

St. John Chrysostom, Col's, OH Parish Weekly Schedule

Sunday March 12
2nd Sunday of the Great Fast

9:30am Divine Liturgy
For the Faithful

11:15a Adult ECF
Pysanky Workshop

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

Office is closed this week Teresa is on jury duty

Wednesday March 15

7pm Liturgy of the Presanctified Gifts

Friday March 17

7pm Liturgy of the Presanctified Gifts

Saturday March 18

3rd All Souls Saturday

9am Divine Liturgy

Sunday March 19

*3rd Sunday of the Great Fast;
Veneration of the Holy Cross*

9:30am Divine Liturgy
For the Faithful

11:15a Children's and Adult ECF
Pysanky Workshop (*Tent.*)

St. Barbara, Dayton, OH Monthly Schedule

Saturday March 11
*2nd Sunday of the Great Fast; 2nd All Souls
Saturday*

4pm Divine Liturgy
For the Faithful

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

Saturday March 18
*3rd All Souls Saturday; 3rd Sunday of the Great
Fast; Veneration of the Holy Cross*

4pm Divine Liturgy
For the Faithful

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

Wednesday March 22

6pm Liturgy of the Presanctified Gifts

Saturday March 25
Feast of the Annunciation

4pm Divine Liturgy
For the Faithful

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

The next two weeks I will not be in the office as I have been called for Jury Duty. If you need to contact Fr. Bob, please use his cell number, 330-631-5045. Thank you for your understanding and patience.

~ Teresa

Eastern Christian Formation

Children's ECF Class Schedule:
March 5 & 19, April 2 & 23, May 7 & 21

Adult ECF Class Schedule:
March 5th, 12th, 19, and 26th.



Pysanky Workshop

TODAY, following Divine Liturgy, we will have a Pysanky egg decorating workshop led by Myroslava Mudrak and Irena Wallace in the parish hall. All are invited to participate in this traditional Lenten/Pascha activity. Supplies will be provided.



Pregnancy Decision Health Centers

As we do every Great Fast, we are collecting for Pregnancy Decision Health Centers. PDHC offers: Pregnancy Testing, Ultrasounds, Accurate information about pregnancy, abortion and alternatives, Connection to community resources, Mentoring program and Post-abortion healing support at no cost to the women who come to them.

Instead of the Baby Bottles, this year we will have envelopes in the entryway of the church marked specifically for this worthwhile outreach. We will take up the collection of PDHC on Sunday, April 2nd (the 5th Sunday of the Great Fast and the Feast of St. Mary of Egypt). If you

wish to contribute, please take one of these envelopes and place your contribution inside. Make checks out to PDHC or Pregnancy Decision Health Centers. Thank you for helping these women to choose options other than abortion.



"Whoever is generous to the poor lends to the LORD..."

~ Proverbs 19:17

The following is the list of items needed by the Westerville Area Resource Ministry, the local food pantry we help support. During the Great Fast, let us fill up the baskets in front the icon of Our Lady to help those in need.

- Cleaning items: laundry detergent, sponges, multipurpose cleaners, dish soap, etc.
- Paper products: paper towels, toilet paper, diapers, baby wipes, feminine protection items, etc.
- Personal items: bath soap, shampoo, conditioner, toothpaste, toothbrushes (individually packaged), deodorant.
- Boxed goods: cereal, mac & cheese, pasta, noodles, cake mixes, etc.
- Canned/jar items such as vegetables, fruits, sauces, condiments, etc.

"Feeding the hungry is a greater miracle than raising the dead!"

~St. John Chrysostom

From the Eparchy of Parma

RESOURCES FOR THE GREAT FAST

Spiritual aids for the Great Fast are available

on www.parma.org. There are downloadable documents including a daily plan for reading all of "Ladder of Divine Ascent" by St. John Climacus, a calendar for the Great Fast, and more. Additional items will be added throughout the fast.

BOOK PROGRAM

If you did not receive the book "Resisting Happiness" or would like a copy to share with a friend, request up to three books for free at www.parma.org. Sponsored by the Byzantine Catholic Cultural Center.

BEST LENT EVER

Receive daily e-mail inspiration throughout the Great Fast from Dynamic Catholic, the institute that brought you "Resisting Happiness." Sign up at www.parma.org.

BE UP ON BYZANTINE CATHOLIC NEWS

Stay informed of all that is happening in the Byzantine Catholic Eparchy of Parma! Pick up a copy of **Horizons**, the official newspaper of the eparchy.

Horizons includes news from our parishes, features on our faithful, pastoral messages from our spiritual and pastoral leaders, and insightful columns for our formation as Byzantine Catholics.

If you're not receiving a copy of Horizons at home, ask your pastor to add you to the list of parish recipients or go to www.parma.org and click on the "Horizons" tab to submit your mailing information. Subscription requests, with the \$15 subscription fee, can also be sent to: **HORIZONS**, 1900 Carlton Rd., Parma OH 44134.

Schedule of Services for Great Lent

Wed., Mar. 15, 7pm – Col's, St. John
The Liturgy of the Presanctified Gifts

Fri., Mar. 17, 7pm – Col's, St. John
The Liturgy of the Presanctified Gifts

Wed., Mar. 22, 6pm – Dayton, St. Barbara
The Liturgy of the Presanctified Gifts

Fri., Mar. 24, 7pm – Col's, St. John
The Liturgy of the Presanctified Gifts

Wed., Mar. 29, 7pm – Col's, St. John
The Liturgy of the Presanctified Gifts

Thu., Mar. 30, 7:30am – Col's, St. John
The Great Canon of St. Andrew of Crete

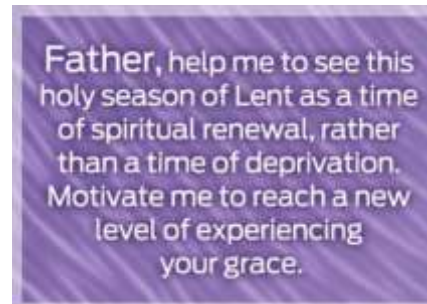
Fri., Mar. 31, 7pm – Col's, St. John
The Liturgy of the Presanctified Gifts

Sat., Apr. 1, 9am – Col's, St. John
Akathist to the Theotokos

Wed., Apr. 5, 6pm – Dayton, St. Barbara
The Liturgy of the Presanctified Gifts

Fri., Apr. 7, 7pm – Col's, St. John
The Liturgy of the Presanctified Gifts

Sat., Apr. 8, 9am – Col's, St. John
Lazarus Saturday – Divine Liturgy of St. John Chrysostom



Second Sunday in the Great Fast **Seeing the Divine Light** **St Gregory Palamas; Veneration of the Relics**

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 as its official theology. 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*).

~ Office of Educational Services, Eparchy of Newton

Prayer List

For the sick in our parish families, please remember in your prayers:

The Priest Eugene Linowski

Ron Doctor	Ray Doskotch	Julia Fedeczko	Julie Fultz
Charlene Grabner	John Grabner	Ev Houston	Esther Imhoff
Frederick Kowalski	Marilyn Kimbrel	Donald Krofcheck	Victor Lonzrick
Christine Loya	Bill Martin	Joe Martin	Paul Mech
Ed Nyahay	Dave Olszyk	Mic O'Halloran	John Oshinski
Paula Oshinski	Bob Parks	Michelle Pomales	Maria Rakowsky
Betty Sikora	John Sikora	Dennis Stinich	Bernie Turanchik
Ruth Turanchik	Anastaszja Wojchak		

That the Lord God, for the glory of His name, visit his sick servants with His Holy Spirit and cure every illness and affliction, let us pray.



Helen Bukaczyk	Dana Hardin
Martin Hodovanich	Margo Hospodar
Rose Ann Jirles	Michael O'Halloran
John Oshinski	Suzanne Patton
Karen Sweda	Mildred Woryk
Helena Zvansky	

May God grant them many Happy and Blessed Years!

Volunteer Schedules

Collection Counting

Mar. 5	Mark Frye
Mar. 12	Jerry Stasek
Mar. 19	Alex Rakowsky
Mar. 26	Alex Rakowsky

Church Cleaning

Mar. 4	Jim/Irena
Mar. 18	Pat/Cathy

