

THE PRAYER OF ST. EPHRAIM



○ Lord and Master of my
life, take from me the
spirit of sloth, despondency,
lust for power and idle talk.
But grant unto me, Thy
servant, a spirit of
chastity, humility, patience
and love.
Yea, ○ Lord and King, grant
me to see mine own faults
and not to judge my broth-
ers and sisters. For
blessed art Thou unto ages
of ages.
Amen





Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek, Rector Parish Council President: Ron Royhab



MARCH Bulletin Sponsor:

Fr. Andrew in memory of my ordaining Bishop, His Eminence Metropolitan Nicholas

Liturgical & Events Schedule

Sunday, March 20

9:10 am Hours Divine Liturgy / Memorial Sunday / Social

Monday, March 21

4:00 pm Respect Life Meeting

Wednesday, March 23

6:00 pm Pre-Sanctified Liturgy

Friday, March 25

9:30 am Vespertal Divine Liturgy

Saturday, March 26

4:00 pm Great Vespers / Confessions

Sunday, March 27

9:10 am Hours / Divine Liturgy / Social

FEBRUARY / MARCH CHURCH CLEANING SCHEDULE

Week of March 20: Natalie

Week of March 27: Basil & Tim



40 DAY REMEMBRANCE

March 6: Tom Welch

March 13: 2 police officers killed in GA / 3 Firemen from MD / School shooting victims in MN

March 20: Chris from Bruno's / Captain John Esposito

March 27: Matushka Carol Ann Janeček

April 2: Marguerite Bird

April 10: Aijire Dardovski

May 1: Gary Smolk

SUNDAY MARCH 20, 2022

Tone: 6

Gospel:

Mark 2:1-12 / John 10:9-16

Epistle:

Hebrews: 1:10-2:3 / Hebrews 7:26-8:2

Second Sunday of the Great Fast. St Gregory Palamas.

The Holy Fathers who were slain at the Monastery of St Sabbas: Ven. John, Sergius, Patrick, and others. Martyr Photini (Fatima, Svetlana), the Samaritan woman, and her sons: Martyrs Victor and Joses, and two others. Virgin-Martyrs Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia and Theodosia, of Amisus. St. Cuthbert of Lindisfame. St Nicetas the Confessor, Archbishop of Apollonias in Bithynia. Monk-Martyr Evfrosin (Euphrosynus) of Sinozersk.

MARCH BULLETIN CANDLE SPONSORS

Bulletin: (\$50) From Fr. Andrew in memory of His Eminence Metropolitan Nicholas

Chandelier: (\$50) From Fr. Andrew in memory of my Father George on occasion of his birthday

Altar Candles: (\$50) From Fr. Andrew in memory of my family and friends

Candles on the Tomb: (\$25) Open

Eternal Light & Icon Screen: (25) Open

Candles @ the Cross: (\$15) From Laura for Birthday blessings to Greg and in memory of Russ

Candles @ St Tikhon's Icon: (\$15) For the Hlth of Tim & Cami & safety of Nicholas, Tikhon & Gleice

NOTE: Even though there are no physical candles this month I will still remembered those whom you want to remember during the Divine Liturgy.

MARCH: MONTHLY TITHE ONLY

Goal Pledged per month: \$5,667
(average of \$1,307 per week)

March 6: \$1,120

March 13: \$ 960

TOTAL MONTH TO DATE: \$2,080

MARCH: OTHER INCOME

Goal for the month in this category:
\$4,000 (Average \$923 a week)

MARCH 6: \$15 Vigils; \$500 donations; \$100 Holy Day Donations; \$50 Bulletin; \$50 Chandelier; \$50 Altar Candles

March 13: \$60 Vigils; \$150 Holy Day Donation; \$425 Ukraine Relief (These monies were included in the checks sent. That is why it stays in Other Income and not Restricted Funds)

Total : \$1,400

MARCH: RESTRICTED FUND DONATIONS

March 6: \$100 Bookstore; \$125 Food Pantry; \$1,167 Ukraine Relief ; \$25 Tithely

March 13: \$225 Food Pantry; \$1,555 Building Fund

VIGILS 3/13

Sandy Martin 2 In loving memory of Marguerite, special intentions

Natalie Twarek 3 In memory of Bill Dupps and Kathy Flick, safe travel for Missy & Andy, For the health of Amber, Nancy, Natalie, Dottie, Joe Schutt, Jamie, Jim, Stephanie, Ron, Ezra, David, Helen Lis and Tina's dad, Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bohdi, Diane, Stella, Jake, Cheryl, Pat and Karen

NOTE: Vigils will not be lit until April.

MARCH LITURGICAL ATTENDANCE

Sunday, Feb. 27: 14 attended Liturgy (3 were guests) /10 Communicants

Saturday, March 5: 10 attended Vespers

Sunday, March 6: 14 attended Liturgy (1 was a guest) / 11 communicants

Sunday, March 6: 11 attended Forgiveness Vespers (1 being a guest)

Monday, March 7: 9 attended Canon of St Andrew

Tuesday, March 8: 9 attended the Canon of St Andrew

Wednesday, March 9: 10 Attended the Canon of St Andrew

Thursday, March 10: 7 attended Canon of St Andrew

Friday, March 11: 11 attended Pre-Sanctified

Saturday, March 12: 7 attended Vespers

Sunday, March 13: 15 attended Liturgy (2 of which were guests) / 8 Communicants



As you know, renovations to the Temple were needed in preparation for our 125th Anniversary.

Stage 1 is completed.

The bottom of six of the stained glass windows had to be fixed due to cracks caused by the many years of opening and closing them. This added an additional \$6,000 to the quote.

Parishioner, Basil Glovinsky, came forward and said "If we are going to renovate the House of God, then let's do it right." In his generosity, Basil wrote a check for \$6,000 to have this accomplished.

Basil, thank you! May God protect you and keep you in good health. GOD BLESS YOU!

Thank you to all the people who have been contributing to the Building Fund to help defray the renovation costs. Those funds help the church when something else needs fixing. We are working to maintain the beauty of this House of God. It takes money to take care of a 125 year old! We will be having a meeting in the coming months to vote on the renovations outside.

Metropolitan Tikhon sends letter to Patriarch Kirill

On Sunday, March 13, the first Sunday of Great Lent, the Sunday of Orthodoxy, Archpriest Daniel Andrejuk, Dean of the Representation Church of Saint Catherine the Great Martyr in Moscow, was invited, as it is customary, to the concelebration at Christ the Savior Cathedral presided by His Holiness Patriarch Kirill.

His Beatitude Metropolitan Tikhon took the opportunity of this invitation to have Father Daniel personally deliver a letter to officials within the Moscow Patriarchate for His Holiness imploring him to do what he can to end the war in Ukraine and the suffering and death of countless victims. In his message, His Beatitude further conveyed to Patriarch Kirill that the Orthodox Church in America has prayed fervently for a cessation of the hostilities against Ukraine since their onset.

Holy Synod elects His Grace Bishop Alexis as Bishop of Sitka and Alaska

On Tuesday, March 15, the Holy Synod of Bishops of the Orthodox Church in America, meeting in their Regular Spring 2022 Session under the presidency of His Beatitude Metropolitan Tikhon, canonically elected His Grace Bishop Alexis, formerly Bishop of Bethesda and Auxiliary to the Metropolitan for Stravropegiel Institutions, Bishop of Sitka and Alaska.

Angels: A Long Development By Fr. Lawrence Farley

In order to fully understand angels in the Bible it helps to embrace a bit of temporary amnesia and forget most of what we know about angels. That is because angelology has undergone a long development from its ancient Near Eastern pre-history before the days of the Bible to its final formulation at the hands of Saint John of Damascus (d. ca. 749 A.D.) and we must avoid the temptation to anachronistically read back later developments in earlier texts and understandings.

In the world now long-gone in the ancient Near East it was believed that the world was populated by invisible powers. All the varied forces of nature were personalized in the form of gods. It was believed that deities stood behind natural forces, though the line between gods and demons was not well drawn. Certain illnesses or problems were thought to be the work of malevolent spirits—either working independently or sent by the gods. Men found themselves at the mercy of these powerful natural forces, and sought security by placating them or (as in the case of harmful spirits), by trying to control them.

In monotheistic Israel obviously these forces of nature could not be considered as gods. Rather, they were all under the power of Yahweh, who used them as He pleased to accomplish His purposes. We find vestiges of this notion in parts of the Old Testament: in Psalm 104:4 Yahweh uses the tempestuous winds as His messengers (Hebrew *mal'ak*), the fiery flames of lightning as His servants (Hebrew *sharath*). In Psalm 78:49 we read that the plagues of “wrath, indignation, and distress” that God unleashed upon Egypt were called “a company of destroying *mal'akim*”. Just as God uses wind and lightning as His messengers to deliver a sentence of judgment during a storm, so He used plague and pestilence as His messengers when He smote Egypt to liberate Israel from their grip.

We see this same thought in the mention of “destroyer” who brought death to all the firstborn of Egypt (Exodus 12:23), and perhaps in 2 Samuel 24:16 which spoke of the “messenger working destruction” in Jerusalem in the form of a plague, and in 2 Kings 19:35 which speaks of “Yahweh’s messenger going forth” to slay the Assyrian army with a plague. God was sovereign over the forces of nature, and used those forces to fulfill His own will. It is possible that in these passages the word *mal'ak* meant such natural forces which Yahweh used to fulfill His will.

Though certainty is impossible when trying to reconstruct a pre-history like this, it seems as if this understanding of God’s power over nature early coalesced with an image of God as a king commanding His servants. God’s power was the power of a king, and a king always had a court, courtiers, a throne, a throne room, ***Con’t Next Pg***

Angels Con't from Previous Pg

an army—and messengers to reveal His decisions to His vassals and servants to carry out His commands. The word mal'ak was now also used to describe these messenger members of His heavenly court.

This image of God having a court and courtiers came to Israel easily enough. Outside of Israel it was believed that all the various gods met in council as members of a pantheon, presided over by the head god. The idea of a solitary god, one bereft of membership in a pantheon, was inconceivable. A god must be part of a council if he or she were a real god.

Such a picture, of course, could find no place in Israel: Yahweh was not a member of a pantheon of gods, for He alone was truly God. His council therefore consisted not of fellow-deities, but of His servants, His messengers—His mal'akim.

Members of this council had various names in the Old Testament. They were called bene Elohim and bene elim (sons of God/ gods) in passages such as Job 38:7 and Psalm 29:1. His servants were called qadoshim (holy ones) in Zechariah 15:4. They were often referred to as mal'akim (messengers/ angels), such as in Psalm 103:20 and 1 Samuel 29:9. When they appeared in human form to men they were referred simply in terms of their appearance—i.e. as “men” or “mortals” (Hebrew enoshim in Genesis 18:2), or as “a man” (Hebrew ish in Judges 13:10). Whatever their names, they were totally subordinate to Yahweh, and carried out His will among men. That is, their actions were accepted as actions of God Himself, since they never acted independently of Him.

Later on, especially after the Exile when Israel mixed in with nations such as Persia (with its dualistic Zoroastrianism) angelology experienced further refinement and development. God's mal'akim were increasingly regarded as a particular species within creation. Just as the created order included such species as plants and flora, animals and fauna, and human beings, so it also included a species of angels. Angels were no longer merely undifferentiated members of God's heavenly court. Increasingly they were regarded as having individual names (e.g. “Michael” or “Gabriel”, names which meant “Who is like God?” and “God's Warrior” respectively). They were regarded as having differentiated functions and corresponding ranks. There were

therefore now not just “angels”, but “archangels”. The cherubim and seraphim found their places within this ranked system.

Since the specific ranking of angels cannot be found in Scripture itself, but must be read into it, not surprisingly different systems of ranking emerged. The Jewish Maimonides (d. 1204) counted ten ranks of angels: living creatures (compare Ezekiel 1:5), ophanim (“wheels”, cp. Ezekiel 1:10); erelim (“valiant ones”, cp. Isaiah 33:7), hashmallim (“bronze-coloured ones”, cp. Ezekiel 1:4), seraphim, mal'akim, elohim, bene elohim, cherubim, ishim (“men”). Saint John of Damascus much earlier and working within a different Scriptural world produced a different ranking of nine orders of angels, incorporating the earlier vocabulary of Saint Paul: seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, angels.

The details are less important than the conviction that the invisible world contains the same kind of variety and hierarchical ranking found in the visible world. At the end of a long process of (we may think providentially-guided) reflection, angels were eventually regarded as being a species of created being along with human beings, and having distinct and specific individual traits and lives.

Sound exegesis of a given Biblical passage involves first locating the passage along this extensive trajectory. For example, when the author of Psalm 78 spoke of “a company of destroying mal'akim”, sound exegesis will not attempt to inquire from which of the Damascene nine ranks of angels these mal'akim came. Psalm 78 is not using the term mal'akim in quite that way. There the term has more in common with an earlier understanding of mal'akim as the forces of nature God uses to accomplish His purposes.

We see that the Church is the beneficiary of a long process of inspired and guided reflection concerning how God carries out His will on the earth, and how we find our place in all this. We must be grateful that we stand at the end of such a lengthy trajectory. We have things available to us that were not available to generations long past.

PRAYER LIST- UPDATED MARCH 16

HIERARCH'S / CLERGY: His Beatitude, Metropolitan Herman; Archbishop Paul; Archbishop Benjamin from San Fransico; John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Berry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Michael Kuzara; John Zabinko / Deacon Paul Gansle, Deacon Peter Rentsch, Deacon Michael Wison / Sub-deacon Wylie Meath

MATUSHKII: Pani Patricia Duranko; Susan Dank; Virginia Lecko; Maura McCarty; Roberta Spengler; Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: James Bargdill (Schutt); John Beadle (Elchisco); Maryann Cook (Twarek); Michael Glovinsky; Heidi Golob; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Betty Kovach; David LaValle (Fr); Helen Lis; David Mazurik; Child Stella Miller (Elchisco); Nancy Naiser (Royhab); William Pipenur (Hileman); Pat Rentz; Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Stephanie Royhab; Joe Schutt; Diane Tryon; Greg Tryon; Tom Twarek; Child Bodhi (Cassell); Kathryn Tryon & her unborn child

OTHER REQUESTS: Mary Dank (ABL); Layne Demkosy (Fr); Paul Demkosy (Fr.); Marge Dziama; Child Ezra; Baby Finn (Cassell); Zoe Finley (ABL); Ruthe Flewelling; Ben Franklin (Kovach); Dorothy Goldman (Twarek); Donald Gresh (Glovinsky); Natalie Henning (Twarek); Andrea Joy (Kovach); Ann Marie Krynock (Timko); Maria (ABL); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (fr); Noah (ABL); Jamie Philpot (Twarek); William Romanchak (Fr); Andrew Rydgig (ABL); Sandy Scafaria (Hileman); Nancy Sitzler (Twarek) Loren Welch (Fr); Tanya Wolfe (Fr.); Chuck Wiedenhof (Twarek); Sara (Jake); Chris Quotap (Fr); Zoland Zile (Fr.); Molly and her unborn child (Fr.)

MILITARY: Alex, Nathan Brown, Craig Cassell, Cory Deaton , Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Justin Issler; Nicholas & Tikhon, Cory Deaton, Alex Zarnow

CAPTIVES: Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



NOTE: ABL (Archbishop's request) / Please let Fr. Andrew know who can come off the list or be put on.



CATASTROPHIC RELIEF FUND

Purpose of fund: To provide some small financial assistance to a parishioner, family member or community member who has suffered a catastrophic event.

Funds will be offered at the discretion & blessing of the Rector and the discretion of the Board.

This money can also be used for outreach programs in the parish. Thank you and God bless!

BUILDING / RESTORATION FUND

Our 125th Anniversary is coming!

Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the *Building/Restoration Fund*.

MARCH Celebrations

ANNIVERSARIES	BIRTHDAYS	
24- Chris & Lindsay Laricca	1- Marilyn Calzone 2- Lori Batura 3- Tony Monastra 7- Tamera Blackford 8- Rachel Adamcio 8- Ruth Sheller 11- Jason Monschein 16- Paul Bojan 16- Claudia Zile	20- Luke Welch 20- Lydia Welch 21- Brooklyn Laricca 22- Ariana Holmes 23- Mason Monschein 26- Rachel Sumner 30- Bobbie Royhab 30- Fred Cassell 31- Greg Mazur



MARCH Reposed

1- George Danchisen (2018) 3- Anna Stoyka (2018) 4- Andrew Mazur (2001) 6- Frank Guzy (2002) 8- Mat. Sonya Tutko (2021) 11- Ella Mazur (1918) 13- Metropolitan Nicholas (2011) 13- Richard Michael Benya (1983) 13- George Malchisky Sr (1980) 17- Frank Holodnak (1961) 21- Tai Whitham	23- Eva Pondillo (2001) 23- Ella Mazurik (1985) 23- Francis Mitchell (2008) 23- Barbara Ann Wasylenko (2017) 25- Pani Janette Moriak (1997) 25- David Chikerotis (2019) 29- Todd Pollack (2019) 29- Carolyn Woodward (2000) 30- John Rofkar (2019) Michael Elchisko (1909) Helen Millie (1910) George Danchisen (1912)
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2nd Sunday of Great Lent: St Gregory Palamas Commemorated on March 20

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 Nikódēmos 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 Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphóros, 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 Savva, 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 Savva, where he devoted himself to theological works, continuing with this until the end of his life.

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. *Con’t Next Page*

St Gregory Con't from Previous Page

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.

READERS

Sunday, March 20	Tim
Wednesday, March 23	Tim
Sunday, March 27	Tim
Wednesday, March 30	Tim

FOR YOUR PRAYERS

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

Hebrews 7:26-8:2 (Epistle, Saint)

For 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.

Hebrews 1:10-2:3 (Epistle)

And: "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,



John 10:9-16 (Gospel, Saint)

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.

Mark 2:1-12 (Gospel)

And again He entered Capernaum after some days, 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!"