

Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

Fr Joel Brady, Rector 570 251 1963

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MARCH 5, 2017

SUNDAY OF ORTHODOXY – Tone 4. The Restoration of the Holy Icons. Martyr Conon of Isauria (1st c.). Finding of the Relics of Rt. Blv. Theodore, Prince of Smolensk and Yaroslavl', and his children Ss. David and Constantine, Wonderworkers of Yaroslavl' (1463). Monk Martyr Adrian of Poshekhónsk (Yaroslavl', 1550). Martyr Onesimus of Isauria (1st c.). Martyr Conon the Gardener, of Pamphylia (3rd c.). Virgin martyr Irais (Raïssa) of Antinoë in Egypt (ca. 308). Martyr Eulogius, of Palestine. Martyr Eulampius, of Palestine. St. Mark the Faster, of Egypt (5th c.). St. Hesychius the Faster, of Bithynia (ca. 790).

EPISTLE: Hebrews 11:24–26, 32–12:2: Faith and the “great cloud of witnesses.”

GOSPEL: John 1:43-51: Philip calls Nathanael to “come and see.”

COFFEE HOUR: This week: Potluck Next week: Brady & Allard

SPECIAL THANKS: Fr Joel and Matushka Meg wish to thank everyone who came out to help with moving in last Sunday. Thank you also to all who came to participate in the many services for this first week of Lent. May the Lord richly bless you!

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.

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 next Sunday. Following this, we will hold a parish council meeting. If you are an officer and will not be able to attend, please inform Fr Joel.

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: | Nathan | Nickolay | Children: Anthony, | Laura |
| Apr Timothy H | Leah | Anetta | Mia, Isabel, Bear, | Martha |
| Apr Herman S | Helen | Zachary | Victoria, Iva Bell, | Stanley |
| Apr Sergius K | Lindsey | Iconographer Helena | Panagiotis | Taïssia |
| Apr Thomas E | Elizabeth | Natasha, Lena, Vera, | Seminarians: Rdr | Stelufa |
| Apr Stephen M | Mary | Sergei | Robert & Ivan | Theophan |
| Apr John R | Joe A | Caleb | Birthdays: | Lynda |
| Apr Patrick C | Daniel | Danielle | Anniversaries: | Florence |
| Pr Adam S & Angie | Andrew & family | Larry, Mark, Katie | Namesdays: | James |
| Mother Raphaela | Carol | Ann | REPOSED: | James R |
| Mother Christophora | Wilhelmina | Dorothy | Apr John U | Vasily |
| Mat Joanna B | Elizabeth | Ronald | Priest Matthew | Mordecai |
| Mat Katya | David | Sheryl & Lacey | Priest John | Alexandr |
| Mat Mary G | Shirley | Alexander, Angela, | Apr Alexander | Ron |
| Joshua | Christina | Anton | Dn Mark | John |
| Brittany | Jim & Kim | Peter | Rdr Gregory | Eleanor |
| Gretchen | Rachel | Gregory & Ann | Daniel | Harold |
| Marianne | Constantine & Maria | Raymond | Ada | Alfred |
| Terrence | Gaetan | Vincent | Lillian | Edward |
| Helen | Christine | Photini | Joseph | Newly Reposed: |
| Judy | Samuel | Robert | Marie | Michael, Mat |
| Mary & Susan | Lisa | Steven, Stephanie, | Joseph | Julianna, Mario |
| John & Carmine | Lyudmila | and family | | |

BY THE NUMBERS: Last Collection: \$2700. Weekly Budget: \$1150.
February total: \$4057. Monthly Budget: \$4600

SCHEDULE FOR THIS WEEK

Confessions are heard before and after Vespers or by appointment.

Sunday, March 5: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour
4 PM Mission Vespers at Holy Trinity Greek Orthodox Church in Binghamton

Monday, March 6: Rector's Sabbath

Tuesday, March 7: 8:30 AM Abbreviated Lenten Matins

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

6PM Presanctified Liturgy

Thursday, March 9: 8:30 AM Abbreviated Lenten Matins

Friday, March 10: 8:30 AM Abbreviated Lenten Matins

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

6 PM Akathist

Saturday, March 11: 9 AM Memorial Divine Liturgy

6 PM Great Vespers

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

Parish Council Meeting

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

Let us now set out with joy upon the second week of the Fast; and like Elijah the Tishbite let us fashion for ourselves from day to day, O brethren, a fiery chariot from the four great virtues; let us exalt our minds through freedom from the passions; let us arm our flesh with purity and our hands with acts of compassion; let us make our feet beautiful with the preaching of the Gospel; and let us put the enemy to flight and gain the victory!

Glory to God for all things!

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, MARCH 4, 2017
SUNDAY OF ORTHODOXY

ARCHPASTORAL MESSAGE OF HIS BEATITUDE, METROPOLITAN TIKHON Great Lent 2017

All mortal life is but one day, so it is said, to those who labour with love. There are forty days in the Fast: let us keep them all with joy [Canticle IX of the Canon, Monday of the First Week].

To the Venerable Monastics, Reverend Clergy and Pious Faithful of the Orthodox Church in America:

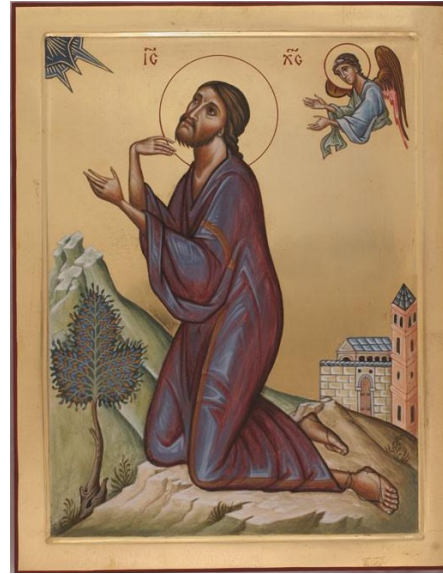
As the gates of repentance of Great Lent open to us and we take delight in the pleasures of the Fast, I ask your forgiveness for all the ways that I have offended or disappointed you, my brothers and sisters in Christ. The cross that each of us bears is one chosen especially for us according to our needs, but we recall the words of the Apostle, "God is faithful; he will not let you be tempted beyond what you can bear" (I Corinthians 10:13). I am grateful for your prayers, support and labors on behalf of the Orthodox Church in America and for your prayerful remembrance of her Primate and the Holy Synod.

During these days, I especially recall the blessings of this week at the Monastery of Saint Tikhon of Zadonsk when the majority of the time, for both monastics and seminarians, was spent participating in the full and rich divine services offered. My hope is that each of you can find some time this week to preserve for yourselves some moments of spiritual rest and renewal, even as you attend to the necessary tasks of family life, work, school, and other responsibilities.

I have found the following passage from the Homilies of Saint Gregory Palamas to be an encouraging reminder of how the transformative effects of our liturgical and spiritual disciplines can be found universally throughout history. This great saint offered the following words in his 6th homily for the Wednesday of the First Week of Great Lent:

For the last two weeks our city was given over to gluttony and lack of self-restraint, and straight away we had troubles, shouting, fights, disturbances, shameless songs and obscene laughter. But this week when the fast came it made everything more honourable. It took us away from frivolity's expensive cares, stopped us toiling for the sake of our useless stomachs, set us instead to works of repentance and persuaded us not to labor for the food which perishes but for the food which endures to eternal life.

Where are now the slaughter of animals, the aroma of roasting meat, the variety of sauces and the cooks' best endeavours? Where are the men who run around the streets and pollute



the air with their impure voices? Where are those who beat the drum and make music around houses and tables, and their devotees who join in with applause and eat their fill of the food set before them to the accompaniment of kettledrums and flutes? Where are those who spend their days and nights at parties, who are always looking for places to drink, who keep each other company in drunkenness and the shameful acts that result from it? Once the fast was proclaimed all these evils went away and all things good took their place. Instead of disgusting songs, mouths now sing holy psalms. Instead of obscene laughter, there is salutary sorrow and tears. Instead of undisciplined outings and wanderings, everyone takes one and the same way to Christ's Holy Church. If unlimited eating produces a dense swarm of sins, fasting is the root of all virtues and the foundation of God's commandments.

We may not live in Thessalonica in the 14th century, but I know that every Orthodox Christian has experienced the change that takes place during the First Week of Great Lent, both inwardly and outwardly. Though we are a small and humble Church on a very large continent, I pray that we all may continue to bear witness to Christ in this fallen world and that, by God's grace, the transfiguration of our hearts, our communities and our society by the light of Christ and the resurrection, will continue for the life of the world and its salvation.

Please forgive me and pray for me, a sinner.

+ Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

THE INNER UNITY OF THE TRIODION

The Sunday of Orthodoxy

The sense of joy and thanksgiving, already evident on the Saturday of St. Theodore, is still more apparent on the first Sunday in Lent, when we celebrate the Triumph of Orthodoxy. On this day the Church commemorates the final ending of the Iconoclast controversy and the definitive restoration of the holy ikos to the churches by the Empress Theodora, acting as regent for her son Michael III. This took place on the first Sunday in Lent, 11 March 843. There is, however, not only a historical link between the first Sunday and the restoration of the ikons, but also, as in the case of St. Theodore [the Great Martyr, commemorated the day before], a spiritual affinity. If Orthodoxy triumphed in the epoch of the Iconoclast controversy, it was because so many of the faithful were prepared to undergo exile, torture, and even death, for the sake of truth. The Feast of Orthodoxy is above all celebration in honor of the martyrs and confessors who struggled and suffered for the faith: hence its appropriateness for the season of Lent, when we are striving to imitate the martyrs by means of our ascetic self-denial.

—Bishop Kallistos (Ware)

WEEKLY HYMNS FOR SUNDAY, MARCH 5

Troparion, Tone 4 (Resurrection)

When the women Disciples of the Lord learned from the Angel the joyous message of the Resurrection, they cast away the ancestral curse and elatedly told the Apostles:
“Death is overthrown!
Christ God is risen,//
granting the world great mercy!”

Troparion, Tone 2 (Sunday of Orthodoxy)

We venerate Your most pure image, O Good One;
and ask forgiveness of our transgressions, O Christ our God.
Of Your good will You were pleased to ascend the cross in the flesh
and deliver Your creatures from bondage to the Enemy.
Therefore with thankfulness we cry aloud to You:
“You have filled all with joy, O our Savior,//
for You alone have come to save the world.”

Kontakion, Tone 8 (Sunday of Orthodoxy)

No one could describe the Word of the Father;
but when He took flesh from you, O Theotokos, He accepted to be described,
and restored the fallen image to its former state by uniting it to divine beauty.//
We confess and proclaim our salvation in words and images.

Prokeimenon, Tone 3 (The Song of the Fathers)

Blessed are You, O Lord God of our fathers, and praised and glorified is Your name forever!
(Song of the three Holy Children, v. 3)

v: For You are just in all that You have done for us! (v. 4)

Alleluia, Tone 4

v: Moses and Aaron were among His priests; Samuel also was among those who called on His Name. (Ps 99/100:6)

v: They called to the Lord and He answered them. (Ps 99/100:6)

Communion Hymns

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

Rejoice in the Lord, O you righteous; praise befits the just! (Ps 32/33:1)

HOW THE WORLD BECOMES AN ICON

“Father Herman used to feed the birds with dried fish and they in great number would nest near his cell. Under his cell there lived ermines. This little animal, after giving birth to its litter, is unapproachable, yet the Elder would feed them with his own hands. ‘Wasn’t that really a miracle we have seen!’ said his disciple Ignatius. Father Herman was also seen feeding the bears. ‘with the death of the Elder both the birds and the beasts disappeared; even the garden would not give forth crop if someone were to care for it willingly,’ asserted Ignatius. . .

“Panagiotis Nellas, in his magnificent book *Deification in Christ*, describes as our paradisiacal beginning: the bringing together of all things into the hands of man in order that he may give all things back to God. ‘This,’ says Nellas, ‘is man’s natural state in the image of God; this is his natural function, his natural work and goal.’ From this perspective, we can say that, when the Elder feeds the otherwise unapproachable ermine, or when he lifts up his hands with bits of dried fish in them and all the birds come, or when his fingers gently touch the bear’s mouth, he is restoring to ermine and bear something like a paradisiacal glory: and in this moment the world of nature, simultaneously distinct and inseparable from that of man, becomes *icon* through the light of St. Herman’s face.

“The question, then, is *how*: How is the natural world made iconic? And how does the iconic face illumine the natural world?”

“Central to Orthodox asceticism is the work of opening spaces in ourselves between our desires and our actions. If every desire we have triggers an action we take – if, for example, every time I feel a touch of hunger I put something in my mouth – then two disastrous effects follow. First, our desires soon come to steer all our relations with the world in that the world becomes the materialization of all our desires and hungers – and, in that sense, the world is *dematerialized* into these desires and hungers. The second effect that follows when we fail to open space between our desires and our actions is that our selfhood becomes, in time, something like an entirely closed system of autonomous desire and autonomous satisfaction, a system wherein (once again) the natural world is dematerialized and unmade. The results of both are fear and depression: the fear born of the fact that our autonomous powers are indeed frail and crumbling; the depression born of the fact that we have willed our own desolation.

“...[But] when we enter into that conscious relation to the created world known as Orthodox ascetic practice, we also, ‘with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord’ (2 Cor 3:17). And, entering ourselves into the likeness of God, we become able to bestow His countenance upon the created world in our own creative relation to it. Thus we come to experience directly the way wherein the created world is an icon of God.”

—Donald Sheehan, *The Grace of Incorruption*