

Holy Apostles Orthodox Christian Church

CHURCH AND COMMUNITY NEWSLETTER



SATURDAY OF CHEESEFARE

Commemoration of All Our God-bearing Fathers and Mothers Who Shone Forth in Asceticism

Commemorated on March 5

On this day, we commemorate all the righteous and God-bearing Fathers and Mothers, both known and unknown, who shone forth in asceticism. With these two weeks of Meatfare and Cheesefare, the Church gradually eases us into the full fasting which begins on Monday, March 7.

The holy ascetics are virtuous men and women who contended against the devil and their own passions. By examining their lives and their struggles against the Enemy, we take courage from the victory they have achieved, and are inspired to imitate their God-pleasing conduct. They also teach us that fasting is not merely abstinence from food but involves refraining from inappropriate speech and unseemly actions.

Since these holy ascetics share the same human nature that we have, their example is an encouragement to us as we embark on our own spiritual struggles.

HOLY APOSTLES ORTHODOX MISSION

3214 N St, Vancouver, WA
www.Holy12.org

For Current Calendar of Services
and Office Hours Visit:
<https://holy12.org/calendar>

Fr. Michael Rozdilski, Rector
425-999-0407



UPCOMING EVENTS, FEAST DAYS AND SERVICES

3.2.22

Great Vespers - 6:00 pm
Inquirer's Class - 7:00 pm

3.3.22

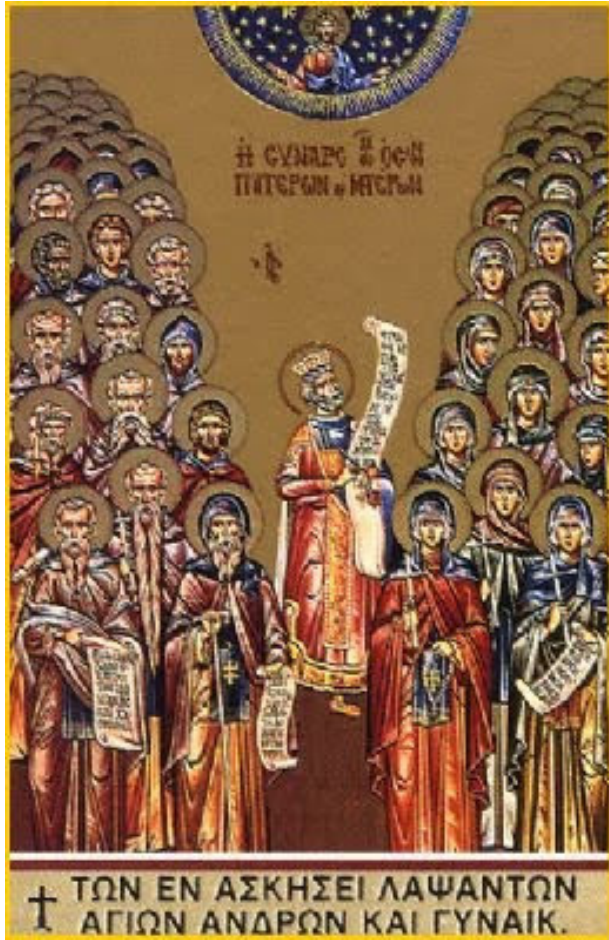
Divine Liturgy - 9:00 am
Office Hours - 1:00 pm

3.5.22

Great Vespers - 6:00 pm

Their lives are a model for us to follow as we seek to acquire and practice the various virtues and to turn away from everything evil. If we undertake these same struggles of prayer, fasting, and good works, we shall receive from God the same reward they did.

Most of the holy ascetics commemorated today have their own separate Feast Day during the year, while some are remembered only on this day.



Troparion, Tone 8

Only Creator, with wisdom profound, You mercifully order all things, / and give that which is needed to all men: / Give rest, O Lord, to the souls of Your servants who have fallen asleep, / for they have placed their trust in You, our Maker and Fashioner, and our God.

Kontakion, Tone 8

With the saints give rest, O Christ, to the souls of Your servants, / where there is neither sickness nor sorrow, and no more sighing, / but life everlasting.

UPCOMING EVENTS CONTINUED

3.6.22

Forgiveness Sunday (Cheesefare)

Divine Liturgy - 9:00 am

3.7.22

Great Compline - 6:00 pm

Canon of St Andrew

3.8.22

Great Compline - 6:00 pm

Canon of St Andrew

3.9.22

Pre-Sanctified Liturgy - 6:00 pm

3.10.22

Great Compline - 6:00 pm

Canon of St Andrew

3.11.22

Pre-Sanctified Liturgy - 10:00 am

3.12.22

Great Vespers - 6:00 pm

3.13.22

Divine Liturgy - 9:00 am

3.15.22

Great Vespers - 6:00 pm

Inquirer's Class - 7:00 pm

3.16.22

Pre-Sanctified Liturgy - 6:00 pm

3.17.22

Office Hours - 1:00 pm

3.18.22

Pre-Sanctified Liturgy - 10:00 am

3.19.22

Great Vespers - 6:00 pm

3.20.22

St Gregory Palamaas

Divine Liturgy - 9:00 am

3.22.22

Great Vespers - 6:00 pm

Inquirer's Class - 7:00 pm

Beginning of Great Lent

Commemorated on March 7

In the Orthodox Church, the last Sunday before Great Lent, the day on which, at Vespers, Lent is liturgically announced and inaugurated, is called Forgiveness Sunday. On the morning of that Sunday, at the Divine Liturgy, we hear the words of Christ:

“If you forgive men their trespasses, your heavenly Father will also forgive you, but if you forgive not men their trespasses, neither will your Father forgive your trespasses...” (Mark 6:14-15).

Then after Vespers—after hearing the announcement of Lent in the Great Prokeimenon: “Turn not away Thy face from Thy child, for I am afflicted! Hear me speedily! Draw near unto my soul and deliver it!”, after making our entrance into Lenten worship, with its special melodies, with the prayer of Saint Ephraim the Syrian, with its prostrations—we ask forgiveness from each other, we perform the rite of forgiveness and reconciliation. And as we approach each other with words of reconciliation, the choir intones the Paschal hymns, filling the church with the anticipation of Paschal joy.

What is the meaning of this rite? Why is it that the Church wants us to begin the Lenten season with forgiveness and reconciliation? These questions are in order because for too many people Lent means primarily, and almost exclusively, a change of diet, the compliance with ecclesiastical regulations concerning fasting. They understand fasting as an end in itself, as a “good deed” required by God and carrying in itself its merit and its reward. But the Church spares no effort in revealing to us that fasting is but a means, one among many, towards a higher goal: the spiritual renewal of man, his return to God, true repentance, and, therefore, true reconciliation. The Church spares no effort in warning us against hypocritical and pharisaic fasting, against the reduction of religion to mere external obligations.

UPCOMING EVENTS CONTINUED

3.23.22

Pre-Sanctified Liturgy - 6:00 pm

3.24.22

Office Hours - 1:00 pm

3.25.22

Vesperal Divine Liturgy - 6:00 pm

AT ANNUNCIATION

3.26.22

Great Vespers - 6:00 pm

3.27.22

Divine Liturgy - 9:00 am

3.29.22

Great Vespers - 6:00 pm

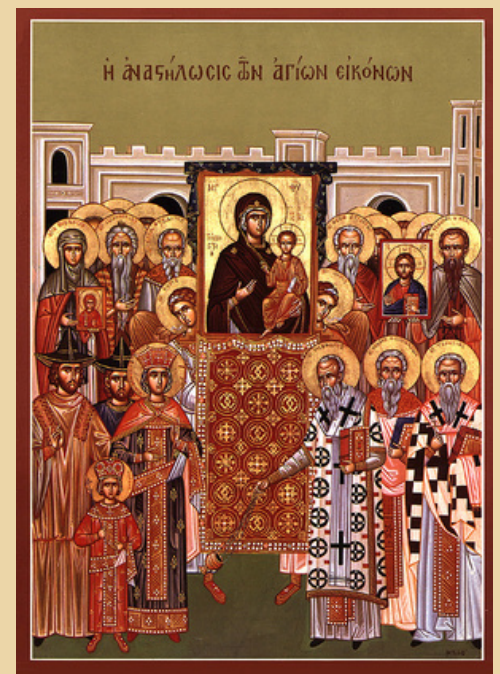
Inquirer's Class - 7:00 pm

3.30.22

Pre-Sanctified Liturgy - 6:00 pm

3.31.22

Office Hours - 1:00 pm



Beginning of Great Lent Continued

As a Lenten hymn says:

“In vain do you rejoice in not eating, O soul!
For you abstain from food,
But from passions you are not purified.
If you persevere in sin, you will perform a useless fast!”



Now, forgiveness stands at the very center of Christian faith and of Christian life because Christianity itself is, above all, the religion of forgiveness. God forgives us, and His forgiveness is in Christ, His Son, whom He sends to us so that by sharing in His humanity we may share in His love and be truly reconciled with God. Indeed, Christianity has no other content but love. And it is primarily the renewal of that love, a growth in it, that we seek in Great Lent, in fasting and prayer, in the entire spirit and the entire effort of that season. Thus, truly forgiveness is both the beginning of, and the proper condition for, the Lenten season.

One may ask, however: Why should I perform this rite when I have no “enemies?” Why should I ask forgiveness from people who have done nothing to me, and whom I hardly know? To ask these questions is to misunderstand the Orthodox teaching concerning forgiveness. It is true that open enmity, personal hatred, real animosity may be absent from our life, though if we experience them, it may be easier for us to repent, for these feelings openly contradict Divine commandments.

But the Church reveals to us that there are much subtler ways of offending Divine Love. These are indifference, selfishness, lack of interest in other people, of any real concern for them—in short, that wall which we usually erect around ourselves, thinking that by being “polite” and “friendly” we fulfill God’s commandments. The rite of forgiveness is so important precisely because it makes us realize—be it only for one minute—that our entire relationship to other men is wrong, makes us experience that encounter of one child of God with another, of one person created by God with another, makes us feel that mutual “recognition” which is so terribly lacking in our cold and dehumanized world.

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On that unique evening, listening to the joyful Paschal hymns we are called to make a spiritual discovery: to taste of another mode of life and relationship with people, of life whose essence is love. We can discover that always and everywhere Christ, the Divine Love Himself, stands in the midst of us, transforming our mutual alienation into a brotherhood. As I advance towards the other, as the other comes to me—we begin to realize that it is Christ who brings us together by His love for both of us.

And because we make this discovery—and because this discovery is that of the Kingdom of God itself: the Kingdom of Peace and Love, of reconciliation with God and, in Him, with all that exists—we hear the hymns of that Feast, which once a year “opens to us the doors of Paradise.” We know why we shall fast and pray, what we shall seek during the long Lenten pilgrimage.

Forgiveness Sunday: the day on which we acquire the power to make our fasting—true fasting; our effort—true effort; our reconciliation with God—true reconciliation.

—Father Alexander Schmemmann



St. Innocent of Alaska

Commemoration Dates: October 6 (glorification) & March 31 (repose)

Equal to the Apostles and Enlightener of North America



St. Innocent of Alaska

Commemoration Dates: October 6 (glorification) & March 31 (repose)

Equal to the Apostles and Enlightener of North America

John Veniaminov was born on August 26, 1797 in a rural village of the Irkutsk province in Russia. His father was a church server and taught John to read the Epistle at a very young age. When he was six years old he was orphaned.

At the age of ten, John was assigned to the Irkutsk Theological Seminary. He was a very hard worker and an outstanding student. He was also very humble and kind. When he was 20, he was married and ordained to the diaconate. Following graduation from the seminary, he became a teacher at the parish school and was ordained to the priesthood.

He served as a parish priest for two years in Irkutsk and in 1824 he volunteered to do missionary work in Alaska. When he was 26 years old Father John and his family traveled over 2,000 miles on a fourteen-month journey to Unalaska, in the Aleutian Islands. There he lived in a hut with his wife, elderly mother, baby son Innocent, and brother. At Unalaska he taught the natives of the islands to be carpenters, blacksmiths, and bricklayers. In return, they helped him build a church, which they named Holy Ascension.

Father John continued to travel to remote areas throughout Alaska by canoe, dog sled, and even reindeer. In order to talk to the natives, he learned six different native languages. To help them learn about the church, he translated the Scriptures and other church books into their languages.

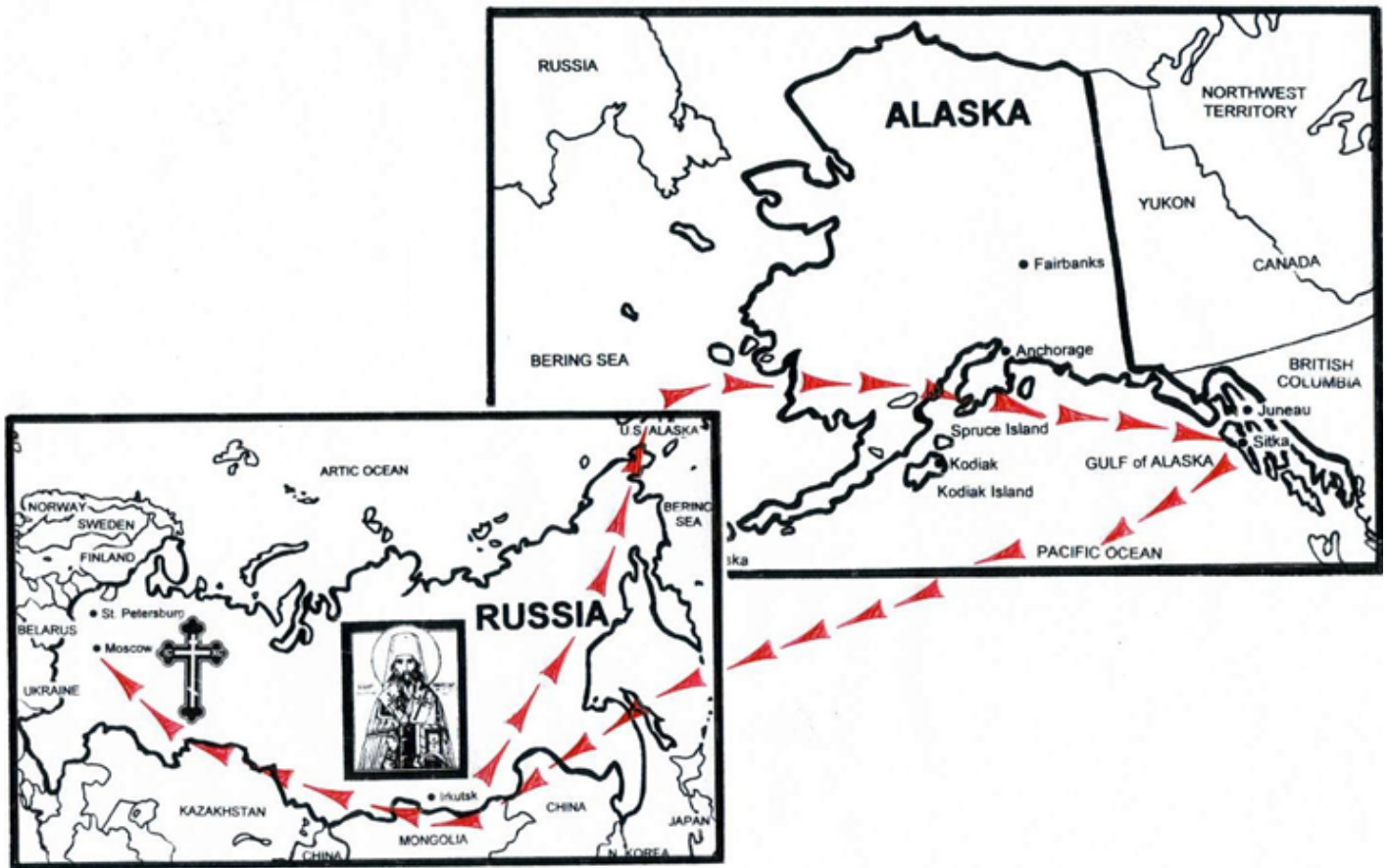
After spending fourteen years in Unalaska and Sitka, he returned to Russia to ask for more support and money for his work in Alaska. When he arrived there, he got the sad news that his wife had died. He made the decision to stay in Russia, and was tonsured a monk and given the name Innocent. On December 15, 1840, he was consecrated Bishop at Kazan Cathedral in St. Petersburg, Russia.

As Bishop he returned to Alaska and spent many years traveling throughout his diocese. He continued to build churches, guide the priests under his care, and bring the Gospel to the native Alaskan people.

After his appointment as Metropolitan of Moscow in 1867, he continued to raise money so priests would have a better life and a place to live after they got older.

On March 31, 1879, Innocent died at the age of 82. He was canonized a saint on October 6, 1977.

St. Innocent's Travels



Holy Apostles Business Corner



Branding, Photography
and Video Production

Amanda Goff
360-213-5112
amanda@silverkeysmedia.com

The church offers this as a way to support our congregation. We do not endorse any specific businesses advertised here.

If you would like to have your business included, please contact
amanda@silverkeysmedia.com



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Family Activity

Number Squeeze Puzzle

St. Innocent Enlightener and Apostle to America

Below is a Bible verse from the Gospel lesson for the Feast of St. Innocent. To help solve this puzzle, your job is to figure out, under each line, which number has been squeezed out from the rest. Then write the matching word in the word bank on the spaces below. After you are finished, read the verse taken from St. John's Gospel. (*John 10:11*)

1. SHEEP 2. THE 3. LAYS 4. I 5. SHEPHERD
6. HIS 7. THE 8. AM 9. FOR 10. THE 11. DOWN
12. LIFE 13. GOOD 14. SHEPHERD 15. GOOD

6 5 3 2 5 6 7 9 10

12 11 9 8 12 14 15 16 2 3 4 6 7 8

9 8 6 5 13 14 16 17 11 12 13 15 16 17

2 4 5 6 8 9 10 12 13 7 5 4 3 2 9 10 11 13

7 8 10 11 12 0 1 3 4 5 6 5 4 3 2 0

Family Activity

