



THE CATHOLIC PARISH OF THE
DORMITION

OF THE MOST HOLY MOTHER OF GOD
ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

Sunday, March 13, 2022

**Second Sunday of the Great Fast: St. Gregory of Palamas.
Octoechos Tone I. The Transfer of the Relics of Our Holy
Father Nicephorus, Patriarch of Constantinople (847)**

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Presanctified Liturgies:
Wednesdays of Lent at 7 pm

Festal Liturgies:
Major Feast Days at 7pm

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

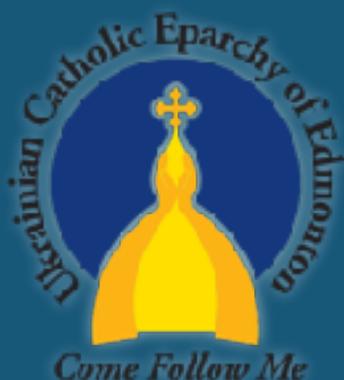
Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com



**Dormition Church will be open from
4pm till 8 pm for the public to pray with us.**

The Akathist prayer will be prayed at both 4 pm & 7 pm.

**ALL ARE WELCOME
TO PRAY FOR PEACE**

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 Nikódēmos 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 Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphóros, 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 embued 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 Savva, 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 Savva, 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.

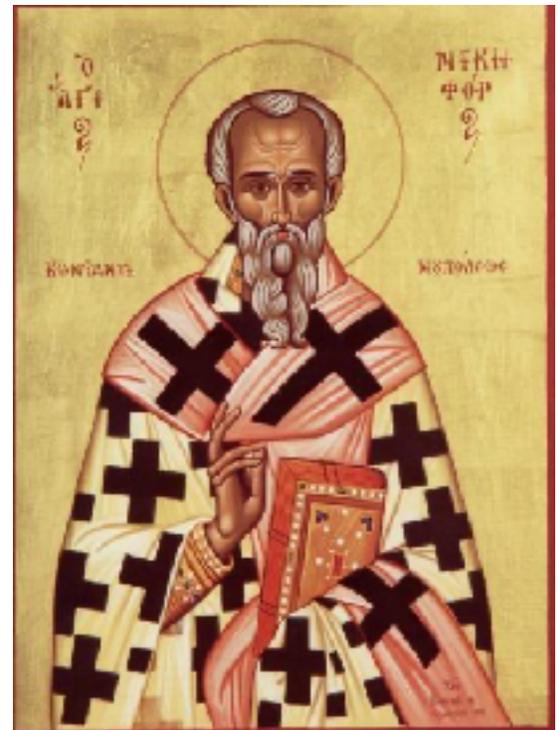
Translation of the relics of Saint Nikēphoros, Patriarch of Constantinople

Saint Nikēphoros was a dignitary at the court of the empress Irene (797-802), and then after receiving monastic tonsure, he became known for his piety. In the year 806 he was elevated to the patriarchal throne. The saint was a zealous defender of the holy Icons. When the Iconoclast emperor Leo the Armenian (813-820) came to rule, the saint in 815 was exiled to Prokonnis, where he died in the year 828.

In the year 846 the holy relics of Patriarch Nikēphoros were opened, and were found

incorrupt and fragrant. They transferred them from Prokonnis to Constantinople and placed them for one day in Hagia Sophia, and then transferred them to the Church of the Holy Apostles. The saint's hands are preserved in the Hilandar monastery on Mount Athos.

The saint left behind three writings against Iconoclasm. The main Feast of Saint Nikēphoros is celebrated on June 2, but today we commemorate the finding and transfer of his holy relics.



Covid Restrictions Have Eased:

- The provincial mask mandate has lifted, however those who wish to wear masks may.
- Capacity limits on places of worship are now removed, including for weddings and funerals.
- Individuals should continue to monitor health symptoms and stay home if sick.
- Please hand-sanitize regularly.
- Continued use of single-use Communion spoons will remain.
- Cleaning and sanitizing churches after each use will remain.
- In-person meetings and fellowship are now allowed.
- Congregation and choral singing are now permitted.

As we move from “pandemic” to “endemic” in our approach to COVID-19, let us continue to do our part in reducing the spread of COVID-19 and in caring one for another, especially our elderly and vulnerable.

UKRAINIAN BISHOPS OF CANADA MEET

The Ukrainian Catholic (UGCC) and Ukrainian Orthodox (UOCC) Bishops of Canada met by zoom conferencing on Thursday, 10 March 2022, to discuss the ongoing tragedy of the War in Ukraine. Initiating and ending their meeting with prayer, the Bishops discussed their insights on the war situation in Ukraine, the plight of those fleeing the war in various countries, and how the faithful in Canada are responding to this human and political tragedy. The Ukrainian Bishops of Canada expressed gratitude to the various agencies that are assisting in providing humanitarian aid to Ukraine, and thank their faithful for their willingness to help in whatever way they can. The Bishops concluded by considering plans to unite the faithful of both Orthodox and Catholic Churches in prayer and action for Ukraine.

+ Lawrence (Huculak), Ukrainian Catholic Archeparch of Winnipeg, Metropolitan, UGCC

+ Ilarion (Rudnyk), Bishop of Edmonton and the Western Eparchy, Locum Tenens of the Metropolitan Cathedral of the UOCC

+ David (Motiuk), Ukrainian Catholic Eparch of Edmonton, Administrator of the New Westminster Eparchy, UGCC

+ Andriy (Peshko), Bishop of Toronto and the Eastern Eparchy of the UOCC

+ Bryan (Bayda), Ukrainian Catholic Eparch of Saskatoon, Administrator of Toronto and Eastern Canada, UGCC

10 March 2022



Prayer of St. Ephrem the Syrian

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)

Thank you for Voting at our AGM

The votes will be counted today.



Normally during Lent we have one special collection over and above the regular collection for the needs of the parish. This year, due to the war in Ukraine, we now have 2.

(3 if you count the one for flowers to decorate the church at Easter.)

Special Collection for Ukraine

Amid the unfolding Russian invasion of Ukraine, our Church, in solidarity with our brothers and sisters there, is collecting donations to support the full mobilization of humanitarian aid, medical help and spiritual and psychological care.

We thank our faithful who have already donated towards this purpose, and we pledge to continue to support our brothers and sisters there. Donations can be made directly on the eparchial website <https://eeparchy.com/donate/>.

Although an exact amount is not available, so far we have collected a large amount of funds. (Estimates place it well over half a million!) We sincerely thank all who have been donating.

Lord, Great and Almighty, protect our beloved Ukraine!



Special annual Lenten 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.

Did you know that you can make donations to our parish directly through our website?

Click on the link and you will be taken to “Canada Helps” which is how we accept online donations. Tax receipts are issued automatically for these donations. Consider making a regular monthly donation which you can set up automatically and you will never have to remember to bring an envelope to church with you again!

<https://dormition.eeparchy.com/online-giving/>

BOTTLE DRIVE FOR UKRAINE

Thursday, March 10 to Thursday, March 17

Drop off your bottles and cans from 9:00 AM to 9:00 PM at the **Ukrainian Youth Unity Complex** 9615 - 153 Ave NW, Edmonton, AB

All funds raised will be donated to the **Canada-Ukraine Foundation & Friends of Ukraine Defense Forces Fund**

Cash donations will also be accepted. For more information, contact Ivanika (780) 901-9066 or Ilya (780) 232-2632

Donations may also be made by visiting **Canada-Ukraine Foundation** www.cufoundation.ca and **Friends of Ukraine Defense Forces Fund** www.fedf.ca

Parish News:

- **Fellowship after Liturgy returns today!** As we used to do before covid, after liturgy people are invited to visit over a cup of coffee or tea (or juice). All are welcome.
- **Please pray for** several of our parishioners and family members including (but not limited to): Mickey, Sister Andrea, Kristopher, Greg, Peter, Ross, Ron, Peter, Jean, Verna, Miranda, Sarah, Marge, Ann & Louis.

- **Happy birthday** to Helen Frankiw, Owen Bawol, Shirley Pewar and Alex Schabel who celebrate their birthdays this week. May God grant you many happy years. Mnohaya Lita.
- **Confessions:** Fr. Bo is always happy to hear confessions. Just me know and I will make some time for you. (Before Liturgy is possible only if we book some extra time in advance as we do not want to start Liturgy late.)
- **Got any ideas for our parish?** We'd love to hear from you.



Our First Solemn Communion Class is going Stupendously!

We have 3 really bright young men who are preparing to make their First Confession, and receive their First Solemn Communion in the months ahead. Yesterday we talked about how Jesus was incarnate (became a man, while remaining God) and gave life to the world by blowing up death “like a popcorn stand”. We also talked about how we are called to follow his teachings and to start moving forward on our own two feet. And we talked about praying and truly listening to God. And we watched as Marilyn the Catechetical Puppet learned about the Annunciation. And we talked about how Jesus rose to heaven, and the Holy Spirit is with us here and now. And that Jesus, not Arnold Schwarzenegger was the first to say “I’ll be back”. And... we played with balloons.

Next class we plan to talk about the need for living out Prayer, Service & Fasting... about the Liturgical Year... about the Sacraments.... and more.

I ask all parishioners to pray for Adam, Alec & Drew and their families, so that they can learn lots and give themselves completely to the Lord.

The Liturgy of the Presanctified Gifts

In Byzantine Churches the celebration of the Divine Liturgy is considered too festive for weekdays of the Great Fast (Lent). Yet the Church recognizes the intense need for the faithful to receive the Eucharist during this penitential time. In order to make it available, the church celebrates Presanctified Liturgies on Wednesday and Friday evenings. Presanctified Liturgies are basically evening prayers (Vespers) with the distribution of Eucharist. The Eucharist is consecrated during Divine Liturgy on the preceding Sunday, is kept in the Tabernacle, and then is brought out to the people during the service.

This year we will have Presanctified Liturgies on Wednesdays at 7 pm in our parish (unless we have a PPC meeting, in which case we will do it at 5:30).

I will not have Presanctified Liturgies on Fridays due to a commitment I made to teach Catechism every other Friday. You can certainly join another parish at their service, or you can re-watch/attend the Liturgy that we record on Wednesday via Youtube.

On all Wednesdays that are followed by an “All Souls” Saturday we will also include a Panachyda (prayers of the deceased) mentioning the names of all of our loved ones. If you would like to submit or update your family’s list of departed, hand a paper to Fr. Bo.

Today's Bad Pun: Time flies like an arrow; fruit flies like a banana.

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>13 </p> <p>Second Sunday of the Great Fast: St. Gregory of Palamas. Octoechos Tone 1. The Transfer of the Relics of Our Holy Father Nicephorus, Patriarch of Constantinople (847) Great Fast Day 14. Matins Resurrectional Gospel 9. The Divine Liturgy of St. Basil the Great is celebrated today. Hebrews 1:10-2:3; Mark 2:1-12</p> <p>Daylight Savings Time Starts</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>Fellowship to follow Liturgy</p> 	<p>14 </p> <p>Our Venerable Father Benedict of Nursia (547) Great Fast Day 15. Abstention from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 8:13-9:7; Vespers - Genesis 6:9-22; Proverbs 8:1-21; 5:30 Appointment</p>	<p>15 </p> <p>The Holy Martyr Agapius and the Six Martyrs with Him (284-305) Great Fast Day 16. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 9:9-10:4; Vespers - Genesis 7:1-5; Proverbs 8:32-9:11;</p>	<p>16 </p> <p>The Holy Martyrs Sabinus and Pappas (284-305) Great Fast Day 17. Abstention from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 10:12-20; Presanctified - Genesis 7:6-9; Proverbs 9:12-18;</p> <p>10:40 am Appointment</p> <p>2 pm Deanery meeting</p> <p>7 pm Presanctified Liturgy with Panachyda for all Souls</p>	<p>17 </p> <p>Our Venerable Father Alexius, Man of God Great Fast Day 18. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 11:10-12:2; Vespers - Genesis 7:11-8:3; Proverbs 10:1-22;</p> <p>St. Patrick's Day</p> <p>Iconography Workshop with St. Theresa Catholic School (Sherwood Park)</p> <p>Helen Frankiw's Birthday</p>	<p>18 </p> <p>Our Holy Father Cyril, Archbishop of Jerusalem (386) Great Fast Day 19. Abstention from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 13:2-13; Presanctified - Genesis 8:4-21; Proverbs 10:31-11:12;</p> <p>11 am Appointment</p> <p>2 pm Baptismal Prep</p>  <p>4-8 pm Prayers for Ukraine.</p> <p>Akathists at 4 & 7.</p> <p>Owen Bawol's, Shirley Pekar's and Alex Schabel's Birthdays</p>	<p>19 </p> <p>Third Saturday of the Great Fast: All Souls Saturday. The Holy Martyrs Chrysanthus and Daria (253-60). Great Fast Day 20 Hebrews 10:32-38; 1 Thessalonians 4:13-17; Mark 2:14-17; John 5:24-30</p>
<p>20 </p> <p>Third Sunday of the Great Fast: Veneration of the Holy Cross. Octoechos Tone 2. Our Venerable Fathers Martyred by the Saracens at the Monastery of St. Sabbas (580-97) Great Fast Day 21. Matins Resurrectional Gospel 10. The Divine Liturgy of St. Basil the Great is celebrated today. Hebrews 4:14-5:6; Mark 8:34-9:1</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>Fellowship to follow Liturgy</p> <p>5:30 Appointment</p> 	<p>21 </p> <p>Our Venerable Father and Confessor James, Bishop of Catania (813-20) Great Fast Day 22. Abstention from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 14:24-32; Vespers - Genesis 8:21-9:7; Proverbs 11:19-12:6;</p> <p>Faith Day at St. Benedict Catholic School</p> <p>5:30 Appointment</p>	<p>22 </p> <p>The Holy Priest-Martyr Basil, Presbyter of Ancyra (363); Passing into eternal life (1924) of Fr. Isidore Dolnytsky, hymnographer, professor and spiritual father of Lviv and the Greek College in Rome Great Fast Day 23. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Polyelos Feast. Sixth Hour - Isaiah 25:1-9; Vespers - Genesis 9:8-17; Proverbs 12:8-22;</p> <p>7:30 pm Appointment</p> <p>Verna Hnatiuk's & Stefan Sokolowski's Birthdays</p>	<p>23 </p> <p>The Holy Venerable-Martyr Nikon and His Disciples, Martyred with Him (270-75) Great Fast Day 24. Abstention from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 26:21-27:9; Presanctified - Genesis 9:18-10:1; Proverbs 12:23-13:10;</p> <p>12:30 Appointment</p> <p>7 pm Presanctified Liturgy with Panachyda for all Souls</p>	<p>24 </p> <p>Fore-feast of the Annunciation of the Mother of God; Our Venerable Father Zachary; Our Holy Father Artemon, Bishop of Seleucia in Pisidia Great Fast Day 25. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 28:14-22; Vespers - Genesis 10:32-11:9; Proverbs 13:19-14:6; Genesis 28:10-17; Ezekiel 43:27-44:4; Proverbs 9:1-11;</p>	<p>25</p> <p>The Annunciation of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary; Passing into Eternal Life (1944) of Blessed Omelian (Emil) Kovch, Priest of Peremyshliany and Martyr of Majdanek Great Fast Day 26. Feast of the Mother of God. Holy Day of Obligation. Sixth Hour - Isaiah 29:13-23; Presanctified - Genesis 12:1-7; Proverbs 14:15-26; Hebrews 2:11-18; Luke 1:24-38</p> <p>11 am Appointment</p> <p>7 pm Festal Liturgy</p> 	<p>26 </p> <p>Fourth Saturday of the Great Fast: All Souls Saturday. Synaxis of the Holy Archangel Gabriel Great Fast Day 27 Hebrews 6:9-12; 1 Corinthians 15:47-57; Mark 7:31-37; John 5:24-30</p>

Sunday, March 13, 2022

Second Sunday of the Great Fast: St. Gregory of Palamas. Octoechos Tone I. The Transfer of the Relics of Our Holy Father Nicephorus, Patriarch of Constantinople (847)

The Divine Liturgy of our Father among the Saints Basil the Great is celebrated

Troparion: Though the stone was sealed by the Judeans,* and soldiers guarded Your most pure body,* You arose, O Saviour, on the third day,* and gave life to the world.* And so the heavenly powers cried out to You, O Giver of Life:* Glory to Your resurrection, O Christ!* Glory to Your kingdom!* Glory to Your saving plan,* O only Lover of mankind.

Troparion: Light of orthodoxy, teacher of the Church; its confirmation!* Ideal of monks and invincible champion of theologians.* Wonder-working Gregory, glory of Thessalonica and preacher of grace:* always intercede before the Lord that our souls may be saved!

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:

God gives me vindication, and has subdued people under me.

Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever.

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 than 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.