



**SAINT NICHOLAS
ORTHODOX CHURCH**
P.O. Box 777
Barton, OH 43905-0777

*A Parish of the American Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate of Constantinople*

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Very Rev. Father Michael C. Kabel *Pastor & Dean*

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- WEB SITE: www.stnicholasbarton.org
- PARISH FACEBOOK: <https://www.facebook.com/St.NicholasBarton>
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MYSTERY OF HOLY CONFESSION: Before & after Saturday evening Vespers. Other Sacraments by appointment.

GOING TO THE HOSPITAL? Please notify Father when you are admitted if you want him to visit. Kindly notify Father also when you are discharged.

SUNDAY, MARCH 12, 2017 DIVINE LITURGY 10:00 AM
HAVING ENDURED THE PASSION FOR US,
O JESUS CHRIST, SON OF GOD, HAVE MERCY ON US!

THE SUNDAY OF SAINT GREGORY PALAMAS (2nd Sunday of Great Lent): Antiphon “Bless the Lord, O my soul,” on p. 8 and the Beatitudes. Tropar for Tone 5 on p. 93. Tropar & Kondak of the Sunday of Saint Gregory Palamas and all remaining Propers can be found on pp. 181-182. The *Liturgy of Saint Basil the Great*, with its special melodies, is served on the Sundays of Great Lent.

EPISTLE: Hebrews 1:10-2:3. GOSPEL: Mark 2:1-12.

SCHEDULE OF DIVINE SERVICES

For the week of March 12, 2017:

- Sun., March 12:** (After Liturgy) **Panachida** in memory of +**Ronald Siemer**. Requested by granddaughter Elena Polinsky. Also in memory of +**Cristian-Stelian** and +**Stelutza Andronic**; +**Gertrudis Lauer**; & +**Alexandru** and +**Vitza Constantin**. Requested by the Andronic Family.
- 4:00 PM: **Pan-Orthodox Lenten Vespers** at *Holy Trinity Greek Orthodox Church* in Steubenville, OH.
- Mon., March 13:** (6:30 PM) **Moleben** to Saint Nectarios.
- Wed., March 15:** (6:30 PM) **Liturgy of the Presanctified Gifts**. *Please keep at least a 3-hour fast!*
- Fri., March 17:** (6:30 PM) **Paraklis** to the Most Holy Theotokos.

Sat., March 18: (9:00 AM) Divine Liturgy for the *3rd All Souls' Saturday*. Antiphon "Bless the Lord, O my soul" on p. 8. Requiem Propers can be found on pp. 235-240. Additional Propers for the All Souls' Saturdays can be found on p. 176. Followed by a *Panachida* and the *Reading of the Diptychs* of the Departed.

Sat., March 18: (5:45 PM) Enthronement of the Holy Cross.

Sat., March 18: (6:00 PM) Great Vespers for *Cross Veneration Sunday (3rd Sunday of Great Lent)*. Propers for Tone 6 and the Holy Cross.

Gross Veneration Sunday, March 19:

8:15 AM: Matins.

10:00 AM: Divine Liturgy for *Cross Veneration Sunday (3rd Sunday of Great Lent)*. Antiphon "Bless the Lord, O my soul," on p. 8. and the Beatitudes. Tropar for Tone 6 on p. 96. Tropar & Kondak of Cross Veneration Sunday and all remaining Propers can be found on pp. 182-183. The *Liturgy of Saint Basil the Great*, with its special melodies, is served on the Sundays of Great Lent.

3:00 PM: Confessions with Fr. Matthew Stagon.

4:00 PM: MISSION SERVICE. *Lenten Vespers* **HERE** followed by a lenten repast in our church hall.

THE ETERNAL LAMP burns *in memory* of +Martha Rose. Requested by Virginia Polinsky.

THE RIGHT SIDE ALTAR LAMPS (Diakonikon) burn with prayers for Laney & Anna Ross. Requested by *Laney & Cindi Ross*.

THE TETRAPOD LAMPS burn with prayers for *Special Intentions*. Requested by *Theresa Reese*.

TODAY'S SUNDAY BULLETIN is sponsored with prayers and best wishes for a *Happy Birthday* to Daddy. Requested by *Ethan & Sophia*.

OUR MONTHLY PARISH COUNCIL MEETING will be held **TODAY** after the Coffee Hour. All Council Members are expected to be present. Let's try for a *short meeting*, for the sake of those going to the Mission in Steubenville.

YOUTH CHOIR PRACTICE continues *this Monday evening, March 13* at 7:00 PM. We will be going over *Lenten* and *Paschal* Hymns.

THE NEXT A.C.R.Y. MEETING will be held after the Presanctified Liturgy *this Wednesday, March 15* (The Ides of March). All members should plan to attend!

DIOCESAN LENTEN RETREAT. The Central Region Lenten Retreat will be held on Saturday, March 25, 2017 at *Saint Nicholas Church* in Homestead, PA. Please sign-up on the sheet on the bulletin board if you want to attend, so that we can register and attend as a group.

BRING A FRIEND TO CHURCH for a Lenten Service! This is a wonderful time to share your Faith! Our young people will get an **additional stamp** for their passports every time they bring a friend to church. The rest of us will be blessed by sharing the pearl of great price!

ORDERS for CHOCOLATE 3-BAR CROSSES for your Easter Baskets from Sarris Candies are now being taken. Please submit your order to Theresa Reese by phone at 740-695-5254; or text to 740-359-0646.

LENTEN CONFESSIONS. Please do not wait until the last minute to go to Confession in preparation for Pascha. Confessions can be heard **before** or **after** almost any of the scheduled weekday services. Some Confessions can be heard **after** Sunday morning services by prior arrangement with Father. All Orthodox Christians are required to go to Sacramental Confession and partake of the Holy Eucharist (Communion) at least once each year to remain in good standing in the Church. It's still early, but the lines will only get longer as time goes on.

COLERAIN TOWNSHIP CLEAN-UP. The annual Colerain Township Clean-Up will take-place on Saturday, March 25, from 9 AM to 1 PM at RST Excavating Garage on St. Route 250 (across from CR-14 Farmington Rd.) We will accept most household junk, appliances, TV's, house and lawn furniture, carpeting, electronics, toys, fixtures, mirrors, doors, household batteries, car batteries, etc. NO mattress or box springs, paints, ballasts, liquids, hazardous waste, food, diapers, concrete or blocks. Standard car tires will

be taken (limit 10 per vehicle). No rim tires or large truck tires. For more information, call the JB Green Team at 740-296-5376; or the Colerain Township Garage at 740-695-5430. If you would like large items picked-up by the Township, call by March 21. Sponsored by your Township Trustees.

OCMC LENTEN MISSION BANKS are now available to all of our church school children. Parents are asked to encourage their children to contribute their loose change to the Missions. The banks will be collected at the end of Lent, and the donations will be forwarded to OCMC.

CHURCH ATTENDANCE

Saturday Vespers (3/4) — 4
Sunday Divine Liturgy (3/5) — 80

Sunday of Orthodoxy Vespers
in Martins Ferry (3/5) — 30

Moleben to Saint Nectarios (3/6) — 20

Presanctified Liturgy (3/8) — 29

Paraklis (3/10) — 21

2nd All Souls' Saturday Liturgy (3/11) — 13

UPCOMING EVENTS IN 2017

Please mark your calendars now!

Sunday, April 16 — PASCHA.

Saturday, May 6 — First Confession Day.

Sunday, May 14 — Mother's Day.

Thursday, May 25 — Ascension.

Sunday, May 28 — Church School Ends.

Sunday, May 28 — Memorial Day Weekend and the Blessing of Graves.

Sunday, June 4 — Pentecost Sunday.

Friday, June 9 thru Sunday, June 11 — *Family Camp* at Camp Nazareth in Mercer, PA.

+++ PRAYER LIST +++

Kindly remember in your prayers our parishioners and friends who struggle with sickness, pain, hardship or any special need:

Fr. Ted Shomsky * Fr. Frank Milanese * Fr. John Kopcha * Fr. Gregory Thompson * Fr. Ronald Hazuda * Fr. Donald Valasek * Fr. James Gleason * Fr. John Gido * Fr. Lawrence Barriger * Fr. Robert Lucas * Fr. John Zboyovski * Fr. John Baranik * Pan'i Peggy Teklinski * Pan'i Donna Smoley * Pan'i Lillian Hnatko * Sister Anastasia * Fr. Deacon Ed Brisbane * Subdeacon Constantin Ardeleanu and Family * Erin Susick & Eleanor Mae * CiJi Hurley & unborn child * Alexis Marovich * Aaron Marovich * Marie Kovalcik * Peter Dimitriadis * Mary Zuzak * Julia DaRe * Judy Moore * Laney Ross * Madison Gabriel Street * Marge & Richard Kasper * Sandy & Billie Jo Fox * Timothy Simandl * Eugene & Adrian Andronic * Pat & Manuel Thomas * Bob & Barbara Strain * Chuck & Joyce Snider and Family * Judy Antonik * Amelia (Punkin) Karpinski * Arleen Koval * Mike Rose * Mary Jane Koprak * Helen Koprak * Marlene Bolon * Rosalie Troyanovich * Joyce Baker & Family * Alex Sombaty * Laney & Anna Ross * David & Debbie Bartyzel * The Lazo Family * Alexandra Sedor * Mick & Janie Strain * Eric Kocsis * The Greene Family * Jim Koprak * George Marovich * Audrey & Andy Zavatsky * Debbie Strain * Tony Neuhart * Rich Kozak * Eleanor Dussling * Stephanie Warble * James * Faye * Fr. Leo Schlosser * Burl & Linda Matthews * Mary Kabel * Alberta Kabel * John Kelley * Jackie Hurley * David Gereg * The Stephens Family * Lou Nicklaus * Mark Magnone * Nicholas Marshall * The Wilson Family * Halley Russell * Katie Slavik * Cody St. John & Family * Geri Szymialis * Joseph Mlodzik * Craig & Jodie Tschappat * Payton Green * Emily Reilly * Rebecca Cain * Connie Gereg * Teresa Bobbit * Roman Riselvato * Vic Marshall * The Boone Family * Linda Tennant * Dawn Kidd * Benjamin Ladich * Larry & Michelle Vuchelich and Sons * Christy Ray * Sandy Bauer * Danica Clement * Margie Shafer * Lori Crow * Melissa * Roger Lucas & Family * The Victor Rose Family * Bryant Lepic * Maddox Stillion * The Nardo Family * Karen Molnar * Janyce Duncan * David Blake * Louise Tamire * The Smutney Family * Jason Kordack * Scott Wheeler * Jenn Patterson * Jean Smith * Bob & Gayle Murphy * Roger Byard * Tammy Clary * Erin Donato * The LaMotte Family * Ida Hilliard * Keith * Diana Tazar * Deanna & Tim Shea * Susan Wisvara Weir * Susan Rayle * Jacob Hoskinson * Bethany * Gary Slaid * Claudia Miller * Mary Lou Kidd * John Mouhlas * Virginia Wiggins * Eleanor LeMasters & Family * James Grady * Sarah, John & unborn child * Donna Holtus * The Pence Family * Tony & Teresa Markawas * The Conroy Family * Alexis McManus * Carly Carroll * Jan Dobbs * Gary Brent Dobbs * Robert Donaldson & Family * Mellissa Clegg * Lucas * Mikea * Leo & the Zabori Family * Nancy Rodocker * Dana Stanley * Sarah Carellas * Nichols Family * Lynette * Valerie Pickett * Gale & Dan Fincham * Frank Pierson * Pat Brant * Maria Timkova * The Brown Family * Mark Costine * Flora Ross * Amy Draa * The McCammon Family * Anna Fera * Megan Draa * Jesse * Dominic Alexander * Maria Lang * Michael Antonik * John Goodman * Joseph Gabis * Denise Carmen.

The Second Sunday of Lent: The Sunday of Saint Gregory Palamas



Introduction

On the Second Sunday of Lent the Orthodox Church commemorates our Holy Father Gregory Palamas, Archbishop of Thessalonica, the Wonderworker. The feast day of Saint Gregory Palamas is November 14, however, he is commemorated on this Sunday as the condemnation of his enemies and the vindication of his teachings by the Church in the 14th century was acclaimed as a second triumph of Orthodoxy.

Life of the Saint

Our holy Father Gregory was born in Constantinople in 1296 of aristocratic parents who had emigrated from Asia Minor in the face of the Turkish invasion, and were attached to the court of the pious Emperor Andronicus II Palaeologus (1282-1328). Despite his official duties, Gregory's father led a life of fervent prayer. Sometimes as he sat in the Senate, he would be so deep in prayer as to be unaware of the Emperor addressing him. While Gregory was still young, his father died after being clothed in the monastic habit; and his mother for her part wanted to take the veil, but delayed doing so in order to take care of the education of her seven children. Gregory, the eldest, was instructed by the most highly reputed masters of secular learning and, after some years, was so proficient in philosophical reasoning that, on listening to him, his master could believe he was hearing Aristotle himself. Notwithstanding these intellectual successes, the young man's real interest lay only with the things of God. He associated with monks of renown in the city and found a spiritual father in Theoleptus of Philadelphia, who instructed him in the way of holy sobriety and of prayer of the heart.

About the year 1316, Gregory decided to abandon the vanities of the world. His mother, two sisters, two brothers and a great many of his servants entered upon the monastic life with him. He and his two brothers went on foot to the holy Mountain of Athos, where they settled near the Monastery of Vatopedi under the direction of the Elder Nicodemus, who came from Mount Auxentius. Gregory made rapid progress in the holy activity of prayer, for he had put into practice since childhood the fundamental virtues of obedience, humility, meekness, fasting, vigil and the different kinds of renunciation that make the body subject to the spirit. Night and day he besought God ceaselessly with tears saying, "Lighten my darkness!" After some time, the Mother of God, in whom he had put his trust since his youth, sent Saint John the Theologian to him with the promise of her protection in this life and in the next.

After only three years, the early death of his brother Theodosius, followed by that of the Elder Nicodemus, led Gregory and his second brother, Macarius, to attach themselves to the Monastery of the Great Lavra. Gregory was appointed chanter. His conduct in the cenobitic life was beyond reproach, and the brethren admired his zeal for putting into practice all the holy evangelic virtues. He lived with such abstinence as to appear unburdened by the flesh to the extent of being able to go three months without sleep. At the end of three years of common life, his soul thirsting for the sweet waters of the wilderness, he retired to the hermitage of Glossia, under the direction of an eminent monk called Gregory of Byzantium. With the passions purified, he was now able to rise up in prayer to the contemplation of the mysteries of the Creation. Solitude and inner stillness enabled him to keep his intellect fixed at all times in the depths of his heart, where he called on the Lord Jesus with compunction, so that he became all prayer, and sweet tears flowed continually from his eyes as from two fountains.

The incessant raids of Turkish pirates soon obliged Gregory and his companions to leave their hermitage. Together with twelve monks, he wanted to make the pilgrimage to the Holy Places and to seek refuge at Mount Sinai; but this did not prove feasible. Instead, he spent some time in Thessalonica, where he joined the group around the future Patriarch Isidore, who was endeavoring to spread the practice of the Jesus prayer among the faithful so that they might profit from the experience of the monks. In 1326, Gregory was ordained a priest, having understood in a vision that this was indeed the will of God. He then departed to found a hermitage in the area of Beroea, where he practiced an even stricter asceticism than before. For five days of the week he remained alone, fasting, keeping vigil and praying with abundant tears. He only appeared on Saturdays and Sundays to serve the Divine Liturgy, share a fraternal meal, and converse on some spiritual subject with his companions in the ascetic life. He continued thus to rise up in contemplation and to enter into closer union with God in his heart.

When his mother died, he went to Constantinople to fetch his sisters, whom he settled in a hermitage near his own. But as Serbian raids in the region became more and more frequent, he decided to go back to Mount Athos. He settled a little above the Lavra in the hermitage of Saint Savas, where he lived in greater seclusion than before, and could converse alone with God. He went to the monastery only infrequently and would receive his rare visitors on Sundays and feast days. Going on from that contemplation which is still outward, Gregory then attained to the vision of God in the light of the Holy Spirit and to the deification promised by Christ to His perfect disciples.

One day in a dream, he saw that he was full of a milk from heaven which, as it overflowed, changed into wine and filled the surrounding air with a wonderful scent. This was a sign to him that the moment had come to teach his brethren the mysteries that God revealed to

him. He wrote several ascetic treatises at this time, and, in 1335, was appointed Abbot of the Monastery of Esphigmenou. But the two hundred monks who lived there understood neither his zeal nor his spiritual expectations so, after a year, he returned to his hermitage.

At that time, Barlaam, a monk from Calabria, won a great name for himself as a speculative thinker in Constantinople. He was particularly fond of expounding the mystical writings of Saint Dionysius the Areopagite, which he interpreted in an entirely philosophical way, making knowledge of God the object of cold reason and not of experience. When this refined humanist learned of the methods of prayer of some simple monks of his acquaintance, who allowed a place to the sensory element in spiritual life, he was scandalized. He took occasion to calumniate them and to accuse them of heresy. The hesychast monks appealed to Gregory who then wrote several polemical treatises in which he answered the accusations of Barlaam by locating monastic spirituality in a dogmatic synthesis.

He showed that asceticism and prayer are the outcome of the whole mystery of Redemption, and are the way for each person to make the grace given at Baptism blossom within himself. He also defended the authenticity of the methods which the Hesychasts used to fix the intellect in the heart; for since the Incarnation we have to seek the grace of the Holy Spirit in our bodies, which are sanctified by the Sacraments and grafted by the Eucharist into the Body of Christ. This uncreated grace is the very glory of God which, as it sprang forth from the body of Christ on the day of the Transfiguration, overwhelmed the disciples (Matthew 17). Shining now in the heart purified from the passions, it truly unites us to God, illumines us, deifies us and gives us a pledge of that same glory which will shine on the bodies of the Saints after the general Resurrection. In thus affirming the full reality of deification, Gregory was far from denying the absolute transcendence and unknowableness of God in His essence. Following the ancient Fathers, but in a more precise manner, he made a distinction between God's impalpable essence and the eternal, creative and providential energies by which the Lord enables created beings to participate in His being, His life and His light—without, however, introducing any division into the unity of the divine Nature. God is not a philosophical concept for Saint Gregory: He is Love, He is Living Person and consuming fire, as Scripture teaches (Deuteronomy 4:24), Who does everything to make us godlike.

Saint Gregory's brilliant answer to Barlaam was first accepted by the authorities of Mount Athos in the Hagiorite Tome and then adopted by the Church, which condemned Barlaam (and with him the philosophical humanism that would soon inspire the European Renaissance), during the course of two Councils at the Church of Saint Sophia in 1341.

Barlaam's condemnation and his departure for Italy did not bring the controversy to an end. No sooner had Gregory returned to his Athonite hermitage from Thessalonica—where he had been writing his treatises in seclusion—than Akindynos, an old friend of his, restated the substance of Barlaam's arguments and condemned Gregory's distinction between essence and energies as an innovation. Akindynos, who at first aspired to be an umpire between Barlaam and Gregory, was the kind of rigid conservative who does no more than repeat set phrases without seeking to enter into the spirit of the tradition. At the same time, a dreadful civil war broke out as a result of the rivalry between the Duke Alexis Apokaukos and Saint Gregory's friend, John Cantacuzenus (1341-47). The Patriarch, John Calecas, sided with Apokaukos and encouraged Akindynos to bring a charge of heresy against Gregory, which led to the excommunication and imprisonment of the Saint.

During the four years of Gregory's confinement, there was no slackening of his activity. He carried on a huge correspondence, and wrote an important work against Akindynos. When John Cantacuzenus gained the upper hand in 1346, the Regent, Ann of Savoy, came to the defense of the Saint and deposed the Patriarch on the eve of Cantacuzenus' triumphal entry into the City. He nominated Isidore as Patriarch (1347-50), and summoned a new Council to vindicate the Hesychasts. The controversy was not finally resolved until 1351, at a third Council which condemned the humanist Nicephorus Gregoras. In the Synodal Tome the doctrine of Saint Gregory on the uncreated energies and on the nature of grace was recognized as the rule of faith of the Orthodox Church.

Among Isidore's new episcopal appointments, Gregory was named Archbishop of Thessalonica in 1347; but he was unable to take possession of his see as the city was in the hands of the Zealots, the party opposed to Cantacuzenus. After finding shelter for a while in Lemnos, where he showed heroic devotion during an epidemic, Gregory was eventually able to enter the city acclaimed as if Christ Himself were coming in triumph, with the chanting of Paschal hymns.

During a voyage to Constantinople, he fell into the hands of some Turks, who held him for a year in Asia Minor (1354-55), but allowed him a measure of freedom. This, and his openness of spirit, enabled him to engage in amicable theological discussions with the Muslim doctors of religion and with the son of the Emir Orkhan. When he was set free, thanks to a ransom from Serbia, he returned to Thessalonica to take up his activity again as pastor and wonderworker. He suffered a long illness and, some time before his death, Saint John Chrysostom appeared to him with the invitation to join the choir of holy hierarchs immediately after his own feast. And, indeed, on November 14, 1359 the Saint gave up his soul to God. When he died, his countenance was radiant with a light like to that which shone on Saint Stephen (Acts 6:15). In this way God showed, through the person of his servant, the truth of his doctrine on the reality of deification by the uncreated light of the Holy Spirit. The veneration of Saint Gregory was approved by the Church in 1368. The Saint works many miracles even to the present day and, after Saint Demetrios, is regarded as the Protector of Thessalonica.

Orthodox Commemoration of the Sunday of Saint Gregory Palamas

The feast day of Saint Gregory Palamas is November 14, the day of his repose, however the Orthodox Church commemorates the Saint on the Second Sunday of Lent. As a Sunday of Great Lent, the commemoration is celebrated with the Divine Liturgy of Saint Basil the Great, which is preceded by a Matins (Orthros) service. A Great Vespers is conducted on Saturday evening.

From: lent.goarch.org