



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафіта Успіння Пресв. Богородиці

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Please register
online or by phone to
attend services.

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

& Melkite (Arabic) D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

Twitter:

@dormitionparish

<https://twitter.com/dormitionparish>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

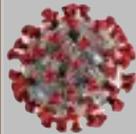
780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

February 28, 2021

Second Sunday of the Great Fast: St. Gregory of Palamas, Tone 6;
our Venerable Father and Confessor Basil, Ascetical Companion of Procopius (716-40)



At Dormition everyone is always welcome....

...so long as you are wearing a mask and keep your social distance...
and unless you are feeling sick... If you are please stay home.
Get well first, then come and join us again. We take covid seriously.

We were successful in recording a Presanctified Liturgy! But... I have not yet have time to process it and post it up online. I hope, but do not promise, to have it on our parish's website by Wednesday night.

Presanctified Liturgies are the weekday Liturgy that is sung during the Great Fast.

Also last week we recorded an Akathist for you. It is already on the website. I invite you to pray along with us at least extra during this lenten season.



This week on **THE CONVERSATION**
with Bishop Bryan Bayda:

Windows into Heaven
Praying with Icons
with Fr. Ivan and Fr. Bo Nahachewsky

Thursday Feb 25, 7 - 9 p.m. EST

Watch on YouTube or participate on Zoom

Live Streaming at:

Tranquillight Calling

<https://www.youtube.com/channel/UCG3913488274TLhac729eA>

Get Zoom Link at:

uccconversation@gmail.com



This presentation that I did with my brother, happened live this past Friday and went very well. I invite all of you to see it.

<https://www.youtube.com/watch?v=giRjnMmdMX8&list=LLjqv6uadkgPDAxD-C3TRg>

If you are viewing this bulletin online just click on this link above. If not, go to our parish website, it's there in the "All Other Dormition Posts" section.

This was organized at first by Bishop Brian, and is now called: "Tranquillight Calling". It's a Ukrainian Catholic weekly online reach out and talk about our faith. There is a weekly presentation Every Friday via Zoom and Live on YouTube (5pm Alberta Time).

Commemoration of the Day from oca.org

2nd Sunday of Great Lent: 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."

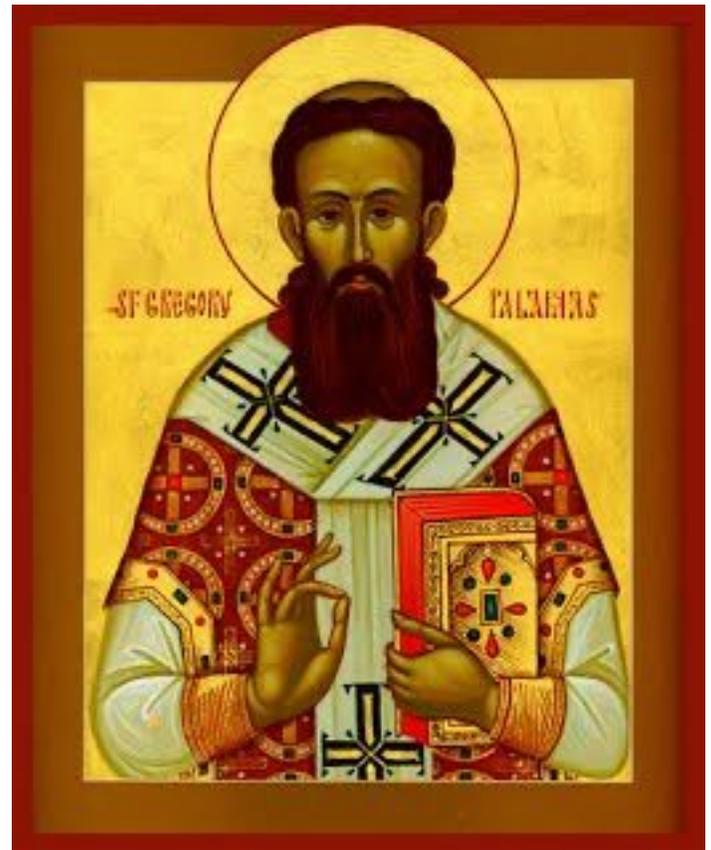
Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. 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 Nikodemos 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.

After the demise of the Elder Nikodemos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and



only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Sava, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Sava, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was

impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts" (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in

which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

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.

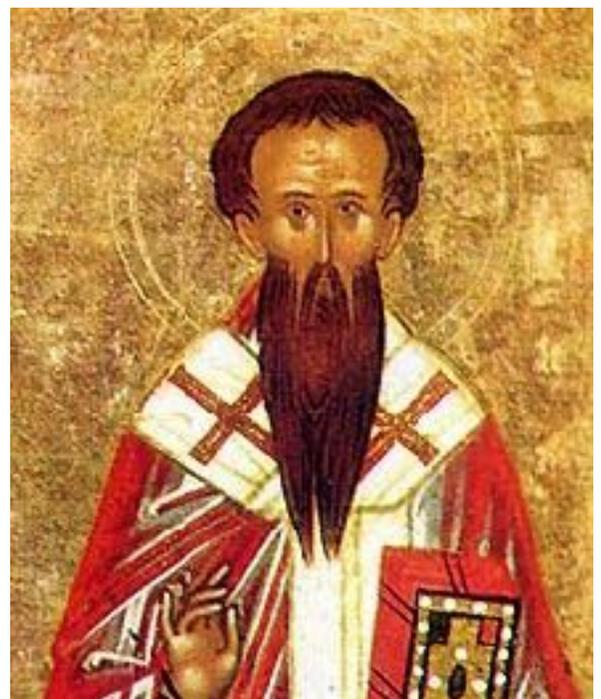
Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words "To the heights! To the heights!" Saint Gregory Palamas fell asleep in the Lord on November 14, 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.

Saints of the Day from OCA.org

Venerable Basil the Confessor, companion of Venerable Procopius at Decapolis

Saint Basil the Confessor was a monk and suffered during the reign of the iconoclast emperor Leo the Isaurian (717-741). When a persecution started against those who venerated holy icons, Saint Basil and his companion Saint Procopius of Decapolis (February 27) were subjected to much torture and locked up in prison. Here both martyrs languished for a long while, until the death of the impious emperor.

When the holy Confessors Basil and Procopius were set free along with other venerators of holy icons, they continued in their monastic struggles, instructing many in the Orthodox Faith and the virtuous life. Saint Basil died peacefully in the year 750.



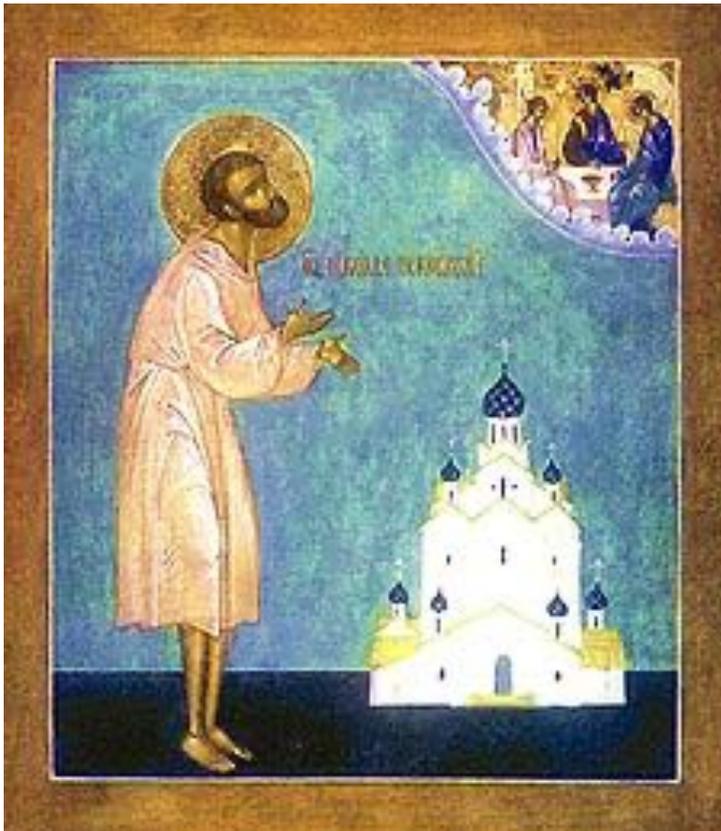
Another saint we celebrate today (though he is not technically on the Ukrainian Catholic Calendar) From oca.org

Blessed Nicholas (Salos) of Pskov the Fool-For-Christ

Blessed Nicholas of Pskov lived the life of a holy fool for more than three decades. Long before his death he acquired the grace of the Holy Spirit and was granted the gifts of wonderworking and of prophecy. The Pskov people of his time called him Mikula [Mikola, Nikola] the Fool. Even during his lifetime they revered him as a saint, even calling him Mikula the saintly.

In February 1570, after a devastating campaign against Novgorod, Tsar Ivan the Terrible moved against Pskov, suspecting the inhabitants of treason. As the Pskov Chronicler relates, "the Tsar came ... with great fierceness, like a roaring lion, to tear apart innocent people and to shed much blood."

On the first Saturday of Great Lent, the whole city prayed to be delivered from the Tsar's wrath. Hearing the peal of the bell for Matins in Pskov, the Tsar's heart was softened when he read the inscription on the fifteenth century wonderworking Liubyatov Tenderness Icon of the Mother of God (March 19) in the Monastery of Saint Nicholas (the Tsar's army was at Lubyatov).



"Be tender of heart," he said to his soldiers. "Blunt your swords upon the stones, and let there be an end to killing."

All the inhabitants of Pskov came out upon the streets, and each family knelt at the gate of their house, bearing bread and salt to meet the Tsar. On one of the streets Blessed Nicholas ran toward the Tsar astride a stick as though riding a horse, and cried out: "Ivanushko, Ivanushko, eat our bread and salt, and not Christian blood."

The Tsar gave orders to capture the holy fool, but he disappeared.

Though he had forbidden his men to kill, Ivan still intended to sack the city. The Tsar attended a Molieben at the Trinity cathedral, and he venerated the relics of holy Prince Vsevolod-Gabriel (February 11), and expressed his wish to receive the blessing of the holy fool Nicholas. The saint instructed the Tsar "by many terrible sayings," to stop the killing and not to plunder the holy churches of God. But Ivan did not heed him and gave orders to remove the bell from the Trinity cathedral. Then, as the saint prophesied, the Tsar's finest horse fell dead.

The blessed one invited the Tsar to visit his cell under the bell tower. When the Tsar arrived at the cell of the saint, he said, "Hush, come in and have a drink of water from us, there is no reason you should shun it." Then the holy fool offered the Tsar a piece of raw meat.

"I am a Christian and do not eat meat during Lent", said Ivan to him. "But you drink human blood," the saint replied.

Frightened by the fulfillment of the saint's prophecy and denounced for his wicked deeds, Ivan the Terrible ordered a stop to the looting and fled from the city. The Oprichniki, witnessing this, wrote: "The mighty tyrant ... departed beaten and shamed, driven off as though by an enemy. Thus did a worthless beggar terrify and drive off the Tsar with his multitude of a thousand soldiers."

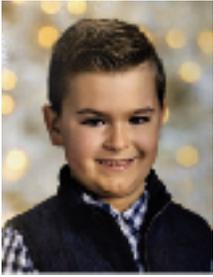
Blessed Nicholas died on February 28, 1576 and was buried in the Trinity cathedral of the city he had saved. Such honors were granted only to the Pskov princes, and later on, to bishops.

The local veneration of the saint began five years after his death. In the year 1581, during a siege of Pskov by the soldiers of the Polish king Stephen Bathory, the Mother of God appeared to the blacksmith Dorotheus together with a number of Pskov saints praying for the city. Among these was Blessed Nicholas (the account about the Pskov-Protection Icon of the Mother of God is found under October 1).

At the Trinity cathedral they still venerate the relics of Blessed Nicholas of Pskov, who was "a holy fool in the flesh, and by assuming this holy folly he became a citizen of the heavenly Jerusalem" (Troparion). He also "transformed the Tsar's wild thoughts into mercy" (Kontakion).

Our Online First Solemn Communion Class!

We are back up to 7 Students - Welcome Ella



Arion S.
Grade 3



Damen H.
Grade 3



Jack B.
Grade 2



Gabby L.
Grade 2



John C.
Grade 4



Georges A.
Grade 4



Ella G.
Grade 4?

This year our parish will be preparing 5 young men and 2 young woman (yup, we gained another) for **FIRST SOLEMN COMMUNION**. These heroic characters are all on a profound adventure in real life that leads them deeper into the life of God.

3 are from Dormition Parish, 1 is from St. Josaphat's, 1 is a former Dormition parishioner who now lives in Slave Lake, and 2 are from St. Nicholas MGCC.

I am asking all parishioners to pray daily for these awesome kids.

I also invite any and all of you to journey along with them by watching the online FSC videos. These videos are on our parish website.

During Great Lent, the Eparchy of Edmonton conducts its annual collection for "Aid to the Missionary Church in Canada."

The purpose of this collection is to support the needs of the Church in Canada. Three charitable institutions are the recipients of the collection: the Ukrainian Catholic Church in Alberta, Catholic Missions in Canada, and the Canadian Conference of Catholic Bishops.

The **Ukrainian Catholic Church in Alberta** responds to the call of Christ to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you" (Matthew 28: 19-20). The Eparchy of Edmonton supports local priests in their travel, health care, pension, and clergy substitution, thus ensuring that they can respond to the pastoral needs of the faithful, especially the celebration of the Divine Liturgy and funerals in rural Alberta. Visit www.edmontoneparchy.com to see how the Church is working for you.

Catholic Missions in Canada supports over 600 missionaries – priests, deacons, sisters, brothers and lay ministers – throughout 27 eparchies and dioceses right here in Canada, including the Ukrainian Catholic Church. Catholic Missions supports the local churches in our call to proclaim the Gospel among First Nations communities, missionary support,

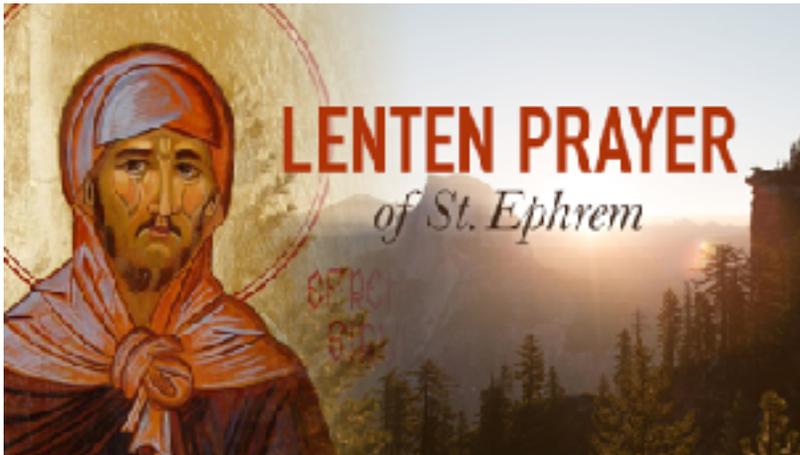


religious education programs, building and repairs, lay pastoral leadership programs, and education of seminarians. To learn more about the work of *Catholic Missions in Canada* visit (www.cmic.info) and sign up for a free subscription to its quarterly magazine by calling toll free 1-866-937-2642.

Each year the **Canadian Conference of Catholic Bishops** is asked to speak out, give leadership, and provide guidelines for the faithful on a wide variety of topics in our daily lives. For our bishops to do so, they must have the benefit of research and expert advice. Research and gathering information require staff, time and money. Through the yearly bishops' collection, an appeal is made to all Catholics to be generous towards the work of their bishops. To learn more about the Canadian Conference of Catholic Bishops, visit www.cccb.ca.



After the Divine Liturgy on Valentine's Day, Sunday, February 14, 2021, the Dormition UCWLC Branch chose to mark the happy occasion of three new members joining their organization. Iris Kirschner joined in 2020. Janet Konowalec and Shelia Leiding joined this month. As well, Helen Sirman was honoured on the occasion of her Fortieth Anniversary of UCWLC membership, serving Dormition Parish. Janet and Helen were in attendance. Each was presented a UCWLC pin along with a yellow rose. Others in attendance were given roses, which lent a cheerful note to a celebration in this pandemic time.



O Lord and Master of my life,
keep from me the spirit of indifference and
discouragement,
lust of power, and idle chatter.
(prostration)

Instead, grant to me, Your servant,
the spirit of wholeness of being, humble-
mindedness,
patience, and love. (prostration)

O Lord and King,
grant me the grace to be aware of my sins
and not to judge my brothers and sisters;
for You are blessed, now and ever and forever.
Amen. (prostration)

- Please pray for several of our parishioners and family members including (but not limited to): Ross, Ron, Peter, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- Happy birthday to **Natasha Gerace (March 4)** who celebrates her birthdays this week. May God grant you many happy years. Mnohaya Lita.
- No new news about the AGM. Once we figure it out, we shall let you know.

- Our **website** has been updated A LOT and we will continue to do so with the help of our Eparchial Communications Director. This is being done so that it not only looks and functions better, but it also has more content which is easier to use, and so that it also looks good and functions on mobile devices such as smart phones. If you notice any broken links, info that needs updating or anything missing, please feel free to send me an email. - Fr. Bo
- Thank you Alex and the Maintenance team for taking care of the graffiti on our fence.

Icon Boards Everywhere!

This week Fr. Bo is preparing 250 icon boards for children at St. Benedict Catholic School to paint with him in the following week.

This is a huge undertaking that is consuming all sorts of hours (30+ just to cut the boards), but it introduces a pile of families to our byzantine spirituality of our church. School ministry is a very important part of our reaching out, teaching and welcoming people in the Name of Christ.



I saw an ad for burial plots, and thought to myself this is the last thing I need.

Dormition Parish - February - March 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>28 🐟</p> <p>Second Sunday of the Great Fast: St. Gregory of Palamas, Tone 6; our Venerable Father and Confessor Basil, Ascetical Companion of Procopius (716-40);</p> <ul style="list-style-type: none"> • Hebrews 1:10-2:3; • Mark 2:1-12 <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>March 1 🐟</p> <p>The Holy Venerable-Martyr Eudocia (98-117);</p> <ul style="list-style-type: none"> • Isaiah 8:13-9:7; • Genesis 6:9-22; • Proverbs 8:1-21 <p>7:00 Fr. Bo has meeting</p>	<p>2 🐟</p> <p>The Holy Priest-Martyr Theodotus, Bishop of Cyrenia (c. 321);</p> <ul style="list-style-type: none"> • Isaiah 9:9-10:4; • Genesis 7:1-5; • Proverbs 8:32-9:11 <p>6pm Discussion with Scouts Canada</p>	<p>3 🐟</p> <p>The Holy Martyrs Eutropius and His Companions Cleonicus and Basiliscus (286-305);</p> <ul style="list-style-type: none"> • Isaiah 10:12-20; • Genesis 7:6-9; • Proverbs 9:12-18 <p>10:15 am Fr. Bo appointment</p> <p>1:30 First Vocation's Director Meeting</p> <p>2:30 Vocations Director Meeting with Bishop</p>	<p>4 🐟</p> <p>Our Venerable Father Gerasimus of the Jordan (475);</p> <ul style="list-style-type: none"> • Isaiah 11:10-12:2; • Genesis 7:11-8:3; • Proverbs 10:1-22 <p>Natasha Gerace's Birthday</p>	<p>5 🐟</p> <p>The Holy Martyr Conon (249-251);</p> <ul style="list-style-type: none"> • Isaiah 13:2-13; • Genesis 8:4-21; • Proverbs 10:31-11:12 <p>11 am Patristics Course for clergy</p> <p>4pm Anticipated Liturgy Recording</p> <p>7 pm Melkite Young Adults Online (Arabic) (see Fr. Bo for details)</p>	<p>6 🐟</p> <p>All Souls Saturday; the Holy Forty-Two Martyrs of Ammorium (848);</p> <ul style="list-style-type: none"> • Hebrews 10:32-38; 4:13-17; • Mark 2:14-17; • John 5:24-30 <p>Weekly day of editing the Liturgy video, making of this bulletin, updating the website and much more. Saturdays are busy.</p>
<p>7 🐟</p> <p>Third Sunday of the Great Fast: Veneration of the Holy Cross, Tone 7; the Holy Priest-Martyrs and Bishops of Cherson Basil, Ephrem, Capiton, Eugene, Etherius and Others (284-305); Passing into Eternal Life (1935) of Blessed Leonid Fedorov, Exarch of the Russian Catholic Church, and Martyr;</p> <ul style="list-style-type: none"> • Great Fast Day 21. • Hebrews 4:14-5:6; • Mark 8:34-9:1 <p>10 am D.L. Bilingual Ukrainian / English</p> <p>Memorial for Stefan Lupynis.</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>8 🐟</p> <p>Our Venerable Father and Confessor Theophilactus, Bishop of Nicomedia (c. 845);</p> <ul style="list-style-type: none"> • Great Fast Day 22. • Isaiah 14:24-32; • Genesis 8:21-9:7; • Proverbs 11:19-12:6 	<p>9 🐟</p> <p>The Holy Forty Martyrs of Sebaste (321-23);</p> <ul style="list-style-type: none"> • Great Fast Day 23. • Isaiah 25:1-9; • Genesis 9:8-17; • Proverbs 12:8-22; • Matthew 20:1-16 	<p>10 🐟</p> <p>The Holy Martyr Codratus and Those with Him (249-51);</p> <ul style="list-style-type: none"> • Great Fast Day 24. • Isaiah 26:21-27:9; • Genesis 9:18-10:1; • Proverbs 12:23-13:10 	<p>11 🐟</p> <p>Our Holy Father Sophronius, Patriarch of Jerusalem (638);</p> <ul style="list-style-type: none"> • Great Fast Day 25. • Isaiah 28:14-22; • Genesis 10:32-11:9; • Proverbs 13:19-14:6 	<p>12 🐟</p> <p>Our Venerable Father and Confessor Theophanes of Sigriana (817); Our Holy Father Gregory the Dialogist, Pope of Rome (604);</p> <ul style="list-style-type: none"> • Great Fast Day 26. • Isaiah 29:13-23; • Genesis 12:1-7; • Proverbs 14:15-26 	<p>13 🐟</p> <p>All Souls Saturday; The Transfer of the Relics of Our Holy Father Nicephorus, Patriarch of Constantinople (847);</p> <ul style="list-style-type: none"> • Great Fast Day 27 • Hebrews 6:9-12; • 1 Corinthians 15:47-57; • Mark 7:31-37; • John 5:24-30 <p>Weekly day of editing the Liturgy video, making of this bulletin, updating the website and much more. Saturdays are busy.</p>

← **Iconographer in Residence at St. Benedict School** →

**Second Sunday of the Great Fast:
St. Gregory of Palamas, Tone 6;
our Venerable Father and Confessor Basil,
Ascetical Companion of Procopius (716-40)**

Troparion: Angelic powers were upon Your tomb* and the guards became like dead men;* Mary stood before Your tomb* seeking Your most pure body.* You captured Hades without being overcome by it.* You met the Virgin and granted life.* O Lord, risen from the dead,* glory be to You!

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Kontakion: The time for action is now revealed;* the Judge is at the door.* Let us rise and keep the fast,* offering tears of contrition with alms and crying aloud:* our sins are more numerous than the sands of the sea,* but forgive us, O Maker of all, that we may receive incorruptible crowns.

Prokeimenon:

You, O Lord, will guard us* and will keep us* from this generation* and forever.

verse: Save me, O Lord, for there is no longer left a just man.

Epistle: Hebrews 1:10-2:3 (NRSV)

Brothers and sisters, “In the beginning, Lord, you founded the earth, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like clothing; like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end.” But to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”? Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation? Therefore we must pay greater attention to what we have heard, so that we do not drift away from it. For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him,

Alleluia verses:

He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven.

He says to the Lord: You are my protector and my refuge, my God, in Whom I hope.

Gospel: Mark 2:1-12 (NRSV)

At that time when Jesus returned to Capernaum after some days, it was reported that he was at home. So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. Then some people came, bringing to him a paralyzed man, carried by

four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” Now some of the scribes were sitting there, questioning in their hearts, “Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?” At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, “Why do you raise such questions in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up and take your mat and walk’? But so 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, stand up, take your mat and go to your home.” And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, “We have never seen anything like this!”

Hymn to the Mother of God

In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins’ pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider that all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia.

Alternate Ambo Prayer for the 2nd Sunday of Lent:

O God and Father of glory, for our sake you gave us your only-begotten Son, and through Him You have made us Your children, worthy again of the Holy Spirit. Have compassion on us now, for we have broken Your Commandments. Do not condemn us with those who have cut themselves off from You, nor leave us starved of your spiritual gifts. Instead, make us worthy to draw near to You by our words and in our hearts, and to prove by our deeds that we are Your children, imitators of the conversion of the prodigal son to whom You made known Your inexpressible love for sinners. Grant that we may obtain the everlasting happiness which You have prepared for all who do Your will.

Through the grace and mercy and love for mind of Your only-begotten Son, to Whom glory is due, together with Your all-holy, good and life-giving Spirit, now and for ever and ever.

At the end:

You have suffered the passion for us, O Lord Jesus, Son of God, have mercy on us. (3x with prostrations)