martyr Matrona of Thessalonica (3rd-4th c.). Martyrs Manuel and Theodosius (304). Ven. John the Clairvoyant, Anchorite, of Egypt (394-395). The "GLYKOPHYLOUSA" and the "AKATHIST" Icons of the Most-holy Theotokos on Mt. Athos.

**EPISTLE:** HEBREWS 7.26-8.2: Our High Priest is God Himself, not subject to weakness.

HEBREWS 1.10-2.3: We must hold true to what we have learned, for it is from God Himself.

**GOSPEL:** JOHN 10.9-16: Christ is the Good Shepherd, and we are His sheep.

MARK 2.1-12: Christ heals the paralytic to the astonishment of all.

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

**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 29<sup>th</sup> (note the date change) 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](http://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.

**LENTEN CALENDAR:** The calendar of services for the lenten period is available. As we center more on a life of prayer over the next few weeks, take advantage of the services of the Church so that you may come closer to Christ in this time.

**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.

**PASCHA FLOWERS:** To contribute to the purchase of flowers to adorn the church for Pascha, there are envelopes available at the information stand.

**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.

**EDUCATION FOR CHILDREN:** As part of their Christian formation, weekly coloring sheets and lessons will be given to all families.

**DONATION SOUGHT:** If anyone is interested in making a donation, we are in need of stick lighters, clean very fine sand and new icons of Christ and the Theotokos for venerating.

**VIGIL AT THE TOMB:** It is a tradition to keep watch at the tomb of our Lord from after services on Holy Friday Evening through the beginning of the Paschal services. If you would be interested in being part of this, please see Fr James.

**SURVEY:** The parish office is updating its files by completing its record of addresses, contact info and celebratory days. Please visit <http://bit.ly/1RCRRJe> to fill out the short survey.

**LENTEN TEEN RETREAT:** The annual Lenten Teen Retreat is coming up this Friday, April 1, through Sunday, April 3; at the Taconic Retreat Center (visit [www.taconiccc.net](http://www.taconiccc.net)) in Red Hook, NY. The theme is, "Faith and Science Need Not Oppose Each Other," and the speakers are two young Orthodox Christians, a physician and an anesthetist. Please consider attending.

**CONFESSIONS:** In this cleansing time of the year, it is good for us to partake of the sacrament of Confession. Please have your confession heard before the Vigil of PASCHA. An appointment can be made at any time that is convenient for you, or before and after most services.

**PUSSYWILLOWS:** If you have access to pussywillows, please cut some branches and bring them to the church as soon as you are able to do so.

## PRAYER SCROLL

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

## SCHEDULE FOR THIS WEEK

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

**PALAMAS SUNDAY MARCH 27:** 8:40 Hours, 9 AM Divine Liturgy and Social Hour

**MONDAY, MARCH 28:** Rector's Sabbath

**TUESDAY, MARCH 29:** 8:30 Abbreviated Lenten Matins

7 PM Know Your Faith at Unwind Café in the Ithaca Mall: Syriac Fathers

**WEDNESDAY, MARCH 30:** 8:30 Daily Lenten Matins

6 PM Presanctified Liturgy

**THURSDAY, MARCH 31:** 8:30 Abbreviated Lenten Matins, Akathist to the Nurturer of Children

8 PM Ithaca College OCF

**FRIDAY, APRIL 1:** 8:30 Abbreviated Lenten Matins

9:20 Cornell OCF Morning Prayers in Anabel Taylor Hall

6:30 PM Akathist

**SATURDAY, APRIL 2:** 9 AM Memorial Divine Liturgy

6 PM Great Vespers

**CROSS SUNDAY APRIL 3:** 8:40 Hours, 9 AM Divine Liturgy and Social Hour

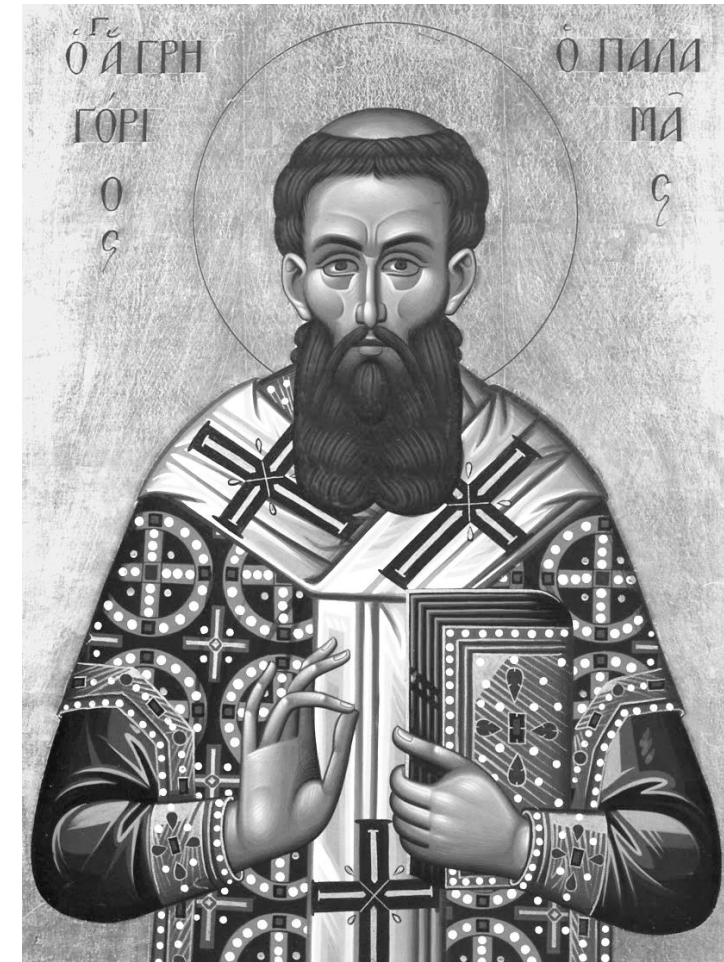
**PALM SUNDAY, APRIL 23-24:** Episcopal Visit

## 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 27<sup>TH</sup>, 2016  
SECOND SUNDAY OF GREAT LENT  
SUNDAY OF ST GREGORY PALAMAS

# HOW THE OLDEST IMAGE OF MARY LINKS THE ANNUNCIATION, EASTER, AND CHRISTMAS

-John J Miller at <http://blogs.ancientfaith.com>



Scholars believe they have unearthed the oldest icon of the Virgin Mary. Discovered in the ruins of a third-century house church in Syria, the image depicts a woman at a well. Most of us don't immediately associate Mary with a well, but the early church did. It's the opening scene of the Annunciation, liturgically celebrated on March 25. Though the gospels are mute on the point, one ancient tradition mentions Mary at work and stopping for a drink. "[T]aking a pitcher, she went out to fill it with water," reports the second-century *Protoevangelion of James*. "And a voice sounded: Rejoice, favored one, the Lord is with you. Blessed are you among women" (11.1). "The virgin was fasting and standing in prayer near a fountain," echoed Maximus the Confessor a few centuries later (*Life of the Virgin* 2.19). What I find fascinating is this: In discussing this particular ancient image of Mary, Fordham professor Michael Peppard mentions it was found in a baptistry.

## Layers of significance

The longer I live in the Orthodox liturgical tradition the more I notice the way one season informs the next. It's like filo dough. The fasts and feasts are layered one atop another. Tasting one means tasting them all, and Mary in the baptistry offers a perfect example of the phenomenon. It's common to think of Christmas as the main Christian holiday, but Easter was tops for the earliest believers. As a result, fixing the date of Jesus' crucifixion was key. Eastern Christians adopted April 6; Western Christians took March 25. These dates are important, as William J. Tighe explains, because of a concept known as "integral age." In Christ's day, people commonly believed prophets died on the same date as their conception or birth. Christ's conception immediately followed Mary's response to Gabriel's news. The baptistry icon signals this connection. Says Peppard,

a field sketch of the [image] done "to show additional details" depicts two painted lines touching the woman's back, along with a kind of starburst on the front of her torso, features described as "unexplained" in the archaeological report. But . . . the lines invite a rather evident meaning. They appear to represent a motion toward the woman's body and a spark of activity within it, as if something invisible were approaching and entering her—an incarnation.

Here's where we can spot the layers. When it comes to Christmas, many assume the church "christianized" an existing pagan holiday so new converts would commemorate Jesus instead of a Roman deity. But that's not the case. When Christians began celebrating the Nativity, the date was preset by the earlier agreement on the date of the Annunciation/crucifixion. Counting nine months for the duration of Mary's pregnancy, believers landed on January 6 (Epiphany) in the East and December 25 (Christmas) in the West.

You can see how easily Augustine holds these concepts together:

For He is believed to have been conceived on the 25th of March, upon which day also He suffered; so the womb of the Virgin, in which He was conceived . . . corresponds to the new grave in which He was buried... But He was born, according to tradition, upon December the 25th. (*On The Trinity* 4.5)

This is, in other words, a wholly in-house question. And the pieces are interconnected. Celebrating Christmas means celebrating the Annunciation, which means celebrating Easter. But another important aspect of the linkage is found in our baptismal icon of Mary.

## Preparing for baptism

Historically speaking, Lent is the baptismal season. In the weeks preceding Easter, catechumens prepared themselves for their final initiation into the sacramental life of the church. Finding Mary depicted at a fountain on the walls of a baptistry makes perfect sense when we recognize the connection between the Annunciation and Easter. Not only does the Annunciation occur during this preparatory period, the abovementioned notion of integral age ties Christ's conception with his crucifixion. The liturgical layering effect shows up here as well. Throughout the paschal season Orthodox Christians sing the line from Galatians 3.27: "As many of you as have been baptized into Christ have put on Christ, Alleluia." Being baptized means dying and rising with Christ. But guess when we also sing this short hymn? During the Christmas service. It turns out the Christmas service (and Epiphany as well) are patterned on the Easter service, as Fr. Tom Hopko explains here. Layer upon layer upon layer. To one degree or another, catechumens entering the baptismal pool would possess these thoughts as a unified whole, just like Augustine above. And an image like Mary at the fountain would help tie it all together.

## Seeing the whole

If we're attentive, we can notice these connections in the services today, as well. After all, says Fr. Patrick Henry Reardon in his outstanding new book, *Reclaiming the Atonement*,

these are *liturgical* mysteries. In the spring of each year, the Church devotes special times of prayer, reflection, and observance to [the] means of our redemption: the Word's Incarnation on March 25, our Lord's suffering and atoning death during Holy Week, and His Resurrection, celebrated through the fifty days . . . of the paschal season. (*Volume One: The Incarnation*)

A final point is worth mentioning, one made by Fr. John Behr in *The Mystery of Christ*. Not only are we looking backward when we commemorate feasts like the Annunciation, so were the apostles and early Christians who preserved the tradition of Mary at the well. They experienced the same layering effect we do because they remembered and wrote from this side of the Resurrection too. They could only see the Annunciation and Nativity by looking through Easter. Mary standing near the well is already Mary sitting by the manger, weeping at the cross, and rejoicing over an empty tomb.

## WEEKLY HYMNS FOR SUNDAY, MARCH 27, 2016

### Troparion Tone 2 (*Resurrection*)

When You descended to death, O Life Immortal,  
You destroyed hell with the splendor of Your Godhead.  
And when from the depths You raised the dead,  
all the powers of heaven cried out://  
"O Giver of life, Christ our God, glory to You!"

### Troparion Tone 8 (*St Gregory Palamas*)

O light of Orthodoxy, teacher of the Church, its confirmation,  
O ideal of monks and invincible champion of theologians,  
O wonderworking Gregory, glory of Thessalonica and preacher of grace,//  
always intercede before the Lord that our souls may be saved!

### Kontakion Tone 4 (*from the Lenten Triodion*)

Now is the time for action!  
Judgment is at the doors!  
So let us rise and fast,  
offering alms with tears of compunction and crying:  
"Our sins are more in number than the sands of the sea;  
but forgive us, O Master of all,//  
so that we may receive the incorruptible crowns!"

### Kontakion Tone 8 (*St Gregory Palamas*)

Holy and divine instrument of wisdom,  
joyful trumpet of theology,  
together we sing your praises, O God-inspired Gregory.  
Since you now stand before the Original Mind, guide our minds to Him,  
O Father,//  
so that we may sing to you: "Rejoice, preacher of grace!"

### Prokeimenon Tone 5

You, O Lord, shall protect us and preserve us from this generation forever. (*Ps 11/12:7*)  
*v: Save me, O Lord, for there is no longer any that is godly. (Ps 11/12:1)*  
**Tone 1:** My mouth shall speak wisdom, the meditation of my heart shall be understanding. (*Ps 48/49:3*)

### Alleluia Verses Tone 2

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

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

**Tone 2:** *The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. (Ps 36/37:30)*

### Hymn to the Theotokos

All of creation rejoices in you, O Full of Grace:  
the assembly of Angels and the race of men.  
O sanctified temple and spiritual paradise,  
the glory of virgins,  
from whom God was incarnate and became a Child –  
our God before the ages.  
He made your body into a throne,  
and your womb He made more spacious than the heavens.  
All of creation rejoices in you, O Full of Grace.  
Glory to you!

### 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 111/112:6b-7a*)

Alleluia, Alleluia, Alleluia!

## INNER UNITY OF THE TRIODION:

### SECOND SUNDAY OF GREAT LENT: ST GREGORY PALAMAS

Since 1368 this Sunday has been dedicated to the memory of St. Gregory Palamas, Archbishop of Thessalonica (1296-1359). This commemoration forms a continuation of the feast celebrated on the previous Sunday: St. Gregory's victory over Barlaam, Akindynos and the other heretics of his time is seen as a renewed Triumph of Orthodoxy. In the earlier period there was on this day a commemoration of the Great Martyr Polycarp of Smyrna (+ c. 155), whose feast was transferred from the fixed calendar (23 February). This commemoration, like that of St. Theodore, underlined the connection between Lenten asceticism and the martyr's vocation. The second Sunday also takes up the theme of the Prodigal Son as a model of repentance, with the first of the two Canons at Mattins being devoted to this parable.