

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

MAY 15, 2016

3rd SUNDAY OF PASCHA — Tone 2. Ven. Pachomius the Great, Founder of Cœnobitic Monasticism (348 A.D.). **Myrrhbearing Women.** St. Isaiah, Bishop and Wonderworker of Rostov (1090). The slain Crown Prince Dimitry of Uglich and Moscow (1591). Ven. Isaiah, Wonderworker of the Kiev Caves (1115). Ven. Pachomius—Abbot, and Silvanus, of Nerekhta (1384). Ven. Evfrosin (Euphrosynus), Abbot and Wonderworker of Pskov, and his disciple, Ven. Serapion (Pskov—1481). St. Achilles, Bishop of Larissa (4th c.).

Christ Is Risen! Indeed, He Is Risen!

EPISTLE: ACTS OF THE APOSTLES 6.1-7: The Apostles establish the deaconate, and the number of disciples multiplied.

GOSPEL: MARK 15.48-16.8: Very early in the morning, on the first day of the week, the Myrrhbearing women came to the tomb when the sun had risen.

COFFEE HOUR: THIS WEEK: Vladimir & Marina **NEXT WEEK:** Available

DDB APPRECIATION DINNER: The annual DDB Appreciation Dinner, hosted by Abp Michael, is coming up on Sunday, June 5, in Syracuse. If you have donated to the fund, you will receive an invitation. As the parish has donated to (and receives support from), a few parishioners will need to be in attendance to thank the generous donors. Please see Fr James to make arrangements. **LE CHRIST EST RESSUSCITÉ!**

SMALL PARISH CONFERENCE: Registration is open for the 2016 Small Parish Forum to be held at Holy Assumption Church in Canton, OH on July 14-16, 2016. Titled 'The Small Parish: Possibilities and Opportunities,' the forum is open to clergy and laity interested in inspiring and motivating smaller parishes to accept their calling to live a life in Christ. If you are interested in attending on behalf of the parish, please see Fr James.

WELCOME VISITORS! 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. **CHRISTOS ANESTI! Χριστός ἀνέστη!**

GRAVE BLESSINGS: As we continue to proclaim the Gospel of the Resurrection, it is custom to bless the graves of those who have gone on in the hope of the resurrection before us. To schedule a grave blessing, please see Fr James. **CHRIST IS RISEN! INDEED HE IS RISEN!**

KNOW YOUR FAITH: The next Know Your Faith Class will be held on Tuesday, May 24th at Unwind Café in the Ithaca Mall. We will be discussing St Nicholas Cabasilas. The readings can be found on pages 72-73 of the handouts, available at holypostleslansing.org/knowyourfaith.html **CHRIST IS RISEN! INDEED HE IS RISEN!**

SURVEY: The parish office is updating its files by completing its record of addresses, contact info and celebratory days. Please visit bit.ly/1RCRRJe to fill out the survey. Those who have not filled in the survey will be queried in the next few days. **AL MASEEH QAM! المسيح قام! حقًا قام!**

RECEIVING COMMUNION: The Orthodox Church believes that, to partake of the Eucharist, the body and blood of Christ, one has to hold the beliefs of the Church regarding it. In the Church's teaching, this means being a full member of the Orthodox Church. One may not receive Communion in an Orthodox Church unless he or she is an Orthodox Christian and has prepared through recent confession, prayer and fasting. All are welcome to join the Orthodox Church, should they choose. **ORTANNE LAIVINO! ANWA ORTANNE LAIVINO! ὁ ἄνθρωπος τῆς πίστεως! ἡμεῖς ὁ ἄνθρωπος τῆς πίστεως!**

PRAYER SCROLL

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

Last Sunday by the Numbers
Attendance: 35 Collection: \$615 Building: \$285

SCHEDULE FOR THIS WEEK

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

MYRRHBEARERS SUNDAY, MAY 15: 8:40 Hours, 9 AM Divine Liturgy, Social Hour and Egg Hunt

TUESDAY, MAY 17: 8:30 Morning Prayers

WEDNESDAY, MAY 18: 8:30 Daily Matins

7 PM Cornell OCF

THURSDAY, MAY 19: 8 PM Ithaca OCF

FRIDAY, MAY 20: 8:30 Morning Prayers and Akathist

SATURDAY, MAY 21: 9 AM Divine Liturgy for Ss Constantine and Helen

6 PM Great Vespers

PARALYTIC SUNDAY, MAY 22: 8:40 Hours, 9 AM Divine Liturgy, Social Hour and

Parish Council Meeting

June 30: Parish Feast Day and 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.

PRAYER ON ENTERING THE CHURCH

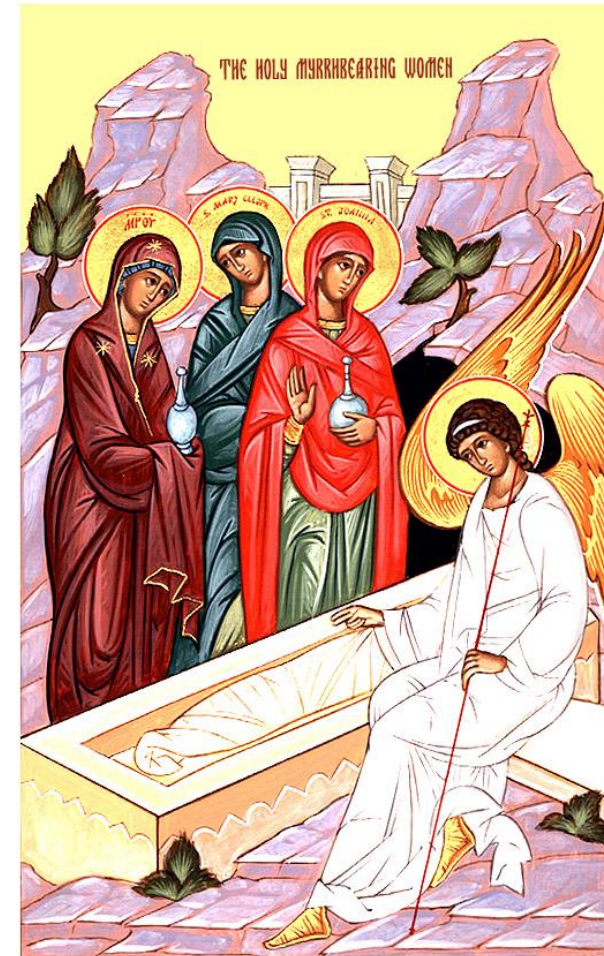
I will come into thy house in the multitude of thy mercy: and in thy fear I will worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before me, that with a clear mind I may glorify thee forever, One Divine Power worshipped in three persons: Father, Son, and Holy Spirit. Amen.

PRAYER ON LEAVING A CHURCH

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

Holy Apostles Orthodox Church

Lansing, New York



SUNDAY, MAY 15TH, 2016

SUNDAY OF THE MYRRHBEARING WOMEN

WEEKLY HYMNS FOR SUNDAY, MARCH 15TH, 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 2 (*from the Pentecostarion*)

The noble Joseph,
when he had taken down Your most pure Body from the Tree,
wrapped it in fine linen and anointed it with spices,
and placed it in a new tomb.
But You rose on the third day, O Lord,//
granting the world great mercy.

Troparion Tone 2 (*from the Pentecostarion*)

The Angel came to the Myrrhbearing Women at the tomb and said:
“Myrrh is fitting for the dead;
but Christ has shown Himself a stranger to corruption!
So proclaim: ‘The Lord is risen,//
granting the world great mercy.’”

Kontakion Tone 2 (*from the Pentecostarion*)

You commanded the Myrrhbearers to rejoice, O Christ God.
By Your Resurrection, You stopped the lamentation of Eve, the first
mother.
You commanded them to preach to Your Apostles://
“The Savior is risen from the tomb!”

Kontakion Tone 8 (*Pascha*)

You descended into the tomb, O Immortal,
You destroyed the power of death.
In victory You arose, O Christ God,
proclaiming: “Rejoice!” to the Myrrhbearing Women,//
granting peace to Your Apostles, and bestowing Resurrection on the fallen.

Prokeimenon Tone 6 (*Resurrection*)

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

Alleluia Verses Tone 8

Alleluia, Alleluia, Alleluia!

v: O Lord, You have been gracious to Your land; You have turned back the captivity of Jacob. (Ps 84/85:1)

v: Mercy and truth have met, righteousness and peace have kissed each other. (Ps 84/85:10)

Hym to the Theotokos

The Angel cried to the Lady, full of grace:

“Rejoice, O pure Virgin! Again, I say: ‘Rejoice,
your Son is risen from His three days in the tomb!
With Himself He has raised all the dead.’”

Rejoice, O ye people!

Shine, shine, O New Jerusalem!

The glory of the Lord has shone on you!

Exult now, and be glad, O Zion!

Be radiant, O pure Theotokos,

in the Resurrection of your Son!

Communion Hymns

Receive the Body of Christ; taste the fountain of immortality!

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

Alleluia, Alleluia, Alleluia.

THE MYRRHBEARING WOMEN

There are eight women who are generally identified as the myrrh-bearers. Each of the four Gospels gives a different aspect of the roles of these eight women at the cross and at the tomb on Easter morning, perhaps since the eight women arrived in different groups and at different times. The eight are:

- Mary Magdalene
- Mary, the Theotokos (the Virgin Mary)
- Joanna
- Salome
- Mary the wife of Cleopas (or Alphaeus)
- Susanna
- Mary of Bethany
- Martha of Bethany

THE USE OF CANDLES IN THE ORTHODOX CHURCH

By John Sanidopoulos

Question: Why do we light candles in the Orthodox Church?

Answer: There are typically two types of candles that Orthodox are familiar with. First there are the genuine pure beeswax candles made from the combs of hives. Secondly, there are the paraffin wax candles made from petroleum. When the Fathers of the Church speak of the Orthodox use of candles, they are referring to the pure beeswax candles and not the latter. Paraffin wax produces carcinogens and soot when burned. In fact, one air quality researcher stated that the soot from a paraffin candle contains many of the same toxins produced by burning diesel fuel.



With this information in mind, we can better understand the six symbolic representations of lit candles handed down to us by Saint Symeon of Thessaloniki:

1. As the candle is pure (pure beeswax), so also should our hearts be pure.
2. As the pure candle is supple (as opposed to the paraffin), so also should our souls be supple until we make it straight and firm in the gospel.
3. As the pure candle is derived from the pollen of a flower and has a sweet scent, so also

should our souls have the sweet aroma of Divine Grace.

4. As the candle, when it burns, mixes with and feeds the flame, so also we can struggle to achieve theosis.
5. As the burning candle illuminates the darkness, so must the light of Christ within us shine before men that God's name be glorified.
6. As the candle gives its own light to illuminate a person in the darkness, so also must the light of the virtues, the light of love and peace, characterize a Christian. The wax that melts symbolizes the flame of our love for our fellow men.

Besides the six symbolic representations above, Saint Nikodemos the Hagiorite gives us six different reasons why Orthodox light candles:

1. To glorify God, who is Light, as we chant in the Doxology: "Glory to God who has shown forth the light..."
2. To dissolve the darkness of the night and to banish away the fear which is brought on by the darkness.
3. To manifest the inner joy of our soul.
4. To bestow honor to the saints of our Faith, imitating the early Christians of the first centuries who lit candles at the tombs of the martyrs.
5. To symbolize our good works, as the Lord said: "Let your light so shine before men, that they may see your good works and glorify your Father who is in the heavens." The priest also gave us this charge following our baptism.
6. To have our own sins forgiven and burned away, as well as the sins of those for whom we pray.

For all these reasons cited by our Holy Fathers, let us often light our candles and make sure as much as possible that they be pure candles. We should abstain from all corruption and uncleanness, so that all of the above symbolism is made real in our Christian lives.

At one point during the Presanctified Divine Liturgy the liturgist holds a lit candle, and facing the people he proclaims: "The light of Christ shines on all". Christ is "the true light who enlightens and sanctifies all men". Are we worthy recipients of this light? The saints themselves constantly sought after this light. Let us then also imitate the saints and like Saint Gregory Palamas continuously supplicate the Lord in the following words: "Enlighten my darkness".

Question: Is there any other reason why we light our candle in church?

Answer: Besides the higher spiritual reasons mentioned above for why we light candles, there is another simpler and practical reason: to make a financial offering to the church. When we go to light our candle, we should also give an offering for the various services and expenses of the church. The church gives us the candle as a blessing for our offering and allows us to ignite the flame of the symbolisms mentioned above.

Question: Should we light candles outside the church as well?

Answer: It is good and laudable to light candles at home when we pray, when the priest visits for a house blessing with Holy Water or Holy Unction, and even light a candle when we visit the grave of a loved one.

Question: Is there any other purpose to the candle?

Answer: When we light a candle in the church, we are making an offering to the church or to a particular icon to beautify it and show through physical light the symbolization of the uncreated light of God's house or the saint depicted in the icon. It is also customary for the faithful to offer pure beeswax candles at the Consecration of a new church.