

**Orthodox Church of the  
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**Sunday, March 12, 2023  
Divine Liturgy Sundays at 9:30 AM  
Confessions 8:45-9:15 AM**

**St. Gregory Palamas  
Свят. Григория Паламы**

**Fridays during Lent: AKATHIST 6:30 PM  
Saturdays Vespers 6:30 PM**

### **Образ Свт. Григория Паламы**



В течение  
теперь уже  
истекших  
подгото-  
вительных  
недель к  
Великому Посту  
словами Христа  
Церковь  
призывала нас  
глубоко

вглядеться в нашу собственную душу и в нашу жизнь: что нужно в ней изменить, в чем нужно покаяться. Теперь наступила новая пора -- время Великого Поста. В течение наступающих и сегодня уже наступившей недели мы будем слышать не о себе самих, а о том, что благодать Божия совершила над людьми, которые сумели покаяться, которые сумели обратиться всей мыслью, всей душой, всем порывом души к Богу. ... Но сегодня, почти на грани этих двух времен -- подготовительных недель и Поста -- стоит образ святителя Григория Паламы. И то, что он говорит нам, -- такое важное, такое значительное, что на этом надо остановиться, потому что только из того, что он говорит нам, мы можем понять ту славу, то величие, ту действительно Божественную красоту, которую мы видим во святых. Сердцевина учения святителя Григория Паламы заключается в том, что благодать не есть какой-то тварный дар, который Бог нам дает, вместе с тем оставаясь Сам иным по отношению к этому дару. Но основании опыта всей Православной Церкви он учил, что благодать -- это Сам Бог, как бы приобщающий нас Своей Божественной

природе, делая нас через это приобщение богами по приобщенности.

*Митрополит Антоний Сурожский*

### **St. Gregory Palamas**

On the second Sunday of Great Lent, the Church celebrates the memory of St. Gregory Palamas, Archbishop of Thessalonica.

St. Gregory was born in Asia and raised in the royal palace of Constantinople, where he acquired both his religious and secular education. In his youth, he left the palace and gave himself up to asceticism on Mount Athos. From there he went to Thessalonica, and when there, was called upon, in the years 1341 and 1347, to defend the teachings of the church against the heretics Barlaam and Acyndinus, who taught that Christ is not the Creator but only a creature; and that the super-essential and supremely divine grace of Christ is not eternal, but temporal. Also, Barlaam, a monk from Calabria, opposed the practice of hesychasm, and did not believe that one could behold the uncreated light of God, saying that this light was created and an earthly light, and not the uncreated light of God.

St. Gregory taught that this light is the authentic uncreated light of God, the same light in which the righteous shall shine in the Kingdom of Heaven, and the same light in which Christ was seen during His Transfiguration on Mount Tabor.

In showing that this light was the light of God's action or energy, and not the light of God's nature or essence, St. Gregory formalized in Orthodox dogma the strict distinction between the essence and the energy of God, defining that His essence is invisible and incomprehensible, whereas His energy is visible and perceivable. Therefore, we are able to behold God through His energy, but not in His essence. St. Gregory was made Archbishop of

Thessalonica in 1349, and tended its people for 13 years, reposing at the age of 63 years.

### **Prayer Without Ceasing**

*Excerpted from a sermon by St. Gregory Palamas*

Let no one think, my brother Christians, that it is the duty only of priests and monks to pray without ceasing, and not of laymen. No, no; it is the duty of all of us Christians to remain always in prayer.

For look what the most holy Patriarch of Constantinople, Philotheus, writes in his life of St. Gregory of Thessalonica. This saint had a beloved friend by the name of Job, a very simple but most virtuous man. Once, while conversing with him, His Eminence said of prayer that every Christian in general should strive to pray always, and to pray without ceasing, as Apostle Paul commands all Christians, "Pray without ceasing" (*1 Thess 5:17*), and as the prophet David says of himself, although he was a king and had to concern himself with his whole kingdom: "I foresaw the Lord always before my face" (*Psalms 15:8*), that is, in my prayer I always mentally see the Lord before me. Gregory the Theologian also teaches all Christians to say God's name in prayer more often than to breathe.

So, my Christian brethren, I too, implore you, together also with St. Chrysostom, for the sake of saving your souls, do not neglect the practice of this prayer. Imitate those I have mentioned and follow in their footsteps as far as you can.

At first it may appear very difficult to you, but be assured, as it were from Almighty God, that this very name of our Lord Jesus Christ, constantly invoked by you, will help you to overcome all difficulties, and in the course of time you will become used to this practice and will taste how sweet is the name of the Lord. Then you will learn by experience that this practice is not impossible and not difficult, but both possible and easy. This is why St. Paul, who knew better than we the great good which such prayer would bring, commanded us to pray without ceasing. He would not have imposed this obligation upon us if it were extremely difficult and impossible. ... Moreover, bear in mind the method of prayer: how it is possible to pray without ceasing, namely by praying in the mind. And this we can always do if we so wish. For when we sit down to work with our hands, when we walk, when we eat, when we drink we can always pray mentally and practice this mental prayer - the true prayer pleasing to God. Let us work with the body and pray with the soul. Let our outer man perform his bodily tasks, and let the inner man be entirely dedicated to the service of God, never abandoning this spiritual practice of mental prayer, as Jesus, God and Man, commanded us, saying: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (*Matthew 6:6*).

But what other and greater rewards can you wish from this when, as I said, you are mentally always before the face of God and are constantly conversing with Him -- conversing with

God, without Whom no man can ever be blessed either here or in another life?

*This is very important: do not look upon another with the judgmental eyes of comparison, noting the sins you assume you'd never commit. Rather, see him as a fellow sufferer, a fellow human being who is in need of the very healing of which you are in need. Help him, love him, pray for him, do unto him as you would have him do unto you.*

**St. Tikhon of Zadonsk**

### **Когда наш пост уже не пост**

Блаженный Никола, Христа ради юродивый, достиг Царства Небесного путем юродства. Святой Никола жил в Пскове, в особой хижине, назад тому триста лет и проводил свою жизнь в молитве и посте. Совершая подвиги юродства, он под видом жутки или басни, и часто и прямо, говорил всякому правду, никого не боясь. Так, когда царь Иоанн Грозный пришел в Псков, то жители с трепетом встречали его на коленях. Но блаженный не устранился и встретил Грозного царя словами обличения: «Не трогай нас, прохожий, -- сказал он ему, -- ступай от нас, не на чем тебе будет бежать». Царь казнил многих жителей Пскова, но когда уезжал из города, то лучший конь его излох, как предсказал блаженный Николда. Говорят, что юродивый поднес Грозному царю кусок сырого мяса и, когда тот сказал, что он теперь не ест мяса, так как идет Великий пост, возразил: «Ты делаешь хуже, ты питаешься кровью человеческой, забывая не только пост, но и Бога».

Из этих слов блаженного Николы ясно, что если мы и воздерживаемся и продолжение поста от скоромной пищи, но при этом ненавидим других и причиняем им какое бы то ни было зло, то наш пост уже и не пост... Поэтому ныне скажем о посте в связи с другими делами благочестия.