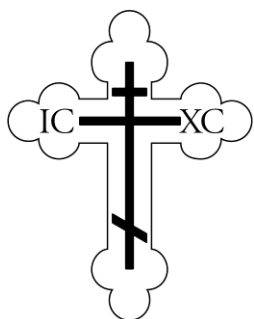
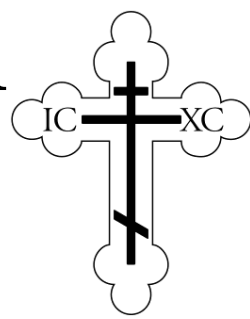


# Protection of the Virgin Mary

## Orthodox Church



A Parish of the  
Diocese of Chicago  
and the Midwest  
Orthodox Church  
in America



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Great Vespers: 6pm Saturdays

Divine Liturgy: 10am Sundays

Confession is available before or  
after Vespers or by appointment

**Welcome visitors!**  
**Please join us in the**  
**parish hall after Divine**  
**Liturgy for coffee hour.**

## March 28, 2021

### Second Sunday of Great Lent: St. Gregory Palamas, Archbishop of Thessalonica

*On the Sundays of Great Lent, we celebrate the Divine  
Liturgy of St. Basil the Great.*

St Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. St Gregory's father became a prominent dignitary at the court of the Emperor Andronicus II, but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. The emperor hoped that the youth would devote himself to government work. But Gregory, barely

twenty years old, withdrew to Mount Athos about the year 1316 and became a novice in the Vatopedi monastery. There he was tonsured and began on the path of asceticism. Gregory's mother and sisters also became monastics.

After struggling in the ascetic life for 12 years at larger monasteries, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century. In the eleventh century, St Simeon the New Theologian provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (meaning "calm" or "silence"), and those practicing it were called "hesychasts." During his stay at Glossia, the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life.

About the year 1330, the learned monk Barlaam arrived in Constantinople from Calabria, Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

St Gregory, at the request of the Athonite monks, began composing theological arguments in defense of their practice. Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341, in the church of Hagia Sophia, St Gregory debated with Barlaam, focusing upon the nature of the light of the Transfiguration on Mount Tabor. The Council accepted the position of St Gregory, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The contrary teachings of Barlaam were condemned as heresy.

But the dispute between the Palamites and the Barlaamites was far from over. Both Patriarch John XIV and the emperor Andronicus III were inclined toward Barlaam's opinion. After continued debate through written tracts, Patriarch John had St Gregory locked up in prison for four years. In 1347, when John was replaced on the patriarchal throne by Isidore, St Gregory Palamas was set free and made Archbishop of Thessalonica. But the people of Thessalonica did not immediately accept St Gregory, and he was compelled to live in various places.

On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, St Gregory preached to Christian prisoners and to his Muslim captors, who were astonished by the wisdom of his words. But some of the Muslims were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, St Gregory was ransomed and returned to Thessalonica. He performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, St John Chrysostom appeared to him in a vision with the words "To the heights! To the heights!" St Gregory Palamas fell asleep in the Lord on November 14, 1359.

## HYMNS OF THE DAY

### **Tone 1 – Resurrectional Troparion**

When the stone had been sealed by the Jews,  
while the soldiers were guarding Your most pure body,  
You rose on the third day, O Savior,  
granting life to the world.

The powers of heaven therefore cried to You, O Giver of Life:  
"Glory to Your Resurrection, O Christ!

Glory to Your Kingdom!//

Glory to Your dispensation, O You who love mankind!"

### **Tone 8 – Troparion for 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 for 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 for the Second Week of Lent**

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!”

## **SCRIPTURE READINGS**

### **Tone 5 – Lenten Prokeimenon (Psalm 11)**

You, O Lord, shall protect us  
and preserve us from this generation forever!

### **Tone 1 – Prokeimenon for St. Gregory (Psalm 48)**

My mouth shall speak wisdom;  
the meditation of my heart shall be understanding.

### **Epistle: Hebrews 1.10 – 2.3 (Second Sunday of Lent)**

Brethren: God says of the Son, “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?

## **Hebrews 7.26 – 8.2 (for St. Gregory)**

Brethren: 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.

## **Gospel: Mark 2.1-12 (Second Sunday)**

At that time, Jesus entered Capernaum, 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!"

## John 10.9-16 (St. Gregory)

Jesus said to His disciples: "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."

## WE REMEMBER IN PRAYER

**N.Dep.** Erin Brady

Nicholas Lile

**Ev.Mem.** John Rosco (2003)

Mary Brozanski ('97)

Mitre Mitrovich ('94)

Mitar Glegorovich ('84)

Andrew Pilnock ('74)

Serge Borisenko ('57)

Boris Klimoff ('55)

Gregory Golub ('38)

**Health & Salv.**

Archpr. Peter

Mat. Margaret

Mat. Anne

Pr. Anastasy

Mat. Trudy

Pr. Christopher

Mat. Jennifer

Andrew

Gideon

Kevin

Jon

Tanya

Jovan

Julia

Warren

Tom

Tina

Jennifer

Gail

Stacy

Jeramie

Olivia

Parker

Christine

Larry

Rollie

Joseph

Nadia

Brendan

David

Sharon

Michael

Janie

Tanya

Christopher

Nina

Renee

Carissa

Cynthia

John

Olga

Mark

Jerry

Michael

Anthony

Janet

Daryl

Diane

Carla

Susan

Timothy	Hudson	Pauline
William	Ayden	Mary
Paul	Hyland	Jessika & family
Joseph	Jason	Timothy
Linda	Ted	Lisa
Claudia	James	Lois
Elizabeth	Pamela	Michael
Snezana	Erin	Ivanka
Nathan	Alexander	Janice
Kara	Ronald	Ken
Ryan	Theodore	Debbie
Thomas	Robert	Jacqueline
Carol	Craig	Dara
Christine	Chuck	Cindy
Jon	Scott	Daniel
Zoey	Mark	Laura
Dominic	Christine	Dorothy
Declan	Dale	

\*If you know someone who needs prayer, please give their name to Fr Jacob

## ANNOUNCEMENTS

We continue to take precautions during the health crisis. Everyone except celebrants and choir must be masked and maintain distance between groups. Those seeking to limit their exposure to larger groups are encouraged to take advantage of **weekday services** with lower attendance.

**Pascha Bake Sale** orders are ready for pick-up in the hall today during coffee hour.

Our **men's group** is once again making **sausage**, in time for Pascha. If any men are interested in helping, please tell Sergei or Fr Jacob.

Now that **coffee hour** is back, we need volunteers to make it happen on a consistent basis. Table & chair set-up and coffee making is covered, but we need people to sign up to bring food. For now, we are going to keep it simple. No meat or dairy because of Lent, and everything must be "grab and go" because of Covid. If you are willing to contribute food on a given Sunday, please let Mary Ann Bertram know, and she will put a schedule together.

During Great Lent, Orthodox Christians **make more time for prayer, deny themselves rich and satisfying foods** (meat, dairy, and fish), and find opportunities to **help those in need** (this is almsgiving). They also examine their consciences and repent of their sins before the Lord in the **Sacrament of Confession**.

Confession is always available before or after evening services. You can also make an appointment with Fr Jacob any time, including before Sunday Liturgies, if necessary.

The parishes of the Chicago deanery each year usually collaborate to host a series of **Lenten Sunday Vespers** services. These Sunday Vespers are back again this year, but because of the pandemic, parishioners from other Churches are asked to remain home and participate via livestream. **Pick up a flyer** in the Narthex for information about when Sunday Vespers are happening this year and where you can find the Livestreams.

### **Mark your calendars:**

Mar 31: **Presanctified Liturgy @ 6pm**

Apr 2: **Presanctified Liturgy @ 10am**

Apr 10: **Memorial Divine Liturgy** at St. Mary's cemetery @ 10am

Apr 15: **Great Canon of St. Andrew** with the **Life of St. Mary of Egypt @ 10am**

Apr 17: **Spring Cleaning** the Church @ 9am

**Last week's gifts to the Lord: \$3,470**

# **Glory to God for all things!**