



*Welcome to St. Olympia Orthodox Church,
a young and, God willing, growing community of worshipers.*

*Fr. Nikolay Khalimonov, Priest-in-Charge, 323-851-7989, nkhalimonov@yahoo.com
Fr. Alexy Karlgut, Dean/Administrator, 607-759-1833*

Please join us for prayer and fellowship.

Upcoming Services:
Saturday, March 11, 18
Great Vespers: 5pm

Sunday, March 12, 19
Divine Liturgy: 10am

**Coffee and fellowship will
follow the service**

*The above services are at St.
Olympia Church
34 North Main Street
Norwood, NY, 13668*

*Mailing Address
St. Olympia Orthodox Church
PO Box 122 Canton, NY13617*

**2nd Sunday of Great Lent: St Gregory Palamas
March 12**



**2nd Sunday of Great Lent:
St Gregory Palamas**
*O luminary of Orthodoxy, support and
teacher of the Church, ideal of monks and
invincible champion of theologians, O
wonderworker Gregory, boast of
Thessalonika and herald of grace, always
intercede for all of us that our souls may be
saved.*

Troparion



**St Gregory Dialogus, Pope of Rome
March 12**
*Receiving divine grace from God on high,
glorious Gregory, and strengthened with
its power, you willed to walk in the path
of the Gospel, most blessed one. Therefore
you have received from Christ the reward
of your labors. Entreat Him that He may
save our souls.*

Troparion

2nd Sunday of Great Lent: St Gregory Palamas

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... Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 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.

...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). ...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.”

... Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, ... 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. 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 Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

Saint Gregory Dialogus, Pope of Rome March 12

Saint Gregory Dialogus, Pope of Rome, was born in Rome around the year 540. His grandfather was Pope Felix, and his mother Sylvia (November 4) and aunts Tarsilla and Emiliana were also numbered among the saints by the Roman Church. Having received a most excellent secular education, he attained high government positions.

Leading a God-pleasing life, he yearned for monasticism with all his soul. After the death of his father, Saint Gregory used his inheritance to establish six monasteries. At Rome he founded a monastery dedicated to the holy Apostle Andrew the First-Called, where he received monastic tonsure. Later, on a commission of Pope Pelagius II, Saint Gregory lived for a while in Constantinople. There he wrote his Commentary on the Book of Job.

After the death of Pope Pelagius, Saint Gregory was chosen to the Roman See. For seven months he would not consent to accept this service, considering himself unworthy. He finally accepted consecration only after the persistent entreaties of the clergy and flock.

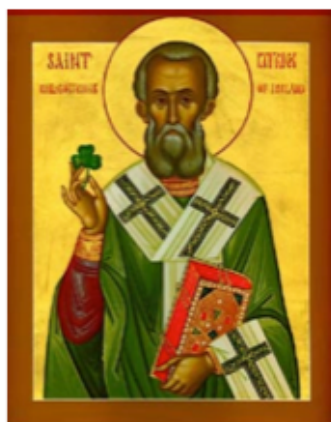
Wisely leading the Church, Saint Gregory worked tirelessly in propagating the Word of God. Saint Gregory compiled the Liturgy of the Presanctified Gifts in the Latin language, which before him was known only in the verbal tradition. Affirmed by the Sixth Ecumenical Council, this liturgical service was accepted by all the Orthodox Church.

He zealously struggled against the Donatist heresy; he also converted the inhabitants of Brittany, pagans and Goths, who had been adhering to the Arian heresy, to the True Faith.

Saint Gregory has left behind numerous written works. After the appearance of his book, *Dialogues Concerning The Life And Miracles Of The Italian Fathers (Dialogi De Vita Et Miraculis Patrum Italiorum)*, the saint was called "Dialogus." His *Pastoral Rule (Or Liber Regulae Pastoralis)* was well known. In this work, Saint Gregory describes the model of the true pastor. His letters (848), dealing with moral guidance, have also survived.

Saint Gregory headed the Church for thirteen years, ministering to all the needs of his flock. He was characterized by an extraordinary love of poverty, for which he was granted a vision of the Lord Himself.

Pope Saint Gregory the Great, as he is known, died in the year 604, and his relics rest in the cathedral of the holy Apostle Peter in the Vatican.



St Patrick, Enlightener of Ireland March 17

Holy Bishop Patrick, faithful shepherd of Christ's royal flock, you filled Ireland with the radiance of the Gospel: The mighty strength of the Trinity! Now that you stand before the Savior, pray that He may preserve us in faith and love!

Troparion

UPCOMING DIOCESAN & PARISH EVENTS

ARCHBISHOP MICHAEL'S NEXT VISIT TO OUR PARISH

6:00 Pm, Wednesday, March 29

For Presanctified Liturgy

Lenten dinner to follow the service

Diocesan Council Meeting

Thursday, March 23 at 11:00 AM

Diocesan Chancery, Bronxville NY

Holy Week Schedule at St Olympia Orthodox Church

Good Friday, April 14, 7:00 pm – Lamentations

Holy Saturday, April 15

10:00 am – Divine Liturgy

11:30 pm – Resurrection Matins and Divine Liturgy – Holy Pascha!!!

Holy Pascha, Sunday, April 16

2:00 pm – Agape Vespers (Vespers of Love) followed by parish feast.

St Olympia Orthodox Church – Next Parish Council Meeting

7:30 PM Monday, May 8, 2023

WEEKDAY VESPERS AT THE HERMITAGE OF ST OLYMPIA

Weekdays at 4 PM

For information please contact Mother Sophronia at mothersophronia@gmail.com

or via Facebook: Nun Sophronia Hofstead

Lorica of Saint Patrick – from Orthodox Wiki

Lorica means *breastplate* in Latin. The story of this prayer is that Patrick and his followers used this most beautiful prayer to protect themselves from the people who wanted to kill them as they travelled across Ireland. It is also called the *Deer's Cry* (*Fáed Fíada*) because their enemies saw, not men, but deer. It may not have been written by Patrick, but is considered to reflect his theological focus on the Trinity.

[Here is the last section of the prayer]

*Christ with me, Christ before me,
Christ behind me, Christ in me,
Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ in breadth, Christ in length, Christ in height,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks of me,
Christ in every eye that sees me, Christ in every ear that hears me.
I arise today through a mighty strength, the invocation of the Trinity,
through belief in the Threeness,
through confession of the Oneness of the Creator of creation.
Salvation is of the Lord.
Salvation is of the Lord.
Salvation is of Christ.
May Thy Salvation, O Lord, be ever with us.*