

Saintly Notes

St. Gregory Palamas, Archbishop of Thessalonica (March 15)

Saint Gregory was probably born at Constantinople of a noble Anatolian family. From his youth, he was attracted to the monastic ideal, and successfully persuaded his brothers and sisters, along with his widowed mother, to take up the monastic life. Around 1318 he and his two brothers went to Mount Athos, where they learned firsthand the traditional hesychastic way of contemplative prayer.

With the encroachment of the Turks, he was forced to flee to Thessalonica, being ordained a priest there in 1326. Afterward, he took up the eremitic life at a mountain near Beroea, and eventually returned to Athos in 1331. Six years later, he became involved in a controversy with Barlaam, a Greek monk from Calabria, Italy.

He was initially asked by his fellow monks on Mount Athos to defend them from the charges of Barlaam. Barlaam believed that philosophers had better knowledge of God than did the prophets, and he valued education and learning more than contemplative prayer. He stated the unknowability of God in an extreme form, having been influenced by a reductionist interpretation of the writings of St. Dionysius the Areopagite. As such, he believed the monks on Mount Athos were wasting their time in contemplative prayer when they should instead be studying to gain intellectual knowledge.

When St. Gregory criticized Barlaam's rationalism, Barlaam replied with a vicious attack on the hesychastic life of the Athonite monks. Gregory's rebuttal was the *Triads in defense of the Holy Hesychasts* (c. 1338), a brilliant work whose teaching was affirmed by his fellow Hagiorites, who met together in a council during 1340-1341, issuing a statement known as the *Hagioritic Tome*, which supported Gregory's theology.

A synod held in Constantinople in 1341 also supported St. Gregory's views, condemning Barlaam. Later, in 1344, the opponents of hesychasm secured a condemnation for heresy and excommunication for Gregory. The saint's theology was reaffirmed at two further synods held in Constantinople in 1347 and 1351. Collectively, these three synods in Constantinople are held by many Orthodox Christians and several prominent theologians to constitute the Ninth ecumenical Council. Between the latter two synods, Gregory composed the *One Hundred and Fifty Chapters*, a concise exposition of his theology.

In 1347, he was consecrated Archbishop of Thessalonica, but the political climate made it impossible for him to take up his see until 1350. During a voyage to the Imperial capital, he was captured by the Turks and held in captivity for over a year. He died in 1359 and was subsequently glorified by the Orthodox Church in 1368. (*Orthodoxwiki.org*)

2nd Sunday of Great Lent (Commemoration of Gregory Palamas)

March 15, 2009



St. Gregory Palamas, Archbishop of Thessalonica

2nd Sunday of Great Lent
(Commemoration of Gregory Palamas)
All Saints Orthodox Church, Raleigh NC
(www.allsaintsnc.org)
919-859-1332

The V. Rev. Nicholas R. A. Sorensen, Archpriest
The Rev. Philip Pelikan, Priest
The Rev. David Keim, Deacon

March 15, 2009

The Saints Whom We Remember

Theophylaktos, bishop of Nicomedia; Apostle Hermas of the Seventy

This Week's Schedule

Today: 8:00a Orthros; 9:00a Church School; 10:00a Divine Liturgy
Monday: Church Office Closed; 7:00p OBF Groups
Wednesday: 9:15a Third Hour Prayer; 6:30p Presanctified Lit; 8:00p Lenten Supper
Friday: 6:30p Akathist
Saturday: 5:30p Great Vespers
Sunday: 8:00a Orthros; 9:00a Church School; 10:00a Divine Liturgy

Third Antiphon

Resurrectional Troparion—Tone 6

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

Entrance Hymn

Come, let us worship and fall down before Christ. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

Troparion

of the Resurrection—Tone 6

See above.

Troparion

for St. Gregory Palamas—Tone 8

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonder-worker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

Troparion

for All Saints—Tone 4

As with fine porphyry and royal purple Thy Church has been adorned with Thy martyr's blood shed throughout all the world. She cries to Thee, O Christ God, send down Thy bounties on Thy people, grant peace to Thy habitation and great mercy to our souls.

Kontakion

for Annunciation and Great Lent
Tone 8

To thee, our captain, Queen of war, the battle trophies won, thy people rescued by thine aid from peril, dedicate as our offering of thanksgiving, O Theotokos. As thou hast might which none by war can overcome from all forms of danger hast thou delivered me, that I may cry unto thee: O Virgin unwedded bride.

The Trisagion

Holy God, Holy Mighty, Holy Immortal . . .

Epistle and Gospel

Today and Next Sunday

Today: (See insert)

Next Sunday:

Epistle: Heb. 4:14—5:6

Gospel: Mark 8:34—9:1

Alegalyrnarion

Tone 8

In thee rejoiceth, O full of grace, all creation: the angelic hosts, and the race of men, O hallowed Temple and super-sensual paradise, glory of Virgins, of whom God was incarnate and became a little child, even our God Who is before all the ages; for He made thy womb a throne, and thy body He made more spacious than the heavens. In thee rejoiceth, O full of grace, all creation; and it glorifieth thee.

Communion Hymn

Tone 8

Praise ye the Lord from the heavens; praise Him in the highest. Alleluia.

After Communion

We have seen the true light . . .

Parish Notes

Altar Servers Today

Steven Wynne, Matthew Wynne, Del Dillard, Noah Keim, Micah Keim, Johannes Kibret, Nicholas Kliewer, Roger Jones.

Special Attention

- **Estimated Giving Forms.** Please complete your **Estimated Giving Form**. The completed form can be given to Ron Evancho (All Saints Financial Secretary), or to Ray Azrak, or may be left in the weekly offering in an envelope labeled "Estimated Giving Form."
- **2009 Parish Life Conference.** We want to encourage our members to support our sister parish in Mississippi by planning now to attend the 2009 Parish Life Conference in Jackson, MS., June 10–14. **Teens and adults: we need two Bible Bowl teams this year to represent All Saints.** Registration forms and information are available in the Narthex as well as on the 2009 PLC website: www.saintpeterorthodox.com/PLC2009 On the website you may register and pay (by credit card) for the conference and for the meals as well as for the hotel. Alternately, you may want to download the forms and send them in the mail with your check. Either way, all the information and materials for the PLC are now available. Early registration has its reward. Also early registration will greatly help the host parish better plan for meals and room space.
- **Remember The Food for Hungry People Collection Boxes Available in the Narthex.** He who is kind to the poor will lack nothing, but he who closes his eyes to them receives many curses. (Proverbs 28:27)

Epistle and Gospel Readings

Prokeimenion:

O Lord, Thou wilt preserve us and keep us from this generation.

Save me, O Lord, for the godly man hath disappeared.

†**Epistle: Heb. 1:10—2:3 (RSV)**

“In the beginning, Thou, O Lord, didst found the earth, and the heavens are the work of Thy hands; they will perish, but Thou remainest; they will all grow old like a garment, like a mantle Thou wilt roll them up, and they will be changed. But Thou art the same, and Thy years will never end.” But to what angel has He ever said, “Sit at My right hand, until I make Thine enemies a stool for thy feet”? Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation? Therefore, we must pay closer attention to what we have heard, lest we drift away from it. For if the message, declared by angels, was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him.

†**Gospel: Mark 2:1–12 (RSV)**

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And

they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven.” Now, some of the scribes were sitting there, reasoning in their hearts, “Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?” And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, “Why do you reason thus in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your pallet and walk’? But that you may know that the Son of Man has authority on earth to forgive sins” – He said to the paralytic – “I say to you, rise, take up your pallet and go home.” And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, “We never saw anything like this!”

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A Word from Our Fathers

“Because the Deity is goodness itself, true mercy and an abyss of loving bounty—or, rather, He is that which embraces and contains this abyss, since He transcends every name that is named and everything we can conceive—we can receive mercy only by union with Him. We unite ourselves to Him, in so far as this is possible, by participating in the godlike virtues and by entering into communion with Him through prayer and praise. Because the virtues are similitudes of God, the participation in them puts us in a fit state to receive the Deity, yet it does not actually unite us to Him.”

(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.”

(Kontakion for St. Gregory Palamas—Tone 8)

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