

ANNOUNCEMENTS

*ASONA clergy will be attending the
Lenten Pastoral Retreat in Safford M-W this week.*

Wed. March 15	6:30 pm	Pre-Sanctified Liturgy w <i>potluck</i>
Fri. March 17	6:30 pm	Mystery of Holy Unction with Bishop James
Sat. March 18	5 pm	Great Vespers
Sun. March 19	11 am	Sunday of the Holy Cross Divine Liturgy
Wed. March 22	6:30 pm	Pre-Sanctified Liturgy w <i>potluck</i>
Sat. March 25	5 pm	Great Vespers <i>Choir rehearsal following</i>
Sun. March 26	11 am	Sunday of St. John Climacus Divine Liturgy
Wed. March 29	6:30 pm	Pre-Sanctified Liturgy w <i>potluck</i>
Sat. April 1	5 pm	Great Vespers
Sun. April 2	11 am	Sunday of St. Mary of Egypt Divine Liturgy

REMEMBER, PRAY FOR PEACE,
PRAY FOR EACH OTHER,
AND PREPARE FOR ADVERSITY

ASONA TEXT ALERTS

Sign up easily! **Text ASONA to 84576**



And get on our parish text alerts list, and stay up to date via email or text alerts.

Text STOP to 84576 to stop text notifications at any time.
There is no charge for this service, but carrier message and data rates may apply.

ALL SAINTS OF NORTH AMERICA ORTHODOX CHURCH



SUN. MARCH 12, 2023

SUNDAY OF ST.. GREGORY PALAMAS

TONE 6



Prokeimenon in the 5th (Ps 11)

Thou, O Lord, shalt protect us and preserve us from this generation forever.

Save me, O Lord, for there is no longer any that is godly!

in the 1st Tone (Ps. 48)

My mouth shall speak wisdom; the meditation of my heart shall be understanding.

EPISTLE : HEBREWS 1:10-14; 2:1-3 ; 7:26-8:2

IN THE BEGINNING, Thou O Lord, didst found the earth, and the heavens are the work of Thy hands; they will perish, but Thou remainest; they will all grow old like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." But to what angel has he ever said, "Sit at my right hand, till I make Thy enemies a stool for Thy feet?" Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation? Therefore we must pay closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.+

BRETHREN, for such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.+

Alleluia in the 1st Tone (Ps 90)

He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

He will say to the Lord: "My Protector and my Refuge; my God, in Whom I trust."

In the 2nd Tone (Ps 36)

The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

GOSPEL: MARK 2:1-12 ; JOHN 10:9-16

AT THAT TIME, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is a blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk? But that you may know that the Son of man has authority on earth to forgive sins"-he said to the paralytic-"I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!" +

THE LORD SAID, "I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd."+

UPDATED!

All Saint of North America and Christ the Savior
present

BEGINNER/INTERMEDIATE ICON WORKSHOP

Instructors: **Tatiana and Dmitri Berestov**
From the **Prosopon School of Iconology**

Jun 12-17, 2023

Project: Beginner students will write the Archangel Michael icon.
Intermediate students will write the icon of the Annunciation.

Cost:

Beginners \$1,000.00 (incl. 6 days of instruction, all art supplies, lectures)
Intermediates: \$1,000.00 - intermediate students supply their own board and art supplies and will prepare their icon with gold and first lines prior to the workshop.

A non-refundable deposit of \$500 is required to reserve a space in the class.
Class size is very limited and reservations are first come, first served.

Contact Workshop coordinator Pat Rudolph at
Phone: 708-579-5208 or email to: prudoph@illinois.edu

Class begins daily with prayer at 9 am Monday June 11, and ends at 5pm Saturday June 17. Snacks and beverages will be provided. A list of area hotels will be provided upon request. **Seats are limited!**

Deadline for Registration is May 14, 2023



PROSONON SCHOOL OF ICONOLOGY

<https://www.prosoponschool.org/>

MYSTERY OF MYSTERIES

The Holy Mysteries of the Orthodox Faith

HOLY UNCTION

Holy Unction (or Anointing of the Sick) is a sacrament of the Church providing both physical and spiritual healing by the Holy Spirit.

Everyone in the parish in good ecclesiastical standing may be anointed with the holy oil for the healing of spiritual and bodily ills. As this is one of the sacraments of the Orthodox Church, it may be administered only to Orthodox Christians.

The oil carries God's grace both to renew the body and to cleanse the spirit. The service follows the apostolic tradition mentioned in the New Testament:

"...let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" (James 5:14-15).

Holy Unction is a mystery of great comfort to the faithful. It provides uplifting aid and asks for patience to accept the will of God whatever the physical outcome.+



Bishop James will be here in Phoenix at our parish this Friday evening to celebrate the

Mystery of Holy Unction
Friday, March 17
beginning at 6:30 pm

Make plans to join us!

SAINTS ALIVE

The lives and deeds of the heroes of our faith

ST. JOHN CASSIAN THE ROMAN

St. John Cassian the Roman, as to the place of birth and the language in which he wrote – belonged to the West, but the spiritual native-land of the saint was always the Orthodox East. John accepted monasticism at a Bethlehem monastery, situated at a place not far from where the Savior was born. After a two-year stay at the monastery, in the year 390 the monk with his spiritual brother Germanus journeyed over the course of seven years through the Thebaid and Skete wilderness monasteries, drawing upon the spiritual experience of innumerable ascetics.



Having returned in 397 for a brief while to Bethlehem, the spiritual brothers asceticised for three years in complete solitude, but then they set out to Constantinople, where they attended to Sainted John Chrysostom.

The Monk Cassian was ordained to the dignity of presbyter in his own native land. At Massilia (Marseilles) in Gallia (Gaul, now France) he first established there two coenobitic (life-in-common) monasteries, a men's and a women's, on the order of monastic-rules of Eastern monasticism. At the request of Bishop Castor of Aptia Julia (in Gallia Narbonensis), the Monk Cassian in the years 417-419 wrote 12 books entitled "*De Institutis Coenobiorum*" ("On the Directives of Coenobitic Life") from the Palestinian and Egyptian monks and including 10 con-

versations with the desert fathers, so as to provide his fellow countrymen examples of life-in-common (cenobitic) monasteries and acquaint them with the spirit of the asceticism of the Orthodox East. In the first book of "*De Institutis Coenobiorum*" the talk concerns the external appearance of the monastic; in the second – concerning the order of the night psalms and prayers; in the third – concerning the order of the daytime prayers and psalms; in the fourth – concerning the order of renunciation from the world; in the eight remaining books – concerning eight chief sins.

In the conversations of the fathers Saint Cassian as a guide within asceticism speaks about the purpose of life, about spiritual discernment, about the degrees of renunciation from the world, about the passions of the flesh and spirit, about the eight sins, about the hardship of the righteous, and about prayer.

In the years following, the Monk Cassian described another fourteen (or else twenty-four) "Conversations of the Fathers" (the "*Collationes Patrum*"): about the perfection of love, about purity, about the help of God, about the comprehending of Scripture, about the gifts of God, about friendship, about the use of language, about the four levels of monasticism, about solitary hermetic life and coenobitic life-in-common, about repentance, about fasting, about nightly meditations, about spiritual mortification – this last given the explanatory title

"I want not to, yet this I do".

In the year 431 Saint John Cassian wrote his final work, the "Against Nestorius" ("*De incarnationem Domini contra Nestorium*" – literally "On the Incarnation of the Lord, against Nestorius"). In it he gathered together against the heresy the opinions of censure of many Eastern and Western teachers. In his works the Monk Cassian grounded himself in the spiritual experience of the ascetics, meriting the admiration of Blessed Augustine (Comm. 15 June), that

"grace far least of all is defensible by pompous words and loquacious contention, by dialectic syllogisms and the eloquence of a Cicero".

In the words of St. John of the Ladder (Climacus ; Comm. 30 March),

"great Cassian discerns loftily and quite excellently".

St. John Cassian the Roman reposed peacefully in the year 435. +