



Saints Peter and Paul Orthodox Church

CROSSINGVILLE

Lord's Day - 03-20-2022

Glory to Jesus Christ!
Glory be forever!

SECOND SUNDAY OF LENT — Tone 6. St. Gregory

Palamas. Synaxis of the Venerable Fathers of the Kiev Caves Lavra. The Holy Fathers who were slain at the Monastery of St. Savva: Ven. John, Sergius, Patrick, and others (796). Monastic Martyr Euphrosynus of Sinozérsk (Novgorod—1612). Martyr Photinē (Svetlana, Fatima), the Samaritan woman, and her sons: Martyrs Victor and Joses, and two others (ca. 66). Virgin Martyrs Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia and Theodosia, of Amisus (310). St. Nikétas the Confessor, Archbishop of Apollonias in Bithynia (ca. 813-820).

HOLY HYMNS

Tone 6 Troparion (Resurrection)

The Angelic Powers were at Your tomb;
the guards became as dead men.
Mary stood by Your grave,
seeking Your most pure body.
You captured hell, not being tempted by it.
You came to the Virgin, granting life.
O Lord, Who rose from the dead, // glory to You.

Tone 8 Troparion (St. 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!

Tone 8 Kontakion (St. 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!"

Tone 4 Kontakion (from the Lenten Triodion)

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!"

Tone 5 Prokeimenon

You, O Lord, shall protect us / and preserve us from this generation
forever. (Ps. 11:7)
V. Save me, O Lord, for there is no longer any that is godly! (Ps. 11:1a)

Tone 1 Prokeimenon (St. Gregory Palamas)

My mouth shall speak wisdom; / the meditation of my heart shall be
understanding. (Ps. 48:3)

Tone 6

Alleluia, Alleluia, Alleluia!

V. He who dwells in the shelter of the Most High will abide in the shadow
of the heavenly God. (Ps. 90:1)

V. He will say to the Lord: "My Protector and my Refuge; my God, in
Whom I trust." (Ps. 90:2)

Tone 2

V. The mouth of the righteous shall meditate wisdom, and his tongue
shall speak of judgment. (Ps. 36:31)

HOLY SCRIPTURE

Hebrews 7:26-8:2 (Epistle, Saint)

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

Hebrews 1:10-2:3 (Epistle)

And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail." But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him.

John 10:9-16 (Gospel, Saint)

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own.

As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

Mark 2:1-12 (Gospel)

And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them.

Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins" - He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

Pray with out ceasing...

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR

DAILY PRAYERS: Those in need - Judy and the newly born Ophilea, Fr. Andrew, Fr. Isaac, Fr. David, Fr. Anthony, Fr. Joseph, Fr. Zachariah, Iguman Patrick, Hieromonk Herman, Fr. Dusan, Fr. Christopher, Prez. Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Mat. Trudi, John, Boris, Tamara, Olga, Susan, Ron, Karen, Mary B. Margret, Bill S., Lexi, John, Nickolas, Timothy, Preston, Olivia, Jesse, Grace Delani, Jeremiah, Sandy, William, Steve A., Anna, Sally, Noah, Annisatita, Paul, Irena, Katya

The Homebound Mary G, Theodore

Travelers -

Catechumen/Inquirers- Matthew, Katherine, Abigail, Caris, Josiah, Bethany, Brenda, Christian, Don, David and Family...

Special requests... Paul, Gilbert, Joanne, Phyllis, Anthony, Ian, Paul, James, Sean, Liam, Kim, Margaret, Loren, Janet, Lynn, Helen, Dan, Jonathan, Nicholas, Maya, Mia, Charles, Gregory, Donna, Laura, Laken, Bob, Gary, Bill, Stevie, Kristen, Paul.....

Departed : newly departed James and Valentina, Priest Anastacy, Marie

HOLY WORDS

Saint Gregory Palamas

The 14th century was the time of the Palamite controversy in the Eastern Church. St Gregory Palamas (1296–1359), a monk of Mount Athos, was a practitioner of the method of prayer called hesychasm (*hesychia* means ‘silence’). This method of prayer is centered in the continuous repetition of the name of Jesus, usually in the form of the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.” And a rigorous bodily discipline—emphasizing certain sitting postures and breathing techniques—is employed in order to help unite the mind and heart in God.

Through the use of this method of prayer, the hesychast monks claimed to experience genuine communion with God, including sometimes a vision of the Uncreated Light of Divinity such as that seen by Moses on Mount Sinai, and by the Apostles Peter, James, and John at the Transfiguration of Christ on Mount Tabor.

In 1330 Barlaam the Calabrian, an Italo-Greek monk raised in an Orthodox family in southern Italy but educated in the Scholastic spirit prevailing in Western Europe at that time, came to Constantinople and accepted a chair in philosophy at the University of Constantinople. Barlaam, along with a number of other Byzantine humanists who were highly influenced by Western philosophical and theological ideas, ridiculed the practice of hesychastic prayer. They denied the possibility for human beings to be in direct, genuine communion with God.

Essence and Energies

In 1337 Gregory Palamas confronted Barlaam’s position and began his defense of hesychasm and the various contemplative practices of the Athonite monks. He confirmed the Orthodox doctrine that man can truly know God and can enter into living communion and relationship with Him through Christ and the Holy Spirit in the Church. He explained that the Essence (or Super-Essence) of God is utterly unknowable and incomprehensible, while at the same time, the actions, operations, or Energies of God, which are also uncreated and fully divine (such as the Divine Light), are communicated to people by divine grace and are open to human knowledge and experience. This is what is meant when Christians are said to become “partakers of the divine nature” (2 Pet 1.4).

A local council held in 1341 in Constantinople upheld Gregory’s teaching. Amid ten more years of political turmoil and theological controversy, local councils held in 1347 and in 1351 reaffirmed Gregory’s position as that of the Bible and the whole Tradition of the Orthodox Church. From that time this crucial theological distinction between the divine Super-Essence and the divine

Energies became an official part of the doctrine of the Orthodox Church.

Saint Nicholas Cabasilas Writing on the Eucharist

Yet I have not mentioned the greatest thing of all. The Master is present with His servants not only to that extent, but He imparts of His own. He not only gives them a hand, but He has given us His whole Self. Wherefore we are the temple of the living God; our members are Christ’s members, whose Head the Cherubim adore. These very feet, these hands, depend on His Heart.

What then can you meditate upon with greater profit and pleasure than these things? For when we examine them, and these thoughts prevail in the soul, no evil thoughts will gain entry into us. Then it will come about that, as we learn of His benefits, we will increase in longing for our Benefactor. When we thus greatly love Him we become keepers of His commandments and participants in His purpose, for as He says, ‘he who loves Me will keep My commandments’ (Jn 14.15, 21).

Besides, when we recognize how great is our worth, we shall not readily betray it. We will not endure being slaves to a runaway slave when we have found out that a kingdom is ours. We shall not open our mouth in evil speech when we recollect the sacred banquet and that Blood which has reddened our tongue. How can we use our eyes to look on that which is not seemly when we have enjoyed such awesome Mysteries? We shall not move our feet nor stretch forth our hands to any wicked thing if the recollection of these things is active in our souls. Since they our members of Christ, they are sacred—as it were, a vial containing His Blood. Nay, rather, they are wholly clothed with the Savior Himself, not like a garment which we wear or the skin with which we are born, but much more, in that this clothing is far more closely united to those who wear it than their very bones.

(The Life in Christ, Sixth Book, parts 3 and 4)

Saint Gregory Palamas also served the Church as Archbishop of Thessalonica from 1350 until his death in 1359. Just nine years after his repose, he was glorified as a saint of the Church, with the second Sunday in Great Lent being dedicated to him in addition to November 14, the day of his death. This double annual commemoration underlines how important this great Church Father is in the mystical/theological tradition of the Orthodox Church.

Saint Nicholas Cabasilas (c. 1322–c. 1390), an important lay follower of Saint Gregory Palamas, wrote a very popular work called *The Life in Christ* which emphasizes the centrality of the Mysteries, or Sacraments, of the Church in the spiritual life of the people. For Saint Nicholas, partaking of the Holy Eucharist after proper preparation can be for any Christian—not only the monastics—the most profound moment of mystical communion with the Living Lord. Saint Nicholas also wrote a highly respected commentary on the Divine Liturgy.

Parish Services and Activities

(Calendar changes see website)

www.orthodoxcrossingville.org

SEE LENTEN CALENDAR

Today Divine Liturgy 9:30am - Coffee Hour - Parish Education

LENTEN SERVICES

This Week

Wed. Mar. 24th PreSanctified Liturgy - 6pm (bring Lenten dish to pass)

Thur. Mar. 25th Great Vespers - Annunciation - 6pm

Friday Mar. 26th - Divine Liturgy - Annunciation - 9:30am

Sat. Mar. 27th - Great Vespers - 4pm