



ALL SAINTS ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

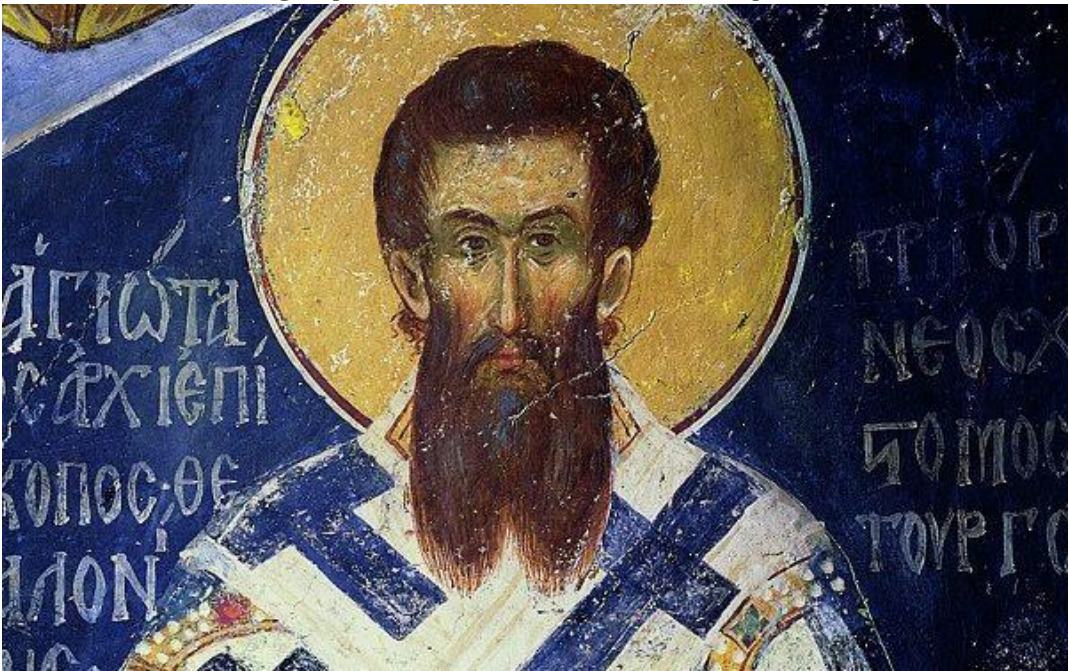
773-231-6177

www.allsaintsorthodox.org

Sunday, March 20, 2022

Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am

St Gregory Palamas • Second Sunday of Lent



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Hymns of the Day, immediately after the Small Entrance:

Troparion of the Resurrection (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!

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.

Kontakion to the Theotokos for the Sundays of Lent (Tone 8): O Champion Leader, to thee I offer thanks of victory! O Theotokos, thou hast delivered me from terror. As thou hast invincible power, O Theotokos, thou truly can set me free from all danger. Set me free and deliver me, that I may cry unto thee: Hail, O bride without bridegroom!

Troparion of All Saints (Tone 4): Adorned in the blood of Thy martyrs, throughout all the world as in purple and fine linen, Thy Church through them doth cry unto Thee, O Christ God: Send down Thy compassion upon Thy people; grant peace to Thy habitation and great mercy to our souls.

THE EPISTLE

For the 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 ministering spirits, 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?

THE GOSPEL

For the 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 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!”



ST. GREGORY PALAMAS + SECOND SUNDAY IN GREAT LENT

Fr. Nicholas Belcher



On the second Sunday of Lent, the Holy Orthodox celebrates the memory of Saint Gregory Palamas, the Archbishop of Thessalonica, who struggled valiantly to uphold the patristic teaching that God's energies are uncreated against those who held that God's grace is a created intermediary. While the distinction between uncreated energies and created grace may sound like an arcane debate between religious scholars, this dispute greatly disturbed the life of the Church and required a series of six councils in Constantinople over the course ten years to finally proclaim the Orthodox teaching. In our age of theological relativism, this type of vociferous debate over wording seems nothing short of a waste of time causing unneeded division, but upon reflecting on these issues, we see the importance of St. Gregory's principled stand and ultimate triumph.

St. Gregory was born into a noble and saintly family in Constantinople, and his father was a dignitary in the emperor's court. When his father died, the emperor took an interest in his upbringing and education, and St. Gregory excelled in all his studies. Although the emperor had hoped that he would devote himself to a life of government service, St. Gregory decided to depart from the world for a life of prayer and asceticism on Mount Athos. He gave himself over a life of *hesychasm* (stillness, silence) and achieved a great number of spiritual gifts to coincide with his intellectual ones.

The crisis came, ironically, when St. Gregory read the work of an Orthodox theologian, Barlaam, criticizing the western interpolation of the *filioque* into the Creed of Faith. Normally, one would not think that an Orthodox monastic father would take issue with an Orthodox theologian offering a sharp critique of something the Christian East had so decisively rejected, but St. Gregory saw something very dangerous in the reasoning used by Barlaam to attack it. Barlaam's work emphasized the complete unknowability of God to the extent that he argued no human being could know whether or not the Holy Spirit could proceed from the Son. Therefore, he wrote the western teachers were arrogant to theologize about the inner relations between the persons of the Trinity and were wrong to add the double procession of the Spirit into the Creed. St. Gregory agreed that God was unknowable in His essence and that the westerners were wrong about the *filioque*, but he also believed that Barlaam's work went too far in describing God as so completely inaccessible to His creation.

St. Gregory began to write works that expressed the teaching of the Fathers that God is unknowable in His *essence*, yet we know Him in His *energies*. The question at the heart of the matter was this: When human beings experience God – Moses in the cloud on Mount Sinai or the apostles beholding the vision of Light on Mount Tabor, for example – is that experience God or is God creating something for them to experience that is like Him? For Barlaam, human beings cannot directly experience the unknowable God; therefore, the cloud on Mount Sinai and the light of Mount Tabor were created intermediaries between God and Moses, God and the apostles. Drawing on his own personal spiritual life and the witness of countless holy Fathers, St. Gregory could not agree to this. Those experiences of God, while not experiences of God's essence, were experiences of His energies – which must be understood as uncreated. ...

Man longs for communion with his Creator. In the season of Lent, we reflect on Adam and Eve losing that perfect communion with God they enjoyed in Paradise, and we acutely feel that desire for the restoration of that relationship with Him. We fast, pray, participate in divine services, partake of the Mysteries, reconcile with our neighbors, and repent of our sins to be united with God, not to experience something God creates to make us feel as though we are united to God.

We desire the God who revealed Himself in His Son – the Son Who united His divinity to our humanity, prayed in the Garden of Eden that we may be one with God as He is one with His Father, willingly suffered death on Cross, destroyed the gates of Hades and rose from the dead, sent the Spirit on His disciples at Pentecost to establish His Church, and feeds us with His very Body and Blood. This is the God revealed in the Holy Scriptures, and the One Who revealed Himself throughout history to His Saints.

To be clear, St. Gregory did uphold that we cannot know God in His essence or nature. To describe how we can understand participating in God's energies but not His essence, he offered the example of the sun:

Just as the sun, in that without diminution it bestows a measure of warmth and light upon those who participate, possesses these activities as normal and essential energies, so too the divine communications, in that without diminution they inhere in the one who bestows participation, are natural and essential energies of God, and therefore are also uncreated.

We cannot grab ahold of the sun, but we do experience the light and warmth that radiate from it. While any such example comparing God to created things like the sun (or the Trinity as a clover) are not perfect, St. Gregory taught that God's sanctifying power, grace, and energies are uncreated and pour out from God onto to those who seek to know Him through the life of the Church. In this way, we do know Him, not something He creates.

Announcements and Upcoming Events

For a full calendar of events and services at All Saints, see our website www.allsaintsorthodox.org

This week:

- **Tuesday, Wednesday, Thursday, & Friday:** Lenten morning prayers, 9am. *Throughout Lent, our daily morning prayers will include readings from the Psalms, Biblical canticles, and daily hymns from the Lenten Triodion.*
- No Presanctified Liturgy on Wednesday evening this week.
- **Thursday, March 24:** Vespertine Divine Liturgy for the Feast of the Annunciation, 7pm. *Potluck meal will follow.*
- **Saturday, March 26:** Icon Academy, 9am; Vespers, 7pm.
- **Next Sunday, March 27: Veneration of the Holy Cross.** Matins & Cross veneration, 8:30am; Divine Liturgy, 9:30am, followed by coffee hour and Sunday school. Our friend Mariana Cuceu from St. Paraskeva Charity will be speaking in adult Sunday school.
- **Also next Sunday:** Teen SOYO meeting and Lenten service project, following coffee hour and church school.

CAMP ST. GEORGE: Our diocesan summer camp resumes this year for ages 9 through high school! It will take place July 3-9 at Camp Ewalu in Strawberry Point, Iowa. There will be a brief meeting TODAY after Liturgy for all interested parents.

LENTEN COIN BOXES: Please take a **“Food for Hungry People” coin box** from the greeters’ table! These are supplied each Lent by the Fellowship of St. John the Divine, in accordance with our archdiocese, to feed the hungry around the world. **Please use these boxes all during Lent and turn them in at Pascha to be blessed.** Please replace the coins with a check marked “For the Poor” in the memo line, or submit paper money. If you have any questions, contact Pat K.

“Share what you have, lest you lose what you have. Spend what you possess on the needs of others in order to keep what you possess.” (St. John Chrysostom)

“MAN OF GOD” MOVIE: We don’t normally recommend movies during Lent, but a new Orthodox film on the life of St. Nektarios of Aegina will have several Chicago-area showings March 21 and 28. Go to <https://www.fathomevents.com/events/Man-of-God> for details and to order tickets.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun, Mar 20 <i>St Gregory</i>	Richard C	Sandy A	Domitille	Zach C	A-F
Thurs, Mar 24 <i>Annunciation</i>	Doug J	Debbie K	Sandy A	n/a	Potluck
Sun, Mar 27 <i>Holy Cross</i>	Michelle C	Pat K	Azizeh C	Lydia A	G-K
Wed, Mar 30		Debbie K	Domitille	n/a	Potluck
Sun Apr 3 <i>St John Climacus</i>	Polycarp	Domitille	Nancy L	Domitille	L-P
Wed Apr 6		Dn Walid	Azizeh C	n/a	Potluck
Sun Apr 10	Jim K	Cristina P	Sandy A	Alina S	R-Z
Wed Apr 13		Dn Walid	Domitille	n/a	Potluck
Sat Apr 16 <i>Lazarus</i>	Paul K	Sandy A	Nancy L.		
Sun Apr 17 <i>Palm Sunday</i>	Jason L	Debbie K	Sandy A	Zach C	A-F

For Sunday coffee hour, the church has been divided into four parts alphabetically (A-F, G-K, L-P, and R-Z). On your assigned week, please bring something simple to share with everyone for coffee hour.

If you have children, please monitor them as they go through the coffee hour line, and help them clean up after themselves.

Weekly clean-up will be the responsibility of those providing coffee hour. And of course, things go faster when we can all pitch in and help.



DAILY BIBLE READINGS

MARCH 20-26, 2022

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, March 20: St. Gregory Palamas

Luke 24:36-53 / Hebrews 1:10-2:3 / Mark 2:1-12

Monday, March 21: St. James the Confessor

Hebrews 7:1-10 / Mark 4:35-41
Isaiah 8:13-9:7 / Genesis 6:9-22 / Proverbs 8:1-21

Tuesday, March 22: Holy Martyr Basil of Ancyra

Hebrews 7:11-22 / Mark 5:1-20
Isaiah 9:9-10:4 / Genesis 7:1-15 / Proverbs 8:32-9:11

Wednesday, March 23: Holy Martyr Nikon & his 199 disciples

Hebrews 7:23-28 / Mark 5:21-43
Isaiah 10:12-20 / Genesis 7:6-9 / Proverbs 9:12-18

Thursday, March 24: Righteous Artemon, Bishop of Seleucia

Hebrews 8:1-6 / Mark 6:1-13
Isaiah 11:10-12:2 / Genesis 7:11-8:3 / Proverbs 10:1-22

Friday, March 25: The Annunciation to the Most Holy Theotokos

Genesis 28:10-17 / Ezekiel 43:27-44:4 / Proverbs 9:1-11
Exodus 3:1-8 / Proverbs 8:22-30 / Hebrews 2:11-18 / Luke 1:24-38

Saturday, March 26: Holy Archangel Gabriel

Hebrews 2:1-10 / Luke 10:16-21

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
THE MOST REVEREND METROPOLITAN JOSEPH
THE RIGHT REVEREND BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST
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