

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
22	Eleanor Kathryn Salhany	20
24	Ryan Gabriel Willis	44
24	Thuryia Zabanah	37
24	Margaret Najib Mazhar	20
24	Rose Hambly	17
26	George K. Aziz	54
26	Nabeeha Bourzk	46
26	Alice Ghandour	29
26	Sidney Abboud	25
26	Khalayic Bosada	68
27	Mounira Karra	3
28	Rebecca Daides	8
28	Farid Zaccak	10
28	Daria Maria Herz	29

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara, Samer, Irene and Toni. If you have any names of people who need prayers, email them to father.

**ETERNAL LIGHT**

- **Mar 28:** for the good health of **Christina Ghneim Shehata** & family from her parents. for the good health of **Issa Bisharat, his children and Grandchildren.**
- **April 11:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **April 18:** in loving memory of **Yousef and Sumaya Musallam** from Nadim Irbib and family  
For the good health of **Nicole Shami from Adel, Reem & J.P. Shami.**
- **April 25:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **May 2:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **May 16:** in loving memory of **Adel Younes** from his family
- **June 6:** in loving memory of **Ernest Younes** from his family

• **Ushers for March 28:** Nancy Tannous, Kathy Kakish, Amal Tahhan and Nuha Nims.

• **Nuha Nims - to read epistle in Arabic**  
**Alexandra Morton - to read epistle in English**

• **Lenten Luncheons:** Our Church will be hosting a Lenten Luncheon every Sunday following Divine Liturgy. Please mark your calendar. This Sunday, Coffee and Falafel will be served outside under the tent. **We would like to thank the Besharat families for sponsoring this Luncheon's Sunday on the occasion of the feast of the Annunciation.**

• **All Antiochian students can apply for scholarships by visiting:**  
<https://antiochian.org/regulararticle/386>

• **Services next week at 7 PM: Monday: Great Compline. Wednesday: Pre-sanctified. Friday: Akathist/Madaih.**

- Please note effective Sunday March 28th, parishioners should book through EVENTBRITE a maximum of two Sundays in a row.  
If there are bookings for more than two Sundays, with Father George's blessing, your registration will be cancelled for the third liturgy to give other parishioners a chance to attend.  
You will get notified of this cancellation by email. By Friday night, if there are available seats, then you can register for the upcoming Sunday or you can then book for the following Sunday. Thank you so much for your patience and cooperation. For any questions, please call Colette at 416-558-8665
- **Memorial:** if you are planning on doing a memorial for a loved one and you are expecting more than 15-20 people, please consider doing it on a Saturday in the evening. Thank you.
- **PLEDGE FORM 2021:** Please fill your pledge form if you have not done so as to allow us to budget for this year. **Please see attached form.**
- We are in need of a lot of **flowers for Good Friday** to decorate the bier of Christ. If your family would like to donate towards flowers, please see or call **Fouad Kodsi 416-917-5457**  
We are in need of **Easter Lilies** to decorate the Church. Please see **Fouad Kodsi**, if you would like to donate. Thank you
- **Kindly Submit your Contribution through the Following Methods: Connect to the Church**  
Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on *Donate*
- "e-transfer" [info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org) Account Name: St. George Church
- PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9  
Good will come to those who are generous and lend freely, who conduct their affairs with justice. (Psalm 112:5)
- **If you are not receiving The Word magazine at your home address, please email your information to [registrar@antiochian.org](mailto:registrar@antiochian.org). You must be an Orthodox and a member of St. George Church.**
- ***Bible study will resume on Thursday January 14th with a session on the Orthodox Faith from 7-8, and the Gospel of John from 8-9:30.***
- ***House Blessing: Father is blessing homes. Please, don't email the office but Fr. George directly at [frdahdouh@sbcglobal.net](mailto:frdahdouh@sbcglobal.net) or call Father.***
- **Bookstore:** New icons have just arrived in our bookstore. The Bookstore is located in the church's basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.

- **Online Sunday School has begun and is in full swing. You may still register your children at any time. For further assistance contact Amanda Qaqish at [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com).**
- **MASKS ARE STILL MANDATORY INSIDE THE CHURCH. NO EXCEPTIONS.**
- **Please, sign up to attend the Liturgy on Sunday on Eventbrite. You don't have to sign up for services during the week.**

## DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 28, 2021

### TONE 1 / EOTHINON 9

#### COMMEMORATION OF GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

VENERABLE HILARION THE NEW; APOSTLE HERODION OF THE SEVENTY;  
VENERABLE STEPHEN OF TRIGLIA

### \*\*DIVINE LITURGY OF ST. BASIL THE GREAT\*\*

**NOTE TO CLERGY:** Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

**Deacon:** For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

**Choir:** Lord, have mercy.

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّةِ بُولُسَ وَالْمِطْرَانَ  
يُوحَنَّا وَقَلِّ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ  
نَطْلُبُ.  
الجوقة: يَا رَبُّ ارْحَمْنَا.

- During the Little Entrance, chant the Resurrectional Apolytikion, then the Eisodikon.

### THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

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.

هَلِّمُوا لِنَسْجُدَ وَتَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا  
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ.  
هَلِّلُوبِيَا.

- After the Little Entrance, chant the apolytikia in the following order:

### RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ  
حَفِظَ مِنَ الْجُنْدِ، فُتِمْتَ فِي الْيَوْمِ الثَّلَاثِ أَيُّهَا  
الْمُخْلِصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتْ  
السَّمَاوَاتِ، هَتَّفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ  
لِقِيَامَتِكَ أَيُّهَا الْمَسِيحِ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتُدْبِيرِكَ،  
يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

### APOLYTIKION FOR ST. GREGORY PALAMAS IN TONE EIGHT

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 wonderworker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

يَا كَوْكَبَ الرَّأْيِ الْقَوِيمِ، وَثَبَاتِ الْكَنِيسَةِ وَمُعَلِّمِهَا،  
وَجَمَالَ الْمُتَوَحِّدِينَ، وَمُنَاضِلًا عَنِ الْمُتَكَلِّمِينَ  
بِالْلاهوتِ، الَّذِي لَا يُحَارَبُ، غَرِيغُورِيُوسَ الْفَاعِلِ  
الْمُعْجَزَاتِ، فَخُرُ تَسَالُونِيكِيَّةً وَكَارُوزُ النِّعْمَةِ. لَا تَنْفَكْ  
مُنْتَشِقِعاً فِي خَلَاصِ نَفُوسِنَا.

- Now sing the apolytikion of the patron saint or feast of the temple.

**KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY)  
IN TONE EIGHT**

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

إني أنا عبدك يا والدة الإله \* أكتبُ لكِ رياتِ العَلْبَةِ \* يا جُنْدِيَّةَ مُحَامِيَّةَ \* وَأَقْدِمِ لِكِ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ \* لَكِنِ بِمَا أَنَّ لِكِ العِزَّةَ التي لا تُحَارَبُ \* أَعْتَقِينِي مِنْ صُنُوفِ الشَّدَائِدِ \* حَتَّى أَصْرُخَ إِلَيْكَ: إفْرَحِي يَا عَرُوساً لا عَرُوسَ لَهَا.

**THE EPISTLE (For Second Sunday of Lent)**

*Thou, O Lord, shalt keep us and shalt preserve us. Save me, O Lord, for the godly man is no more!*

**The Reading from the Epistle of St. Paul to the Hebrews. (1:10-2:3)**

Thou, "O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail." But to which of the angels did He say at any time, "Sit on My right hand, until I make thine enemies a footstool for thy feet?" Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا.  
خَلِّصْنِي يَا رَبُّ فَإِنَّ الْبَارَّ قَدْ فَنِيَ.  
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.  
"أَنْتَ يَا رَبُّ فِي الْبَدَأِ أَسَسْتَ الْأَرْضَ، وَالسَّمَاوَاتِ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى وَكُلُّهَا تَبْلَى كَالثَوْبِ. وَتَطْوِيهَا كَالرِّدَاءِ فَتَتَغَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَقْنَى." وَلِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ "إِجْلِسْ عَن يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِئاً لِقَدَمَيْكَ؟" أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحاً خَادِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ سَيَرْتَوْنَ الْخَلَاصَ؟ فَذَلِكَ يَجِبُ عَلَيْنَا أَنْ نُصْغِيَ إِلَى مَا سَمِعْنَاهُ إِصْغَاءً أَشَدَّ لئَلَّا يَسْرِبَ مِنْ أَذْهَانِنَا. فَإِنَّهَا إِنْ كَانَتِ الْكَلِمَةُ الَّتِي نُطِقُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةِ قَدْ نَبَّتَتْ، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ جَزَاءً عَدَلاً. فَكَيْفَ نَقُولُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصاً عَظِيماً كَهَذَا؟ قَدْ ابْتَدَأَ النُّطْقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ نَبَّتَهُ لَنَا الَّذِينَ سَمِعُوهُ.

**THE GOSPEL (For Second Sunday of Lent)**

**The Reading from the Holy Gospel according to St. Mark. (2:1-12)**

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (12-1:2)  
فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ وَسَمِعَ أَنَّهُ فِي

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!"

بَيَّتْ. فَلَوَقَّتِ اجْتَمَعَ كَثِيرُونَ، حَتَّى أَنَّهُ لَمْ يَعْذُ مَوْضِعٌ وَلَا مَا حَوْلَ الْبَابِ يَسْعُ، وَكَانَ يُخَاطِبُهُمْ بِالْكَلِمَةِ. فَأَتَوْا إِلَيْهِ بِمُخْلَعٍ يَحْمِلُهُ أَرْبَعَةً. وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ حَيْثُ كَانَ. وَبَعْدَ مَا نَقَبُوهُ، دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمَخْلَعُ مُضْطَجِعاً عَلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمَخْلَعِ: "يَا بُنَيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ." وَكَانَ قَوْمٌ مِنَ الْكُتَّابَةِ جَالِسِينَ هُنَاكَ يُفَكِّرُونَ فِي قُلُوبِهِمْ "مَا بَالُ هَذَا يَتَكَلَّمُ هَكَذَا بِالتَّجْدِيفِ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟" فَلَوَقَّتِ عِلْمَ يَسُوعَ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ لَهُمْ: "لِمَاذَا تُفَكِّرُونَ بِهَذَا فِي قُلُوبِكُمْ؟ مَا الْأَيْسَرُ أَنْ يُقَالَ "مَغْفُورَةٌ لَكَ خَطَايَاكَ" أَمْ أَنْ يُقَالَ "قُمْ وَاحْمِلْ سَرِيرَكَ وَامْشِ"؟ وَلَكِنْ لَكِي تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا (قَالَ لِلْمَخْلَعِ) "لَكَ أَقُولُ، قُمْ وَاحْمِلْ سَرِيرَكَ وَادْهَبْ إِلَى بَيْتِكَ." فَقَامَ لِلْوَقْتِ وَحَمَلَ سَرِيرَهُ وَخَرَجَ أَمَامَ الْجَمِيعِ، حَتَّى دَهَشَ كُلُّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ "مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ".

• *The Divine Liturgy of St. Basil the Great continues as usual with the following variables.*

### ST. BASIL LITURGY MEGALYNARION

In thee rejoiceth, O full of grace, all creation: the angelic hosts, and the race of men, O hallowed Temple and noetic 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.

إِنَّ الْبَرَايَا بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةٌ نِعْمَةً: مَحَافِلُ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخْرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدَّهْرِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةٌ نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ.

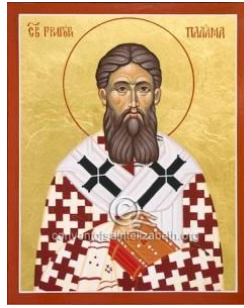
## THE DISMISSAL

<p><b>Priest:</b> May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; <b>of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia, whose Divine Liturgy we have now celebrated;</b> of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community;</i> of the holy and righteous ancestors of God, Joachim and Anna; <b>of our father among the saints Gregory Palamas, archbishop of Thessalonica; of our father among the saints Gregory Palamas, archbishop of Thessalonica; of the Venerable Hilarion the New; Apostle Herodion of the Seventy; and Venerable Stephen of Triglia, whose memory we celebrate today,</b> and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَئِيسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكْيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَان) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهِ؛ وَ أَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ غَرِيغُورْيُوسَ بَالَامَاسَ رَئِيسِ أَسَاقِفَةِ تَسَالُونِيكِيَّةِ، وَالدَّبَارِ إِيْلَارِيُونِ الْجَدِيدِ، وَالرُّسُولِ هِيرُودِيُونِ الَّذِي مِنَ السَّبْعِينَ، وَالدَّبَارِ اسْتِيْفَانُوسَ مِنْ ثَرِيغْلِيَا؛ الَّذِينَ نُقِيمُ تَذَكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ: ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p><b>الكاهن:</b> بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوق:</b> آمين.</p>

*These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese*

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# On Knowing God as Whole Persons: Homily for the Second Sunday of Lent in the Orthodox Church [Fr. Philip LeMasters](#)



Hebrews 1:10-2:3

Mark 2:1-12

Whenever we face major challenges, it can be tempting to give up and run away. Some have even tried to make Christianity a way to escape the problems of the world and the limitations of our bodies. A problem with that way of thinking is that Jesus Christ has become part of our world with a body every bit as human as ours. By doing so, He has made it possible for us to participate in His salvation as whole persons. We do not need to escape our humanity in order to experience eternal life.

Today we commemorate St. Gregory Palamas, a great bishop, monastic, and theologian of the 14<sup>th</sup> century. He is known especially for defending the experience of *hesychast* monks who, through deep prayer of the heart and asceticism, were enabled to see the Uncreated Light of God that the Apostles beheld at the Transfiguration of the Lord on Mount Tabor. Against those who denied that human beings could ever experience and know God in such direct and tangible ways, St. Gregory taught that we may truly participate in the divine energies as whole persons. He proclaimed that knowing God does not mean merely having ideas about Him, but being united personally with Him by grace. It is to become radiant with the divine glory like an iron left in the fire in ways that permeate a person's body, soul, and spirit. To share in God's life is not an escape from the world or our humanity, but instead their glorious fulfillment.

If that all seems a bit abstract, think about the paralyzed man in today's gospel text. Christ not only forgave his sins, but healed his bodily paralysis and instructed him to rise, take up his bed, and walk. His encounter with the Lord was not limited to thoughts or symbols. No, the Lord transformed that fellow's entire life— body, soul, and spirit.

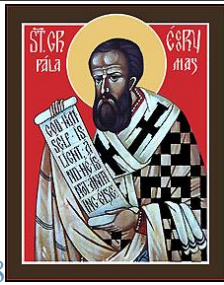


During the season of Lent, we want Him to transform our lives also. That is why we pray, fast, show generosity to the needy, forgive our enemies, confess our sins, and otherwise reorient ourselves toward God in practical, tangible ways. If done with integrity, these actions involve every dimension of who we are; we certainly cannot do them without using our bodies. They are not an escape from reality, but ways in which we come to participate more fully by grace in the eternal life of our Lord. They are disciplines through which we may know and experience God in every aspect of our being. Through them, our Lord strengthens us to rise, take up our beds, and move forward into a life of holiness, the life for which He created us in the first place.

Christ calls us to experience and know His salvation in practical, tangible ways that extend from the depths of our hearts to how we treat our neighbors every day. He even nourishes us with His own Body and Blood such that His life becomes ours as we live and breathe in the world as we know it. The Lenten journey prepares us to follow Christ to His Passion, through which He tramples down death by death. Because we are weakened and paralyzed by our sins, we need these weeks to help us find the healing necessary to embrace the new life that He has brought to the world through His resurrection.

We need the practices of Lent because, in contrast with the glory to which He calls us, we all remain too much like the paralyzed man before his healing. Our weakness before our habitual sins and passions often seems more real to us than do the gracious divine energies that alone bring healing. Perhaps that is because we have far more experience of our own brokenness than of deep personal union with God. The good news, however, is that true personal knowledge of the Lord is available to us all by calling on Him in humility from our hearts. No matter how busy our lives or how noisy the world around us, we may pray the Jesus Prayer in inner silence, even as we fight our passions and reorient our lives to Him through repentance. If we do so, we will open ourselves to His grace as whole persons. We will not abandon or escape the world, but instead know in our own lives the joy of its salvation. Indeed, we will know Him. Surely, that is God's will for each and every one of us in the remaining weeks of this blessed season.

## 2nd Sunday of Great Lent: St Gregory Palamas (Taken from the OCA)



Commemorated on [March 28](#)

### [Troparion & Kontakion](#)

This Sunday was originally dedicated to Saint Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of Saint Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second “Triumph of Orthodoxy.”

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory’s father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikodemos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory’s mother and sisters also became monastics.

After the demise of the Elder Nikodemos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter’s death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, 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: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) 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” (from the Greek “hesychia” meaning calm, 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. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Sava, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Sava, where he devoted himself to theological works, continuing with this until the end of his life.</br>

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in 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 and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. 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. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts" (1338). 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 Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, 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 teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint 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, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems 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, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words "To the heights! To the heights!" Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.