

**St Ignatios of Antioch
Melkite Greek Catholic Church
1003 Merry Street
Augusta, Georgia 30904
706 364-6219**



**2nd Sunday of Great Lent
March 5, 2023**

Second Sunday of Great Lent



St. Gregory Palamas

IN MANY PARISHES, the Great Fast means an increase in activity: added services, Lenten Dinners, missions and other programs. It is ironic that we celebrate today a saint identified with the spirituality of stillness. St Gregory Palamas' main contribution to the life of the Church is his articulate and definitive presentation of **Hesychasm**, what he called "Sacred Quietude," the monastic ideal of withdrawal and silence in order to focus on union with God.

Who Is St Gregory Palamas?

This future saint was born in Constantinople in 1296 into a family of some standing at the imperial court. Despite the emperor's attempt to groom him for imperial service, Gregory went to Mount Athos and became a monk. After spending ten years on the Holy Mountain, Gregory and the other monks of his skete withdrew to Thessaloniki, because of the threat of Turkish invasion. He continued in his monastic calling there and in Berea before returning to Athos in the 1330s.

It was upon his return to Mount Athos that Gregory first encountered Barlaam of Calabria, an Italo-Greek monk and humanist who was head of the Monastery of

Our Savior in Constantinople. Barlaam was involved in several diplomatic missions for the emperor as well as in discussions with the legates of Pope John XXII aimed at the reunion of the Greek and Latin Churches.

Barlaam had written 21 treatises critical of Latin theology, particularly the Filioque and the doctrine of papal primacy which came to the attention of Gregory Palamas. While Barlaam had upheld the traditional Byzantine thinking on these issues, Palamas criticized him for teaching that the Filioque was wrong because it is impossible to determine from whom the Holy Spirit proceeds, since God is ultimately unknowable. Thus began a rivalry that would affect the Church in both East and West until our own day.

What Is Hesychasm?

The Filioque controversy was simply the preliminary. The “Main Event” concerned the practice of Hesychasm, a style of contemplative prayer observed in many Greek monasteries of the day. Inspired by the Lord’s words, *“When you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you”* (Mt 6:6), Eastern monastics had long seen the heart as the “inner chamber” to which we must go for prayer. Communion with God becomes possible when the mind, with its memories, concerns and plans for the future, is subjected to the heart that loves God above all. The Jesus Prayer had become the means for silencing the mind and thus entering this inner chamber of the heart. To this the Hesychasts added certain psycho-physical techniques such as rhythmic breathing and a particular way of sitting. Barlaam objected to these methods, calling the Hesychast monks he met “navel gazers.”

The heads of the Athonite monasteries asked Gregory Palamas to respond to Barlaam’s critique, which he did in a series of treatises. The controversy soon centered on the theological basis of Hesychasm, the possibility of experiencing the Uncreated Light of God as the apostles did at the Holy Transfiguration of Christ. Hesychasts believed that through ever deepening prayer the monk could experience this Light which they believed to be a divine energy. Barlaam, an intellectual trained in Aristotelian scholasticism, attacked this teaching as heretical and the entire Hesychast method as anti-intellectual, holding that philosophy was the true means of attaining the knowledge of God.

The controversy so affected the Byzantine Church that several local councils were held in Constantinople between 1341 and 1351 to discuss the issues raised by

Barlaam and Gregory. They ultimately affirmed the teachings of St Gregory Palamas, namely that:

- 1.The light which shone at Tabor, during the Transfiguration of the Savior, is declared to be neither a creature nor the essence of God, but His energy: the uncreated and natural grace springing eternally from the divine essence itself;
- 2.There are in God two inseparable things: His essence and the natural and substantial energies flowing from His essence in line with the relationship of cause and effect. We cannot enter into His essence but we can participate in His energies. Both the one and the other are uncreated and eternal;
- 3.This real distinction between essence and energies or operations does not destroy the simplicity of God...;
4. The word θεότης (godly) does not apply solely to the divine essence, but is said also of its operation...;
- 5.The light of Tabor is the ineffable and eternal glory of the Son of God, the kingdom of heaven promised to the saints, the splendor in which He shall appear on the last day to judge all mankind.

After the Councils

The patriarchs of Constantinople spent the rest of the fourteenth century sharing this teaching with the other patriarchs and local Churches, securing their assent. Gregory Palamas became archbishop of Thessalonika where he died in 1359. He was glorified as a saint in 1368 by Patriarch Philotheos of Constantinople, who composed the service for his feast.

Barlaam left Constantinople in 1341 after the council which condemned his teaching. He was received by the Pope of Rome at Avignon and was consecrated bishop of Gerace, a Greek diocese in Calabria. He died in 1348.

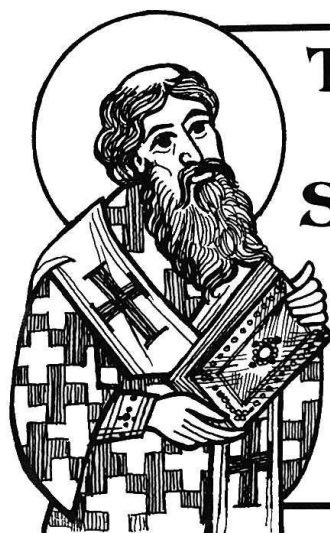
Hesychasm and the West

Palamas' teaching was long considered suspect, if not heretical, in the West, which had embraced Aristotelian scholasticism as adapted by St Thomas Aquinas. It was only in the twentieth century that St Gregory's teaching was seen positively by Western Catholic theologians such as Henri de Lubac, Jean Danielou and Louis Bouyer. In the 1930s Danielou wrote how excited he was to read of Palamas' "vision of humanity transfigured by the divine energies."

In 1996 Pope John Paul II commented positively about the underlying doctrine behind Hesychasm: the possibility of theosis. He wrote, “In the East, hesychasm means a method of prayer characterized by a deep tranquility of the spirit, which is engaged in constant contemplation of God by invoking the name of Jesus. There was no lack of tension with the Catholic viewpoint on certain aspects of this practice. However, we should acknowledge the good intentions which guided the defense of this spiritual method, that is, to emphasize the concrete possibility that man is given to unite himself with the Triune God in the intimacy of his heart, in that deep union of grace which Eastern theology likes to describe with the particularly powerful term of ‘theosis’ (‘divinization’).

“Precisely in this regard Eastern spirituality has amassed a very rich experience which was vigorously presented in the famous collection of texts significantly entitled Philokalia (‘love of beauty’) and gathered by Nicodemus the Hagiorite at the end of the 18th century. ...

“How many things we have in common! It is time for Catholics and Orthodox to make an extra effort to understand each other better and to recognize with the renewed wonder of brotherhood what the Spirit is accomplishing in their respective traditions towards a new Christian springtime” (John Paul II, Eastern Theology Has Enriched the Whole Church).



THE SUNDAY OF ST. GREGORY PALAMAS

**The Second Sunday
of Great Lent**

Sunday Collections

Attendance	Date	Collection
27	January 8, 2023	340.00
23	January 15, 2023	6,690.00
12	January 22, 2023	11.00
47	January 29, 2023	1,510.50
30	February 5, 2023	528.00
25	February 12, 2023	335.00
11	February 19, 2023	530.00
36	February 26, 2023	127.00

Syrian Earthquake Relief \$ 675.00

Divine Liturgy Intentions: For the Living:

Bishop Francois, Fr. Eugene Mitchell, Fr. James Graham, Fr. John Azar, David Mangelsdorf, Brian Frank, Maria Barklage, Nookid Graham, Ali de la Vega, Dn. Kent & Diana Plowman, A Special Parish Intention, Medical Personnel and First Responders

For the Dead:

Jan Munn, Fr. Imad Daher, Tyler Long

Announcements

We are live-streaming on our Facebook page at the following days & times:

Friday 6:00 PM Weekday Vespers

Saturday - 6:00PM Great Vespers

Sunday – 9:00AM Orthros & 10:00AM Divine Liturgy

LENTEN SCHEDULE FOR THE WEEK:

Presanctified Liturgy – Wednesday 7pm

Akathist hymn – Friday 7pm

PRAYER OPPORTUNITIES AROUND TOWN – Most Holy Trinity parish will be hosting a Men's Holy Hour every Friday morning from 6-7am. There will also be a coffee hour and reflection time afterwards – Men from all parishes are invited to attend for whatever portion of the time they are available. For the Ladies – St. Joseph's will be hosting a Women's Holy Hour on the first Monday of each month at 7pm.

National Association of Melkite Youth

NAMY Conference 2023

Our Melkite Mission: Becoming Disciples, Making Disciples

Who: Melkite Youth throughout the US, ages 13-18

When: Monday July 10th- Friday July 14th, 2023

Where: St. Anselm College in Manchester, New Hampshire

Why: Faith, Fellowship, Fun

For more information:

Please contact Fr. Thomas & Pres. Rebekah Moses at namy@melkite.org

Resurrectional Troparion

(Tone 6)



The an - ge - lic Pow - ers were a-round Your tomb,



and the guards be - came as dead; and Ma - ry



stood at the tomb seek - ing Your spot-less bo - dy;



then You des - poi - led Ha-des with - out be-ing



tried by it, and You met the Vir - gin, O Be-stow-er of



Life. O Lord who rose from the dead, glo - ry to You.

Troparion of the 2nd Sunday of Lent

(Tone 2)



O vic - to - ri - ous wit - ness - es of the Lord, bles - sed



is the earth fer - ti - lized by your blood and ho - ly



are the hea - ven - ly pla - ces that o - pened to your souls.



You have van - quished the e - ne - my in the sta - di - um,



and pro - claimed Christ with cou - rage. We beg you



to in - ter - cede with Him who is all - Good,



that He may save our souls.

Kondakion for Great Lent



Tri-um-phant Lea - der, to you be - longs our prize of
vic - to - ry! And since you sa - ved us
from ad-ver-si - ty we of - fer you our thanks: we
are your peo - ple, O Mo - ther of God! So,
as you have that in - vin - ci - ble pow - er, con -
- tin - ue to de - li - ver us from dan - ger that we may
cry out to you: Hail, O Vir - gin and Bride e - ver
pure!

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of nine measures. The melody is simple and hymnic, with many notes beamed together. The lyrics are in English and are aligned with the notes. The score ends with a double bar line.

Lenten Hirmos



In you, O Full of grace, all cre-a - tion re-joi - ces: the



or - ders of an - gels, and the hu - man race as well.



O sanc-ti - fied Tem - ple, spi-ri - tu-al Pa-ra - dise and



glo - ry of vir - gins, from whom our God who ex-ists be-



- fore all e - ter-ni-ty, took flesh and be-came a lit-tle



Child. He has ta - ken your womb as His



throne ma-king it more spa - cious than the



hea - vens! There - fore, O Full of grace, in



you all cre-a - tion re-joi - ces. Glo - ry to you!

Prokimenon

Reader: You, O Lord, will keep us and preserve us always from this generation.

All: You, O Lord, will keep us and preserve us always from this generation.

Reader: Save me, O Lord, for there is no longer any holy man, for truthfulness has vanished from among the children of men.

All: You, O Lord, will keep us and preserve us always from this generation.

Reader: You, O Lord, will keep us and preserve us.

All: Always from this generation.

Readings for the Week: *(during Great Lent the weekdays are non-liturgical, the following readings are, however, appointed)*

Monday:	Ephesians 4:25-32	Matthew 5:42-48
Tuesday:	Philippians 2:12-16	Matthew 10:31-38; 19:27-30
Wed:	Ephesians 4:1-7	Matthew 7:1-8
Thursday:	Colossians 3:4-12	Matthew 7:24-29; 8:1-4
Friday:	Ephesians 5:1-8	Matthew 6:22-34
Saturday:	Hebrews 10:32-37	Mark: 2:14-17

Saints of the Week:

Mar. 5: Holy Martyr Conon of Isauria
Mar. 6: Forty-two Martyrs of Amorium
Mar. 7: Holy Hieromartyrs, Ephrem, Basil, Eugene, Agathodore, Capiton, Aitheres & Elpides, Bishops of Cherson
Mar. 8: Holy Father Theophilactos, Confessor, Bishop of Nicomedia
Mar. 9: Forty Martyrs of Sebastea
Mar. 10: Holy Martyrs Codratos of Corinth and his companions
Mar. 11: Holy Father Sophronios, Patriarch of Jerusalem

Word Search

K	E	R	U	H	Q	F	R	R	V	V	F	O	O	R
G	O	D	W	D	C	K	O	C	T	C	R	O	W	D
E	A	A	E	E	S	I	P	R	R	U	O	F	K	W
P	I	S	B	Z	D	X	T	J	G	Q	V	M	S	W
D	G	F	S	L	A	F	H	Y	X	I	I	D	N	A
L	W	O	R	U	A	M	K	I	L	F	V	F	I	L
F	Z	E	M	C	S	S	A	L	M	A	A	E	S	K
L	J	S	U	X	P	E	P	W	F	T	R	I	N	B
T	W	E	A	A	L	E	J	H	E	I	D	A	T	B
R	R	B	N	R	R	C	Y	L	E	A	M	O	P	H
O	Q	I	R	G	T	I	L	C	Q	M	R	M	S	B
O	B	R	A	N	S	A	S	B	E	X	E	P	B	R
M	S	C	P	U	P	V	H	E	A	R	T	S	C	H
U	I	S	A	Q	E	G	L	O	R	I	F	I	E	D
L	S	N	C	T	D	L	K	S	L	M	O	Z	P	M

Amazed

Arise

Blaspheme

Capernaum

Crowd

Faith

Forgiven

Four

Glorified

Hearts

Jesus

Pallet

Paralytic

Roof

Room

Scribes

Sins

Walk

Parish Information:

Rt. Rev. Michael Skrocki, JCD
Pastor

abounamike@aol.com

Knights of Columbus **JFK Council**

1st Wednesday of the month, 7pm.

Odd-numbered months at St. Ignatios

Even-numbered months here at Most Holy Trinity

4th Degree Assembly

2nd Wednesday of the month, 7pm

Odd-numbered months at Most Holy Trinity

Even-numbered months here at St. Ignatios

Publicans Prayer Group

Postponed until Further Notice

New Parishioners:

Please register with Fr. Michael.

Mystery of Holy Confession

Please contact Fr. Michael to set up a convenient time.

Mystery of Christian Initiation

Expectant parents should notify Fr. Michael prior to the birth of the child. Adult converts should contact Fr. Michael so arrangements may be made for any necessary instruction and sacraments.

Mystery of Holy Crowning

Those planning to marry should notify the Fr. Michael
at least six months prior to the desired Wedding date.

Mystery of Holy Anointing

Please notify Fr. Michael when you or a family member is in need of anointing.

To report sexual abuse by clergy, parish personnel or volunteers of the Eparchy of Newton,
please call the Victim Assistance Coordinator at 1-800-479-5910.

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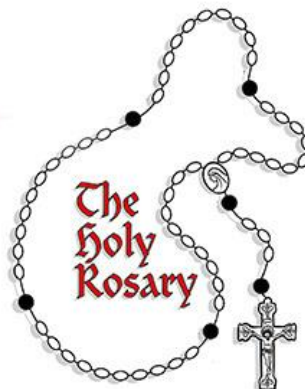
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