



Holy Apostles Greek Orthodox Church

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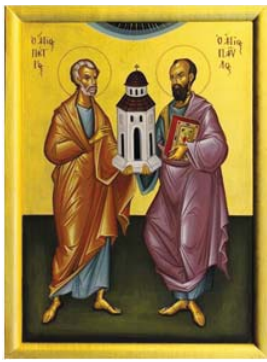
February 4, 2018:

Sunday of the Prodigal Son

On Practicing the Jesus Prayer (Part One)

St. Ignatious Brianchaninov

The correct practice of the Jesus Prayer proceeds naturally from correct notions about God, about the most holy name of the Lord Jesus, and about man's relationship to God. God is an infinitely great and all-perfect being. God is the Creator and Renewer of men, Sovereign Master over men, angels, demons and all created things, both visible and invisible. Such a notion of God teaches us that we ought to stand prayerfully before Him in deepest reverence and in great fear and dread, directing toward Him all our attention, concentrating in our attention all the powers of the reason, heart, and soul, and rejecting distractions and vain imaginings, whereby we diminish alertness and reverence, and violate the correct manner of standing before God, as required by His majesty (John 4:23-24; Matt. 22:37; Mark 12:29-30; Luke 10:27). St. Isaac the Syrian put it marvelously: "When you turn to God in prayer, be in your thoughts as an ant, as a serpent of the earth, like a worm, like a stuttering child. Do not speak to Him something philosophical or high-sounding, but approach Him with a child's attitude" (Homily 49). Those who have acquired genuine prayer experience an ineffable poverty of the spirit when they stand before the Lord, glorify and praise Him, confess to Him, or present to Him their entreaties. They feel as if they had turned to nothing, as if they did not exist. That is natural. For when he who is in prayer experiences the fullness of the divine presence, of Life Itself, of Life abundant and unfathomable, then his own life strikes him as a tiny drop in comparison to the boundless ocean. That is what the righteous and long-suffering Job felt as he attained the height of spiritual affection. **(Continued on the back)**



EPISTLE READING :

St. Paul's First Letter to the Corinthians 6:12-20

Brethren, “all things are lawful for me,” but I will not be enslaved by anything. “Food is meant for the stomach and the stomach for food”—and God

will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body and in your spirit which belong to God.



GOSPEL READING :

The Gospel According to Luke 15:11-32

The Lord said this parable, "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of

the property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose...(Continued on the inside panel)

February Weekday Liturgical Schedule

ALL SERVICES are 8:15 AM Orthros,

9:30 AM Divine Liturgy

Sat. Feb. 10 St. Haralambos, 1st Sat. of Souls

The complete list of services is on our website.

UPCOMING EVENTS



- **Sign up to volunteer!** Go to our website for the online link. Please only sign up if you can work an ENTIRE shift. This will greatly help our planning.
- **Go to our website** for the **TOG flyer** to share with your family and friends.
- **“Like” and “share” our page on Facebook:** Taste Of Greece Ashburn.

(Gospel Reading Cont...) living and when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have filled his belly with the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

UPCOMING EVENTS

Godparent/Godchild Sunday is TODAY

We welcome all Godparents and their Godchildren on this day dedicated to reconnecting Godparents and Godchildren as a spiritual family.



Philoptochos Meeting

Today right after Liturgy

We are meeting upstairs.

Contact: Alexis Cleveland

(apcphiloptochos@gmail.com)



PAREA (Our Company of Friends!)

Lunch

Tues. Feb. 6th, 11:30 AM

Olive Garden

45970 Waterview Plaza, Sterling, 20166

RSVP to Marina (703-349-1842)



Hope and Joy Meeting

Fri. Feb. 9th, 6–7:15 PM

Holy Apostles Church

Contact: Ashley Joiner

(ashleydjoiner@gmail.com)



GOYA Fundraiser Through Feb.

Collecting gently used children's clothing and toys for resale at a consignment sale. Look for the box in the church hall. Hangers appreciated!

Contact: Lia (liaecon@comcast.net)



Philoptochos Clothing

Drive for Mobile Hope

Through February

Holy Apostles Church

Collecting New socks for boys and girls, NEW tee shirts for boys, NEW underwear for boys and girls. Drop off your items in the box by the Philoptochos bookcase.

AHEPA Chapter 542 Family Bowling Night

Event has been cancelled due to the higher than expected need for volunteers for pre-Taste Of Greece needs.

Our monthly meeting is Feb. 21 at the home of Alex Kangelaris. For more, visit us at www.ahep542.org.

SPECIAL ANNOUNCEMENTS

On February 11, 2018 at 2pm at a reception at the Embassy of Greece in Washington, DC, our student of the Ellinomatheia program, Sophia Panagopoulos, will receive her official certificate for passing Level 1 with Excellent. Congratulations Sophia!

Our Sunday School will present a brief ceremony today after Liturgy dedicated to the Three Hierarchs. The Three Hierarchs feast is associated with the Celebration of Greek Letters. This long association of Greek Letters with the Three Hierarchs highlights the emphasis these holy fathers gave to learning, intellectual ability and discipline, as well as to their use of the Greek language and thought for the message and mission of the Church and the Gospel of Christ.

Weekly Feature

Philoptochos Society at Holy Apostles

The Greek Orthodox Ladies **Philoptochos** Society is the philanthropic arm of the Greek Orthodox Archdiocese of America. Its mission is to help those in need, promote the charitable, benevolent, and philanthropic purposes of the Greek Orthodox Archdiocese of America, preserve and perpetuate Orthodox Christian concepts and family, and promote participation in the Greek Orthodox community. Your support allows Philoptochos in turn to support our Parish's endeavors, Loudoun Abused Women's Shelter (LAWS), Women Giving Back, AGAPE Children's Medical Fund, INOVA Mobile Hope unit, the poor, the aged, the sick, the handicapped, those needing special assistance, and members of the Parish in financial need who approach Fr. George. We encourage you all to join so that we can continue to serve our Lord in helping others for it is written, *"I was hungry and you fed Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me."* (Matt. 25:35-40). Visit our website to register and join. Your nominal fee of \$50 for the entire year helps support our many philanthropic programs.

ADDITIONAL ANNOUNCEMENTS



Purchase **Taste of Greece raffle tickets** in the hall after Liturgy. 1st prize- 55" LED HDTV, 2nd prize – iPad, 3rd prize - Wine gift basket. Tickets are \$10 each, 3 for \$20.



St. John Chrysostom Oratorical Festival, held at Holy Apostles in March

Students in grades 4-12 are encouraged to select their topics by February from the Archdiocese website. Contact: Ergini Martnishn (703-652-4426)

(Cover Message Cont...) He felt himself to be dust and ashes; he felt that he was melting and vanishing as does snow when struck by the sun's burning rays (Job 42:6). The name of our Lord Jesus Christ is a divine name. The power and effect of that name are divine, omnipotent and salvific, and transcend our ability to comprehend it. With faith therefore, with confidence and sincerity, and with great piety and fear ought we to proceed to the doing of the great work which God has entrusted to us: to train ourselves in prayer by using the name of our Lord Jesus Christ. "The incessant invocation of God's name," says Barsanuphius the Great, "is a medicine which mortifies not just the passions, but even their influence. Just as the physician puts medications or dressings on a wound that it might be healed, without the patient even knowing the manner of their operation, so also the name of God, when we invoke it, mortifies all passions, though we do not know how that happens". Our ordinary condition, the condition of all mankind, is one of fallenness, of spiritual deception, of perdition. Apprehending—and to the degree that we apprehend, experiencing—that condition, let us cry out from it in prayer, let us cry in spiritual humility, let us cry with wails and sighs, let us cry for clemency! Let us turn away from all spiritual gratifications, let us renounce all lofty states of prayer of which we are unworthy and incapable! It is impossible "to sing the Lord's song in a strange land" (Ps. 136:5), in a heart held captive by passions. Should we hear an invitation to sing, we can know surely that it emanates "from them that have taken us captive" (Ps. 136:3). "By the waters of Babylon" tears alone are possible and necessary (Ps. 136:1).



Thank you to our Sunday School and Greek School for sponsoring today's coffee hour!



Turn in your 2018 Stewardship Pledge Card today! Cards are available in the church hall.