

SS. PETER & PAUL

Lorain, OH | www.OrthodoxLorain.org | (440) 277-6266

Rev. Joseph McCartney, Rector

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Gospel Reading ~ John 10:9-16
Epistle Reading ~ Hebrews 1:10-2:3
St. Gregory Palamas

This Week at a Glance

Wed, Mar. 15th

**6:00 pm - Presanctified
Liturgy w/ Lenten Meal**

Fri, Mar. 17th

**9:30 am - Presanctified
Liturgy**

Sat, Mar. 18th

**9:30 am - Memorial
Liturgy**

3:00 pm - Confessions

**4:00 pm - Great Vespers
Women's Lenten Recipe
Exchange**

Sun, Mar. 19th

**Veneration of the Cross
9:00 am - 3rd & 6th
Hours**

**9:30 am - Divine Liturgy
Parish Council Meeting**

** Adult Ed moved to 3/26*

Gospel Meditation

The triumph of Orthodoxy always starts in a person's heart, and only afterwards is it expressed externally. True, sometimes there are cases when the external attracts the heart, as if waking it up. But for this to happen, there must be something in the heart which makes such an awakening possible. God demands our heart. To serve God without heart, Orthodoxy without heart — this is the same as a man without heart.

And here today's Gospel speaks about the same thing. A paralytic was brought to the Lord, carried by four people. Unable to get near Christ because of the multitude, they removed the roof of the house, broke through and lowered the bed on which the paralytic was lying. See how difficult it all was. This is the fulfillment of the commandment of love in external life. Yes, such is life in the triumph of Orthodoxy.

But where is its source? Let's listen further: "When Jesus saw their faith, He said to the paralytic, Son, thy sins be forgiven thee" (Mk. 2:5). These four had faith in their hearts, and this faith impelled them to make every effort to help; and seeing this faith, Jesus helped. The external happened as a result of the internal. God did not say at once to the paralytic: "Arise, take up thy bed," but said, "Son, thy sins be forgiven thee." See, not the external first, but the internal. After all, sin was in the heart. A heart paralyzed by sin could not sense God in Christ and could not rightly praise Him. And here Christ healed this heart, made it Orthodox. And then followed the external: "I say unto thee, Arise, and take up thy bed and go thy way into thine house" (Mk. 2:11).

But what would have happened if the Lord had started with the second thing, with the external healing? The paralytic would have gotten up in the same way, would have taken his bed and gone, but only with a heart which was dead from sin. This would have been a living corpse. Here is what the Pharisees could not understand. "Whether is it easier?" said Christ to them, "to say to the paralytic, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (He saith to the paralytic) I say unto thee, Arise, and take up thy bed and go thy way into thine house" (Mk. 2:9-11). To this paralytic the Lord gave both the internal and the external. And he walked home and brought there with him the quiet feeling of the triumph of Orthodoxy.

And here, St. Gregory Palamas, to whom this Sunday of Great Lent is dedicated, shows us so clearly by his whole life that Christian life, Orthodox life, always begins in our heart, and only then expresses itself in feats of asceticism.

~ Archbishop Andrei (Rymarenko, 1893-1978)

Confessions

During Lent and throughout the year confession is available before every church service. If you wish to go to confession let one of the altar servers know, or go to the left side sacristy to let Fr Joseph know.

Lenten Coffee Hour

If you have volunteered to host any of the coffee hours during Lent, please only bring Lenten foods, *i.e.* No meat, dairy, eggs, etc.

Tell Your Friends!

Friday Night Pierogi Dinners

Looking for an alternative to the usual fish fry for Lent?

Join us at SS Peter & Paul's for Lenten Pierogi dinners!



\$10 dinner includes pierogis, cabbage & noodles, & vegetable.

Frozen pierogis, desserts, soups, and other items will also be for sale.

No need to call for reservations!



SS Peter & Paul Orthodox Church, 2238 E. 32nd St, Lorain

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Dinner served from 4:00-7:00 p.m. on the following Fridays:

March 3rd, March 10th, March 17th, March 24th

Pierogi Dinner

We have our 3rd Pierogi Dinner coming up on Friday, March 17th from 4-7pm. Last Friday we sold out! So get there early and bring your friends!

Pierogi Making

We will be making Pierogis for the Lenten Dinners this Wednesday, March 15th. We could really use your help. There is a sign up list on the bulletin board for anyone who would like to volunteer!

Lenten Recipe Exchange

Next Saturday following vespers, all parish ladies are invited to stay for our Lenten Recipe Exchange. Please bring a dish to share and the recipe. Mat. Maura will compile them and give them out the following week.

Memory Eternal

Today's Panikhida is held for Clara White, who reposed 40 days ago.

In Memory Of

The flowers on the iconostasis are given in memory of **Martin & Olga Levak**, by their children John, Pat & Barb Levak. May their memory be eternal!

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. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nicodemus 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.

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 a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

