

From the Divine Office for the Second Sunday of Great Lent (St. Gregory Palamas)

Your tongue, watchful in teaching, rings in the ears of our hearts and awakens the souls of the slothful, leading us from earth to Heaven. Your words, inspired by God, are a ladder leading us from earth to Heaven. O Gregory, wonder of Thessalonica, pray to Christ without ceasing, that we who honor you may be illumined with the divine light. (Vespers)

Hail, glory of the fathers, voice of the theologians, tabernacle of inward silence, dwelling-place of wisdom, greatest of teachers, deep ocean of the word. Hail, O you who practiced the virtues of the active life and ascended to the height of contemplation! Hail, healer of man's sickness. Hail, shrine of the Spirit; hail, father who though dead are still alive. (Orthros)



SECOND SUNDAY OF GREAT LENT
MARCH 5, 2023



ST. GREGORY PALAMAS

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Divine Liturgy: Sunday 10:00 AM

LITURGY OF ST. BASIL

Antiphon (3rd)

1: Come, let us sing joyfully to the Lord; let us shout with joy to God our Savior.

O Son of God, who are risen from the dead, save us who sing to You, Alleluia

2: Let us come into His presence with thanksgiving and let us joyfully sing psalms to Him.
Khallisna Ya-Bnallah, Ya Man gama min baynil-amwaat, nahnu muranneemeena Laka. Haleloueya.

3: For God is a great Lord and a great King over all the earth.

O Son of God, who are risen from the dead, save us who sing to You, Alleluia

Entrance Hymn

Priest: Come, let us worship and bow down before Christ.

People: *O Son of God, Who are risen from the dead, save us who sing to You: Alleluia!*

Troparion of the Resurrection (Tone 6) pg. 50

The angelic powers were around Your tomb, and the guards became as dead, and Mary stood at the tomb, seeking Your spotless body; Then You despoiled Hades without being tried by it, and You met the Virgin O Bestower of life. O Lord, who rose from the dead, glory to You!

Troparion of the Holy Relics (Tone 2)

O victorious witnesses of the Lord, blessed is the earth fertilized by your blood, and holy are the heavenly places that opened to your souls. You have vanquished the enemy in the stadium, and proclaimed Christ with courage. We beg you to intercede with Him who is all good, that He may save our souls.

Patronal Troparion (Tone 1) Pg. 13

In giving birth, you have preserved your virginity and in falling asleep you did not forsake the world, O Mother of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death.

Kontakion of the Annunciation (Tone 8)-Arabic this week

We your servants ascribe to you, O Mother of God, thank offerings of victory, O Champion Leader, for we have been liberated from terror. But as you have that invincible power do you free us from every kind of danger, so that we may cry out to you: "Hail O Virgin and Bride ever pure!

3. This real distinction between essence and energies or operations does not destroy the simplicity of God...;

4. The word θεότης (godly) does not apply solely to the divine essence, but is said also of its operation...;

5. The light of Tabor is the ineffable and eternal glory of the Son of God, the kingdom of heaven promised to the saints, the splendor in which He shall appear on the last day to judge all mankind.

After the Councils

The patriarchs of Constantinople spent the rest of the fourteenth century sharing this teaching with the other patriarchs and local Churches, securing their assent. Gregory Palamas became archbishop of Thessalonika where he died in 1359. He was glorified as a saint in 1368 by Patriarch Philotheos of Constantinople, who composed the service for his feast.

Barlaam left Constantinople in 1341 after the council which condemned his teaching. He was received by the Pope of Rome at Avignon and was consecrated bishop of Gerace, a Greek diocese in Calabria. He died in 1348.

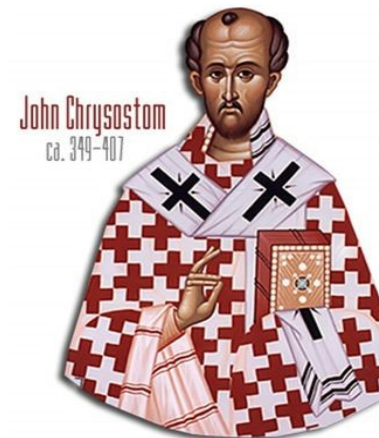
Hesychasm and the West

Palamas' teaching was long considered suspect, if not heretical, in the West, which had embraced Aristotelian scholasticism as adapted by St Thomas Aquinas as its official theology. It was only in the twentieth century that St Gregory's teaching was seen positively by Western Catholic theologians such as Henri de Lubac, Jean Danielou and Louis Bouyer. In the 1930s Danielou wrote how excited he was to read of Palamas' "vision of humanity transfigured by the divine energies".

In 1996 Pope John Paul II commented positively about the underlying doctrine behind Hesychasm: the possibility of theosis. He wrote, "In the East, hesychasm means a method of prayer characterized by a deep tranquility of the spirit, which is engaged in constant contemplation of God by invoking the name of Jesus. There was no lack of tension with the Catholic viewpoint on certain aspects of this practice. However, we should acknowledge the good intentions which guided the defense of this spiritual method, that is, to emphasize the concrete possibility that man is given to unite himself with the Triune God in the intimacy of his heart, in that deep union of grace which Eastern theology likes to describe with the particularly powerful term of 'theosis' ('divinization')."

"Precisely in this regard Eastern spirituality has amassed a very rich experience which was vigorously presented in the famous collection of texts significantly entitled *Philokalia* ('love of beauty') and gathered by Nicodemus the Hagiorite at the end of the 18th century. ...

"How many things we have in common! It is time for Catholics and Orthodox to make an extra effort to understand each other better and to recognize with the renewed wonder of brotherhood what the Spirit is accomplishing in their respective traditions towards a new Christian springtime" (John Paul II, *Eastern Theology Has Enriched the Whole Church*).



"It is foolishness and a public madness to fill the cupboards with clothing, and allow men who are created in God's image and likeness to stand naked and trembling with the cold so that they can hardly hold themselves upright."

DIVINE LITURGY INTENTIONS

Today All those affected by the earthquakes in Syria & Turkey
+Sandra Aboody (40 day). Requested by her family
+Wayne Kallio (3rd). Requested by Susan Aboody-Kallio and family
+Victims of the earthquakes in Syria & Turkey

Mar 12 All those affected by the earthquakes in Syria & Turkey
+Victims of the earthquakes in Syria & Turkey

This morning's Coffee Hr. is hosted by the family of Sandra Aboody
Next Sunday's Coffee Hr. will be hosted by Antoinette Arraj & Lisa Jagielski

Please remember in your prayers: George Arraj, Jr., Ron Abraham, Peter Abraham, Vi Gazal, Robert Ghiz, Sadie Mirante, Archie Opatka, Anthony Poti, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Michael Mooradian, Michael McNeil, Jeff McNeil, Wyatt William Rahall, Lauren Abraham, Nicholas Haddad, Elaine Foley, David Ahlin, all those affected by the earthquakes in Syria and Turkey, and the people of Ukraine.

If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

Last Week's Collection

Weekly	\$ 996
Candles	\$ 33
Coffee Hr.	\$ 23
Easter Flowers	\$ 50
TOTAL	\$1,102

God bless you for your generosity!



Welcome to any visitors we have with us this morning! We are happy to have you worship with us.

Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.

LENTEN SERVICES THIS WEEK

Mon. 3/6, 6PM - Great Compline

Wed. 3/8, 6PM - Presanctified Liturgy

Fri. 3/10, 6PM- Compline & Akathist (Part 3)

ADULT EDUCATION

Our next adult education series will be this **Tuesday March 7 at 6:30PM**. It's not too late to come! **Please bring your Bible. We have the books.**

Daylight savings Time starts next Sunday (Mar. 12). Don't forget to set your clocks ahead one hour when you go to bed on March 11!

SHEPHERDS CARE

Shepherd's Care is the diocesan Lenten charitable program. There are mite boxes and pamphlets at the back of the church. Please take one and put the savings from your fasting in it. Bring it back to church on Palm Sunday or anytime during Holy Week.

LENTEN LUNCH

We are planning a Lenten Lunch for **Sunday March 19** after the Divine Liturgy. The suggested donation is \$20 per adult and \$5 per child. The proceeds from the lunch will go to aid those affected by the earthquakes in Syria. If you would like to help, please reach out to Houda Daou (617) 997-8464.

Please plan to join us!

Second Sunday of the Great Fast

IN MANY PARISHES, the Great Fast means an increase in activity: added services, Lenten Dinners, missions and other programs. It is ironic that we celebrate today a saint identified with the spirituality of stillness. St Gregory Palamas' main contribution to the life of the Church is his articulate and definitive presentation of *Hesychasm*, what he called "Sacred Quietude," the monastic ideal of withdrawal and silence in order to focus on union with God.

Who Is St Gregory Palamas?

This future saint was born in Constantinople in 1296 into a family of some standing at the imperial court. Despite the emperor's attempt to groom him for imperial service, Gregory went to Mount Athos and became a monk. After spending ten years on the Holy Mountain, Gregory and the other monks of his skete withdrew to Thessaloniki, because of the threat of Turkish invasion. He continued in his monastic calling there and in Berea before returning to Athos in the 1330s.

It was upon his return to Mount Athos that Gregory first encountered Barlaam of Calabria, an Italo-Greek monk and humanist who was head of the Monastery of Our Savior in Constantinople. Barlaam was involved in several diplomatic missions for the emperor as well as in discussions with the legates of Pope John XXII aimed at the reunion of the Greek and Latin Churches.

Barlaam had written 21 treatises critical of Latin theology, particularly the Filioque and the doctrine of papal primacy which came to the attention of Gregory Palamas. While Barlaam had upheld the traditional Byzantine thinking on these issues, Palamas criticized him for teaching that the Filioque was wrong because it is impossible to determine from whom the Holy Spirit proceeds, since God is ultimately unknowable. Thus began a rivalry that would affect the Church in both East and West until our own day.

What Is Hesychasm?

The Filioque controversy was simply the preliminary. The "Main Event" concerned the practice of Hesychasm, a style of contemplative prayer observed in many Greek monasteries of the day. Inspired by the Lord's words, "*When you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you*" (Mt 6:6), Eastern monastics had long seen the heart as the "inner chamber" to which we must go for prayer. Communion with God becomes possible when the mind, with its memories, concerns and plans for the future, is subjected to the heart that loves God above all. The Jesus Prayer had become the means for silencing the mind and thus entering this inner chamber of the heart. To this the Hesychasts added certain psycho-physical techniques such as rhythmic breathing and a particular way of sitting. Barlaam objected to these methods, calling the Hesychast monks he met "navel gazers."

The heads of the Athonite monasteries asked Gregory Palamas to respond to Barlaam's critique, which he did in a series of treatises. The controversy soon centered on the theological basis of Hesychasm, the possibility of experiencing the Uncreated Light of God as the apostles did at the Holy Transfiguration of Christ. Hesychasts believed that through ever deepening prayer the monk could experience this Light which they believed to be a divine energy. Barlaam, an intellectual trained in Aristotelian scholasticism, attacked this teaching as heretical and the entire Hesychast method as anti-intellectual, holding that philosophy was the true means of attaining the knowledge of God.

The controversy so affected the Byzantine Church that several local councils were held in Constantinople between 1341 and 1351 to discuss the issues raised by Barlaam and Gregory. They ultimately affirmed the teachings of St Gregory Palamas, namely that:

1. The light which shone at Tabor, during the Transfiguration of the Savior, is declared to be neither a creature nor the essence of God, but His energy: the uncreated and natural grace springing eternally from the divine essence itself;

2. There are in God two inseparable things: His essence and the natural and substantial energies flowing from His essence in line with the relationship of cause and effect. We cannot enter into His essence but we can participate in His energies. Both the one and the other are uncreated and eternal;

Prokimenon

Reader: You, O Lord, will keep us and preserve us always from this generation.

People: You, O Lord, will keep us and preserve us always from this generation.

Reader: Save me, O Lord, for there is no longer any holy man, for truthfulness has vanished from among the children of men.

People: You, O Lord, will keep us and preserve us always from this generation.

Reader: You, O Lord, will keep us

People: And preserve us always from this generation.

Epistle: Heb. 1:10-14; 2:1-3

Alleluia

Your favor, O Lord, I will sing forever; from generation to generation my mouth will proclaim Your faithfulness.

Verse: For you have said, "My kindness is established forever." In heaven You have confirmed Your faithfulness.

Gospel: Mk. 2:1-12

Hirmos of Saint Basil (Tone 3)-English this week

In you, O Full of Grace, all creation rejoices, the orders of angels and the human race as well: O Sanctified Temple, Spiritual Paradise, and Glory of Virgins, from whom our God, who exists before all eternity, took flesh and became a little Child! He has taken your womb as His throne, making it more spacious than the heavens. Therefore, Full of Grace, in you all creation rejoices: glory to you!

FINANCIALS

2.2023

Income \$5,304

Expenses (\$4,998)

Net \$ 306

YTD (10.2022-2.2023)

Income \$37,500

Expenses (\$42,170)

Net (\$ 4,670)

As you can see, we are running a deficit for the year. This is due primarily to the increase in utility costs over the past year.

Thank you for your generosity in helping us meet our monthly obligations!