

WELCOME TO

St. Nicholas Orthodox Church

SUNDAY, MARCH 28th, 2021

Strict Fast/Great Lent

Tone 1/ Eothinon 9; Second Sunday of Great Lent (St. Gregory Palamas)

A warm welcome to all who celebrate the Lord's Resurrection with us. **Visitors who are not Orthodox, please note that although non-Orthodox may not receive Communion, which is reserved for the Orthodox faithful, we invite everyone to come forward at the end of the Liturgy to receive the Priest's blessing and blessed bread.** Fr John or most members of the parish will be glad to answer **any** questions. Visitors, please sign the guest book at the back of the church. If you wish to join the church mailing list, then please include your email address.

Next Sunday: Sunday of the Holy Cross

Today's Hymns and Readings

Resurrectional Apolytikion Tone 1: 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.

Apolytikion 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 for Sundays in Great Lent Tone 8: 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.

Trisagion (Thrice-Holy) Hymn:

ENGLISH: Holy God, Holy Mighty, Holy Immortal have mercy on us.

ARABIC: Qudduson ullah, Qudduson ulqawi, Qudduson ullahdhi, la yamut urhamna.

GREEK: Agios O Theos, Agios Ischiros, Agios Athanatos, eleison imas.

SLAVONIC: Svyaty Bozhe, Svyaty Krepyky, Svyaty Bessmertny, pomiluy nas.

The Epistle

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

The Reading is from St. Paul's Epistle 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?

The Holy Gospel

The Reading from the Holy Gospel is 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!"



Sunday of Orthodoxy

On this second Sunday of Great Lent, we commemorate St. Gregory of Palamas' successful defense of the Orthodox belief that humans can both know and experience God. He asserted that we can know with our minds that God exists, and we can also experience Him through His uncreated energies. This flew in the face of the teachings of Barlaam, a critic of St. Gregory's and of Hesychasm in general.

When Barlaam, a bright and studious monk, came to Mt. Athos and heard about hesychasm, he proclaimed it to be heresy. He insisted that it is not possible for humans to know God's essence or to experience His energies such as uncreated light. His dissent caused quite a stir, and Gregory was called to debate with Barlaam about this. Gregory's studies in the world and his experience as a hesychast put him in the perfect position for this debate.


Gregory first tried to speak to Barlaam about all of this, but speaking did not seem to make any progress, so he began to write prolifically about the prayer of the heart and its validity. Although Gregory was writing a lot, they continued to meet and debate in person as well. One of these debates was before the 1341 Council of Constantinople, which took place in Hagia Sophia. This time, they were arguing about the Transfiguration. Gregory stood by the Orthodox belief that God revealed Himself to the disciples on Mt. Tabor, by using His Divine Energies. Barlaam said theirs was not an actual experience of God: just a helpful gift to the disciples, who couldn't really experience God because they are humans.

The members of the Council upheld Gregory's position as the truly Orthodox position. They agreed that God, Whose Essence we cannot approach, chooses to reveal Himself through His Energies. Humans can see those Energies, such as the light that the disciples could see on Mt. Tabor. After the Council ruled that Barlaam's teachings were heresy, Barlaam fled to Calabria.

Parish Treasury Report

2021	February 2021	YTD
Income	\$9,666.27	\$11,134.21
Expense	\$20,227.62	\$19,409.00

3/5/2021 Checkbook: \$50,202.43 Mortgage: \$123,978.22



AN ORTHODOX COMMUNITY WHERE PEOPLE
FIND TRANSFORMATION IN JESUS CHRIST

SAINT NICHOLAS ANTIOCHIAN ORTHODOX CHURCH

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Saint Nicholas Orthodox Church is a parish in the Diocese of Miami and the Southeast within the Antiochian Orthodox Christian Archdiocese of North America

(Domse.org ✱ Antiochian.org)

Welcome to our church community! We are blessed to have you worshipping with us today. We are the jurisdiction of the Orthodox Christian Church whose roots trace directly back to first century Antioch, the city in which the disciples of Jesus Christ were first called "Christians" (Acts 11:26). The Orthodox Church is the oldest and second largest Christian group in the world. We are called by God our creator to worship and follow Him, and to proclaim to the world His message of love, peace and salvation.