

Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

Fr Joel Brady, Rector 570 251 1963

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MARCH 12, 2017

SECOND SUNDAY OF LENT – Tone 5. Saint Gregory Palamas. Synaxis of the Venerable Fathers of the Kiev Caves Lavra. Ven. Theophanes the Confessor, of Sigriane (818). Righteous Phineas, grandson of Aaron (ca. 1500 B.C.). St. Gregory Dialogus, Pope of Rome (604). Ven. Simeon the New Theologian (1021).

EPISTLES: Hebrews 7:26–8:2: Christ is our Great High Priest.

Hebrews 1:10–2:3: We must give more earnest heed to the things we have heard.

GOSPELS: John 10:9–16: Christ is the Door and the Good Shepherd.

Mark 2:1–12: A Paralytic is healed.

COFFEE HOUR: This week: Brady & Allard **Next week:** ??? (Sign up today!)

FOOD PANTRY DONATIONS: In the Lenten spirit of almsgiving, we've set up a box in the back of church for food pantry donations. During this time of fasting, the Church calls us to use the money that we save by eating a simpler diet in order to help those in need.

LENTEN RECIPE SHARING: Do you want to keep the fast as prescribed by the Church, but feel lost about what to cook? Do you have favorite Lenten recipes that you'd like to share with your parish family? Please sign up with your email address in the back of Church if you'd be interested in sharing recipes.

COFFEE HOUR SIGN-UPS: There are still many weeks open for coffee hour hosts in the coming weeks. Please consider signing up; partnering with someone else is a great way to make this easier. The sign-up sheet is located in the back.

READERS' LIST: To encourage more of the faithful of the parish to read during the Divine Services, a sign-up sheet is now available at the information table on which anyone can select a time to read. All skill levels are welcome. If you want to read but would like assistance preparing for a particular service, see Fr Joel.

LENTEN SERVICES: Services are held throughout the week during the Lenten Season that help us to intensify our prayer life and enter into the spirit of preparation for Our Lord's Resurrection. The mid-week Presanctified Liturgy in particular is an opportunity to receive Christ's Body

and Blood to strengthen us in our spiritual struggles. Even one additional service during the week can help maintain the spiritual connection between Sundays.

PILGRIMAGE TO THE HOLY LAND: The oca Dept of Evangelization, along with Abp Michael, announce a pilgrimage to the Holy Land, June 4–17, 2017. For more information or to reserve your spot, please visit the diocesan webpage.

LENTEN RESOURCES: Children's lessons for the season of Great Lent are available at <http://www.goarch.org/archdiocese/departments/religious/zines/lentzine> (Greek Archdiocese) and at <http://dce.oca.org/focus/pascha> (OCA Dept. of Christian ed).

INSTALLATION OF PARISH OFFICERS: We will install the newly-elected parish council following Liturgy today. Following this, we will hold a parish council meeting.

WELCOME VISITORS! We warmly welcome all of our visitors! Please know that we are glad to have you here praying with us, and we invite you to stay after the service to enjoy a meal and meet everyone in our community.

PRAYER SCROLL

LIVING:

Apr Timothy H
Apr Herman S
Apr Sergius K
Apr Thomas E
Apr Stephen M
Apr John R
Apr Patrick C
Pr Adam S & Angie
Mother Raphaela
Mother Christophora
Mat Joanna B
Mat Katya
Mat Mary G
Joshua
Brittany
Gretchen
Marianne
Terrence
Helen
Judy
Mary & Susan
John & Carmine
Nathan

Leah
Helen
Lindsey
Elizabeth
Mary
Joe A
Daniel
Andrew & family
Carol
Wilhelmina
Elizabeth
David
Shirley
Christina
Jim & Kim
Rachel
Constantine & Maria
Gaetan
Christine
Samuel
Lisa
Lyudmila
Nickolay
Anetta

Zachary
Iconographer Helena
Natasha, Lena, Vera,
Sergei
Caleb
Danielle
Larry, Mark, Katie
Ann
Dorothy
Ronald
Sheryl & Lacey
Alexander, Angela,
Anton
Peter
Gregory & Ann
Raymond
Vincent
Photini
Robert
Steven, Stephanie,
and family
Diana
Elizabeth

Children: Anthony,
Mia, Isabel, Bear,
Victoria, Iva Bell,
Panagiotis, Ada,
Grace, Elias, Jack
Seminarians: Rdr
Robert & Ivan
Birthdays: Bill
Anniversaries:
Namesdays:
REPOSED:
Apr John U
Priest Matthew
Priest John
Apr Alexander
Dn Mark
Rdr Gregory
Daniel
Ada
Lillian
Joseph
Marie
Joseph

Laura
Martha
Stanley
Taissia
Stelufa
Theophan
Lynda
Florence
James
James R
Vasily
Mordecai
Alexandr
Ron
John
Eleanor
Harold
Alfred
Edward
Newly Reposed:
Michael, Mat
Julianna, Mario,
Robert

BY THE NUMBERS: Last Collection: \$560.91. Building Fund: \$0.
Weekly Budget: \$1150. MTD: \$560.91. Monthly Budget: \$4600

SCHEDULE FOR THIS WEEK

Confessions are heard before and after Vespers or by appointment.

Sunday, March 12: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

Monday, March 13: Rector's Sabbath

Tuesday, March 14: 8:30 AM Lenten First Hour

Wednesday, March 15: 8:30 AM Lenten Daily Matins

6PM Presanctified Liturgy

Thursday, March 16: 8:30 AM Lenten First Hour

Friday, March 17: 8:30 AM Lenten First Hour

9:20 AM Cornell ocf Morning Prayers in Anabel Taylor Hall

6 PM Presanctified Liturgy

Saturday, March 18: 9 AM Memorial Divine Liturgy

6 PM Great Vespers

Sunday, March 19: 9:10 AM hours, 9:30 AM Divine Liturgy and Social Hour

April 8: Tonsuring of a new reader – Watch here for details!

PRAYER FOR CHURCH GROWTH

Again, we pray to Thee, O Lord our God, that Thou wouldst 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.

FROM THE TRIODION

As we start upon the third week of the Fast, O ye faithful, let us glorify the Holy Trinity, and joyfully pass through the time that still remains. Causing passions of the flesh to wither from our souls, let us gather divine flowers, weaving garlands for the queen of days, that with crowns upon our heads we may sing in praise of Christ the victor.

Glory to God for all things!

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, MARCH 12, 2017
SAINT GREGORY PALAMAS

A SERMON ON ST. GREGORY PALAMAS SUNDAY

Metropolitan Athony (Bloom) of Sourozh

In the Name of the Father, the Son, and the Holy Ghost.

In one of the Psalms we can read the following words: *Those who have sown with tears will reap with joy...* If in the course of weeks of preparation we have seen all that is ugly and unworthy in us mirrored in the parables, if we have stood before the judgement of our conscience and of our God, then we have truly sown in tears our own salvation. And yet, there is still time because even when we enter into the time of the harvest, God gives us a respite; as we progress towards the Kingdom of God, towards the Day of the Resurrection, we still can, at every moment, against the background of salvation, in the face of the victory of God, turn to Him with gratitude and yet, brokenheartedness, and say, 'No, Lord! I am perhaps the worker of the eleventh hour, but receive me as Thou promised to do!'

Last week we have kept the day of the Triumph of Orthodoxy, the day when the Church proclaimed that it was legitimate and right to paint icons of Christ; it was not a declaration about art, it was a deeply theological proclamation of the Incarnation. The Old Testament said to us that God cannot be represented by any image because He was unbottomed mystery; He had even no Name except the mysterious name which only the High Priest know. But in the New Testament we have learned, and we know from experience that God has become Man, that the fullness of the Godhead has abided and is still abiding forever in the flesh; and therefore God has a human name: Jesus, and He has got a human face that can be represented in icons. An icon is therefore a proclamation of our certainty that God has become man; and He has become man to achieve ultimate, tragic and glorious solidarity with us, to be one of us that we may be one of the children of God. He has become man that we may become gods, as the Scripture tells us. And so, we could last week already rejoice; and this is why, a week before, when we were already preparing to meet this miracle, this wonder of the Incarnation, softly, in an almost inaudible way, the Church was singing the canon of Easter: Christ is risen from the dead! - because it is not a promise for the future, it is a certainty of the present, open to us like a door for us to enter through Christ, the Door as He calls Himself, into eternity.

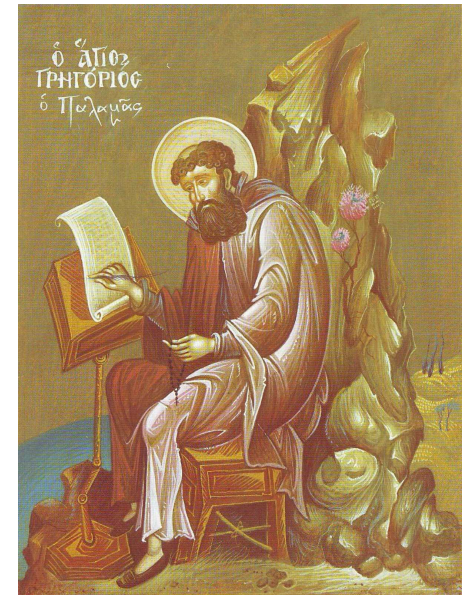
And today we remember the name of Saint Gregory Palamas, one of the great Saints of Orthodoxy, who against heresy and doubt, proclaimed, from within the experience of the ascetics and of all believers, proclaimed that the grace of God is not a created Gift - it is God Himself, communicating Himself to us so that we are pervaded by His presence, that we gradually, if we only receive Him, open ourselves to Him, become transparent or at least translucent to His light, that we become incipiently and ever increasingly partakers of the Divine nature.

This is not simply a promise; this is a certainty which we have because this has happened to thousands and thousands of those men and women whom we venerate as the Saints of God: they have become partakers of the Divine nature, they are to us a revelation and certainty of what we are called to be and become.

And today one step more brings us into the joy, the glory of Easter. In a week's time we will sing the Cross - the Cross which was a terror for the criminals, and has become now a sign of victory and salvation, because it is to us the sign that God's love has no measure, no limits, is as deep as God is deep, all-embracing as God is all-embracing, and indeed, as tragically victorious as God is both tragic and victorious, awe-inspiring, and shining the quiet, joyful light which we sing in Vespers. Let us then make ourselves ready to meet this event, the vision of the Cross, look at it, and see in it the sign of the Divine love, a new certainty of our possible salvation; and when the choir sings this time more loudly the canon of the Resurrection, let us realise that step by step God leads us into a victory which He has won, and which He wants to share with us. And then we will move on; we will listen to the Saint who teaches us how to receive the grace which God is offering, how to become worthy of Him; and a step more - and we will see the victory of God in Saint Mary of Egypt and come to the threshold of Holy Weak. But let us remember that we are now in the time of newness, a time when God's victory is been revealed to us, that we are called to be enfolded by it, to respond to it by gratitude, a gratitude that will make us into new people - and also with joy! And joy full of tears in response to the love of God, and a joy which is a responsible answer to the Divine love. Amen!

SAINT GREGORY PALAMAS ON HOPE AND SUFFERING

Believers should rejoice with hope, and since this life will have an end, should be prudent and glad as they wait with faith for the eternal blessedness of the life to come. They should patiently endure, with the understanding that comes from faith, the wretchedness to which this life has been justly condemned, and resist, by means of long-suffering, sin, its author and ally, and his underlings, to the point of shedding their own blood if need be (cf.. Rom. 8:16-18). Except for sin nothing in this life, even death itself, is really evil, even if it causes suffering. The company of the saints brought bodily suffering upon themselves. The martyrs made the violent death which others inflicted upon them into something magnificent, a source of life, glory, and the eternal heavenly kingdom, because they exploited it in a good way that pleased God. That is why, when Christ had abolished death by His resurrection, He still let it remain for His followers, along with life's other misfortunes, so that Christians should be exercised by these means for the sake of truth in both their lives and beliefs, and be made ready through the new covenant for the coming new age which will never grow old.



WEEKLY HYMNS FOR SUNDAY, MARCH 12

Troparion, Tone 5 (Resurrection)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Troparion, Tone 8 (Saint 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 (Second Sunday)

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 (Saint 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)

Another, Tone 2: My mouth shall speak wisdom, the meditation of my heart shall be understanding. (Ps 48/49:3)

Alleluia, Tone 5

v: I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation. (Ps 88/89:1)

v: For You have said: “Mercy will be established forever; My truth will be prepared in the heavens.” (Ps 88/89:2)

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

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!

ST. GREGORY PALAMAS ON THE INCARNATION

O the depth of the riches both of the wisdom and love of God (cf. Rom. 11:33)! In His wisdom, power and love for mankind God knew how to transform incomparably for the better the falls resulting from our self-willed waywardness. If the Son of God had not come down from heaven we should have no hope of going up to heaven. If He had not become incarnate, suffered in the flesh, risen and ascended for our sake, we should not have known God's surpassing love for us. If He had not taken flesh and endured the passion while we were still ungodly, we should not have desisted from the pride which so often lifts us up and drags us down. Now that we have been exalted without contributing anything, we stay humble, and as we regard with understanding the greatness of God's promise and benevolence we grow in humility; from which comes salvation.

The Son of God became man to show to what heights He would lead us, that we might not be conceited as if we had reversed the defeat by our own efforts. Being twofold in nature [i.e. divine and human], he could truly be a mediator, joining each of the two to the other. He loosed the bond of sin and cleansed the stain that comes of being joined with flesh. He showed God's love for us, and demonstrated that we had sunk so deeply into evil as to make it necessary for God to become flesh. In His flesh and His sufferings He became an example to us of humility and a healing remedy for pride. He made it clear that God created our nature good. He became the author and gaurantor of the resurrection and eternal life, delivering us from despair. By becoming the Son of man and sharing our mortality, He made men sons of God and partakers of divine immortality. Human nature was shown to have been created in the image of God, unlike the rest of creation, and this kinship with God was such that human nature could be joined to Him in one person. He honored this mortal flesh so that the proud spirits should not consider themselves, or be considered, favoured above mankind or as deified because of being without bodies and apparently immortal. He united men and God, who were by nature separate, becoming a mediator through His twofold nature. What more can be said? If the Word of God had not been made flesh, the Father would not have been shown to be truly Father, nor the Son to be truly Son, nor would the Holy Spirit have been shown to be essence and hypostases, but would have seemed to be merely some sort of energy observed in creatures, as was said by the foolish sages of old.