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Второе  
воскресенье  
Великого поста  
св. Церковь  
называет  
“неделю  
светотворных  
постов”. В  
богослужении,  
на ряду с  
сокрушением о  
греховном  
состоянии  
человека,  
восхваляется

пост, как средство к благодатному внутреннему озарению. Православное учение о посте, как средство к благодатному озарению, с особенною силою раскрывается в воспоминании в эту неделю св. Григория Паламы, архиепископа Фессалонитского и чудотворца (1296-1359). Он известен, как обличитель ереси Варлаама, отвергавшего православное учение о благодатном свете, озаряющем внутреннего человека и иногда открывающемся видимо (напр. На Фаворе и Синае), и недопускавшего возможности достигнуть этого озарения молитвою и постом и другими подвигами самоотвержения. Эта ересь была осуждена на соборе в Константинополе в 1341 г. всю жизнь Григорий Палама ревностно боролся за православие и речами и писаниями опровергая ложные учения. За этот свой подвиг на пользу св. Церкви, а также за исповедничество и мученичество за веру и паству Христову, за святость своей строго подвижнической жизни святой Григорий и прославляется в службе нынешнего дня Церковью. (С. Булгаков, *Настольная Книга...*)

**Sunday, 31 March, 2024  
Divine Liturgy Sundays at 9:30 AM  
Confessions 8:45-9:15 AM**

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

**\*\* (Pascha / Easter 2024: 5 May) \*\***

The second Sunday of Lent is devoted to the memory of a Father of the Church, Saint Gregory Palamas (1269-1359). He won a significant victory for the Orthodox faith by showing that it is normal for those who pray and follow Jesus to have the mystical sense of having been touched by God.

Saint Gregory maintained this truth with great courage despite fierce opposition by those who held him to be wrong. These people declared that God was so high, so much beyond humanity, that no one could ever see Him or sense His touch upon their lives. Palamas accepted that the divine essence remains forever unknowable, but held that the divine energies are ever directed towards the world and touch us in a way we can really experience. Above all, he taught, we can experience them as un-created light, as shown in His Transfiguration on Mount Tabor. This forms an important teaching in the mystical theology of the Eastern Church.

The mysticism of the Orthodox church is not something occult, i.e., hidden, esoteric and obscure. All our life and our world is full of mystery. All nature on this planet proclaims to us the profound mystery of divine wisdom and invites us to celebrate it and to enter into an intimate relationship with it, as children of the One Who works such wonders. Human beings are living mysteries. It is always possible to encounter God in the lives and the faces of our neighbors. We are a point of contact with them, as well. Such encounters are the soul of mysticism.

Yes, despite all the shadows that continue to cover the world, it is always possible to find God here. As Saint John the Evangelist writes, “The Light shines in the darkness” (Jn. 1:5). It is here, and nothing can ever put It out. Let us

find It. Let us celebrate It. Let us live in Its brilliance. (*Fr Ihor Kutash, Ph.D.*)

During the now past preparatory weeks for Great Lent, in the words of Christ, the Church called us to look deeply into our own soul and into our lives: what needs to be changed in it, what needs to be repented of.

Now a new time has come - the time of Great Lent. During the coming week and today, we will hear not about ourselves, but about what the grace of God has done over people who were able to repent, who were able to turn with all their thoughts, with all their souls, with all the impulse of their souls to God. ...

But today, almost on the verge of these two times - the preparatory weeks and Lent - stands the image of St. Gregory Palamas. And what he tells us is so important, so significant that we must stop there, because only from what he tells us can we understand that glory, that greatness, that truly Divine beauty that we see in the saints. The core of the teaching of St. Gregory Palamas is that grace is not some kind of created gift that God gives to us, at the same time remaining Himself different in relation to this gift. But based on the experience of the entire Orthodox Church, he taught that grace is God Himself, as if communing us with His Divine nature, making us through this communion gods by communion. *Metropolitan Anthony of Sourozh*

† † †

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.

### **О том, что есть покаяние**

Брат мой грешник, когда ты хочешь покаяться и исповедоваться, тебе нужно совершить следующее приготовление. Знай, прежде всего, что покаяние есть обращение от диавола к Богу, совершающееся с трудом и подвигом.

Итак, и ты, возлюбленный мой, если хочешь покаяться как подобает, должен оставить диавола и дела диавольские и возвратиться к Богу и жизни по Богу, оставить грех, противный естеству, и вернуться к добродетели, свойственной естеству, возненавидеть зло столь сильно, чтобы и ты говорил с Давидом: *Неправду возненавидех и омерзих*, и, напротив, возлюбить добро и заповеди Господни столь сильно, чтобы говорить с ним же: *Закон же Твой возлюбих* (Пс. 118)

Дух Святой, говоря через премудрого Сираха о том, что есть истинное покаяние, дает тебе такой совет: *Обратися... ко Господу и остави грехи... восходи к Вышнему и отвратися от неправды, и зело возненавиди мерзость* (Сир. 17:21, 23) (Прп. Никодим Святогорец, Книга об Исповеди)