

12, MARCH, 2017.

2nd. SUNDAY OF GREAT LENT.

TONE - 5.

ST. GREGORY PALAMAS THE ARCHBISHOP OF THESSALONICA.

12, БЕРЕЗЕНЬ, 2017.

НЕДІЛЯ 2-га. ВЕЛИКОГО ПОСТУ.

ГОЛОС 5-ий.

СВЯТОГО ГРИГОРІЯ ПАЛАМИ, АРХИЄПИСКОПА ФЕССАЛОНЬКОГО.



This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea. He spent some time in Thessalonica being treated for an illness that came from his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended courageously for the true dogmas of the Church of Christ, teaching in particular that divine grace is not created, but is the

uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359. His holy relics are kept in the Cathedral of Thessalonica. A full service was composed for his feast day by the Patriarch Philotheus in 1368, when it was established that his feast be celebrated on this day. Since works without right faith avail nothing, we set Orthodoxy of faith as the foundation of all that we accomplish

during the Fast, by celebrating the Triumph of Orthodoxy the Sunday before, and the great defender of the

TROPAR OF SUNDAY IN TONE-5. Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

TROPAR OF THE TEMPLE (ST.ELIA) IN TONE 4-
An angel incarnate, the foundation of prophets and second forerunner of the coming of Christ, glorious Elias sent grace from on high to Elisha to cast out sickness and cleanse lepers. Therefore he pours forth healing for all who honour him.

TROPAR OF SAINT GREGORY IN TONE-8.
Light of Orthodoxy, support and teacher of the Church, glory of monks and invincible champion of theologians, O Gregory, the wonderworker, pride of Thessalonica and preacher of grace: pray without ceasing for the salvation of our souls

KONDAK OF THE TEMPLE (ST.ELIA) IN TONE-2.
O greatly renowned Prophet Elias, who foresaw the great deeds of our God; you stopped the rains of heaven by your command. Intercede for us with the only Lover of mankind.

GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK OF ST.GREGORY IN TONE-8. Holy and divine organ of wisdom and joyful trumpet of theology, we chant your praises in harmony, divinely-inspired Gregory. But as a mind standing before the Primordial Mind guide our mind to Him, O Father, that we may cry: Rejoice, preacher of grace.

BOTH NOW AND FOREVER and to the ages of ages. Amen.

teachings of the holy Fathers today.
<https://orthodoxword.files.wordpress.com/2010/02/three-pillars1.doc>

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 5-ий.
Співбезпочаткове Слово Отцю і Духові, від Діви народжений на спасіння наше, оспівуймо, вірні, і поклонімося, бо Він благозволив Тілом зійти на Хрест і смерть перетерпіти, і воскресити померлих славним Воскресінням Своім.

ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.
У тілі ангел, пророків основа, другий предтеча пришествя Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

ТРОПАР СВЯТОГО ГРИГОРІЯ НА ГОЛОС 8-ий.
Православя світильниче, опоро і учителю Церкви, ченців красо, богословів оборонче непереможний, Григорію Чутотворче, Солунська похвало, проповідниче благодаті, молися повсякчасно за спасіння душ наших.

КОНДАК ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 2-ий.
Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вистуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК СВЯТОГО ГРИГОРІЯ НА ГОЛОС 8-ий.
Священний і Божественний орган премудрості, і ясну трубу богослов'я, одностайно прославляємо Тебе, Григорію Богоповідниче. Ти ж, отче, як розум, що стоїть перед Найвищим Розумом, до Нього розум наш направ, щоб ми зивали, Радуйся, проповідниче благодати. **І НИНИ** і повсякчас і на віки вічні, Амін.

KONDAK OF THE TRIODION IN TONE-4. The season of the action has now been revealed and judgment is at the doors. Let us rise, keeping the fast, offering tears of compunction with almsgiving, crying out: we have sinned more than the sands of the sea. Forgive us, O Creator of All, so that we may receive the incorruptible crowns.

READER : “ **PROKIMEN IN TONE-5.** You, O Lord, shall protect us and preserve us from this generation and forever.”

CHOIR : “ You, O Lord, shall protect us and preserve us from this generation and forever.”

READER : “ O Lord, save me for there is no longer any righteous man.”

CHOIR : “ You, O Lord, shall protect us and preserve us from this generation and forever.”

READER : “ **ANOTHER PROKIMEN IN TONE-1.** My mouth shall speak wisdom and the meditation of my heart understanding.”

CHOIR : “ My mouth shall speak wisdom and the meditation of my heart understanding.”

КОНДАК ТРІОДІ НА ГОЛОС 4-ий. Нині час добродієності настав, при дверях суд, встаньмо в пості, принесімо сльози розчулення з милостинями, взиваючи: Гріхів маємо більше, як піску морського, али прости, Сотворителю всіх, щоб і нам прийняти нетлінні вінці.

ЧИТ. : “ **ПРОКИМЕН НА ГОЛОС 5-ий.** Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.”

ХОР. : “ Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.”

ЧИТ. : (СТИХ) “ Спаси мене, Господи, бо нестало праведного.”

ХОР. : “ Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.”

ЧИТ. : “ **ПРОКИМЕН СВ. ГРИГОРІЮ НА ГОЛОС 1-ий.** Уста мої промовлятимуть премудрість, і повчання серця мого розум.”

ХОР. : “ Уста мої промовлятимуть премудрість, і повчання серця мого розум.”

EPISTLE /АПОСТОЛ:

Hebrews 1 : 10 - 2 : 3.

¹⁰ And: “You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands. ¹¹ They will perish, but You remain; And they will all grow old like a garment; ¹² Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail.” ¹³ But to which of the angels has He ever said: “Sit at My right hand, Till I make Your enemies Your footstool?” ¹⁴ Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

² Therefore we must give the more earnest heed to the things we have heard, lest we drift away. ² For if the word spoken through angels proved steadfast, and every transgression and

disobedience received a just reward, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,

Hebrews 7 : 26 - 8 : 2.

²⁶ For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; ²⁷ 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. ²⁸ 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. 8 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, ² a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

READER : " ALLELUIA IN TONE-5. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " АЛИЛУЯ НА ГОЛОС 5-ий.
Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

READER : " Of Your mercies O Lord, I will sing forever; unto generation and generation I will proclaim Your truth with my mouth. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " Милості Твої, Господи, повік оспівуватиму, з роду в рід оповім істину Твою устами моїми. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

READER : " You have said: Mercy will be established forever and My Truth will be prepared in the heavens. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : (СТИХ) " Бо ти сказав: повік збудується милість, на небесах утвердиться істина Твоя. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

GOSPEL/ ЄВАНГЕЛІЄ:

Mark 2 : 1 - 12.

2 And again He entered Capernaum after *some* days, and it was heard that He was in the house.

² Immediately^[a] many gathered together, so that there was no longer room to receive *them*, not even near the door. And He preached the word to them. ³ Then they came to Him, bringing a paralytic who was carried by four *men*. ⁴ And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. ⁵ When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

⁶ And some of the scribes were sitting there and reasoning in their hearts, ⁷ “Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?”

⁸ But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your hearts? ⁹ Which is easier, to say to the paralytic, ‘*Your sins are forgiven you,*’ or to say, ‘Arise, take up your bed and walk’?”

¹⁰ But that you may know that the Son of Man has power on earth to forgive sins”—He said to the paralytic, ¹¹ “I say to you, arise, take up your bed, and go to your house.” ¹² Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw *anything* like this!”

John 10 : 9 - 16.

⁹ I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

¹⁰ 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.

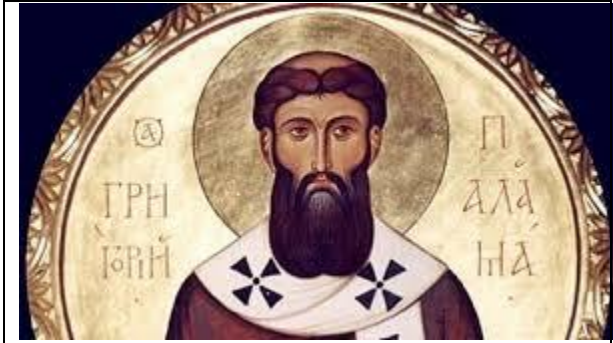
¹¹ “I am the good shepherd. The good shepherd gives His life for the sheep. ¹² But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. ¹³ The hireling flees because he is a hireling and does not care about the sheep. ¹⁴ I am the good shepherd; and I know My *sheep*, and am known by My own. ¹⁵ As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. ¹⁶ 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.

INSTEAD OF: “ **IT IS TRULY MEET....WE SING IN TONE -8 FROM THE OCTOECHOS.** All of creation rejoices in you, O Full of Grace, the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child - our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of grace. Glory to you !

ЗАМІСТЬ ДОСТОЙНО. “Тобою радується, Благодатная, всякая твар, ангельський собор і людський рід, освячений храме і раю словесний, дівства похвало. Від Тебе Бог воплотився і Дитям став, Предвічний Бог наш. Бо лоно Твоє Престолом учинив і утробу Твою просторішою небес сотворив. Тобою, Благодатная, радується всякая твар. Слава Тобі.”

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.”

ПРИЧАСНИЙ. “ Хваліте Господа з небес, хваліте Його в вишніх. Аलिлюя.” “ В пам’ять вічну буде праведник, лихої слави він не убоїться. Аलिлюя.”



QUOTES FROM ST GREGORY PALAMAS

...if anyone looks with faith at the mystical table and the Bread of Life placed on it, he sees the Person of the Word of God, Who was made flesh for our sake and dwelt among us (John 1:14). If he shows himself a worthy receptacle, he will not only see but become a partaker of Him, receive Him to dwell within him, and be filled with His divine grace.

We know that prayer in and of itself cannot save us, but carrying it out before God can. For when the Lord's eyes are upon us He sanctifies us, as the sun warms everything upon which it shines.

...every day we should stand in awe of Him, as He is with us, and do what is pleasing before Him. If we are unable now to perceive Him with our physical eyes, we can, if we are watchful, see Him continuously with the eyes of our understanding, and not just see Him, but reap great benefits from Him. This vision destroys all sin, demolishes all evil, and drives away everything bad. It gives birth to purity and dispassion, and bestows eternal life.

It is pointless for someone to say that he has faith in God if he does not have the works which go with faith. What benefit were their lamps to the foolish virgins who had no oil (Mt. 25:1-13), namely, deeds of love and compassion?

On Prostrations

In the weekday services in Lent, the number of prostrations is greatly increased and at various points the whole congregation make prostrations together: during the Prayer of St Ephraim, the Lenten verses on the Hours, at the end of Vespers and during Great Compline. Very often those new to Orthodoxy, or new to keeping Orthodox traditions, make these prostrations in ways which are ungainly, difficult and possibly injurious—by kneeling down and flopping forward for instance. The better way to make them and the way employed by people from Orthodox cultures is difficult to explain in words, but much easier to execute; it is thus: make the sign of the Cross, bow forward from the waist, and continue down, bending the knees somewhat, until both hands touch the floor in front of you. Make sure your hands are placed directly below the shoulders, not too close and not too far apart (this will make rising easier). Then bend the knees more till they touch the floor, at the same time bringing down your forehead to the floor. In rising, first lift the head and then push up on the arms to straighten out. If you find this difficult to understand, ask an "experienced prostrater" to show you and help you. You will find this much easier than the "kneel and flop" method, and that you will almost be able to make the whole movement down (death) and up (resurrection) in one. Of course, if you are elderly, pregnant or infirm, you should be careful about making prostrations and no one will expect you to do so. One can bow at the times when the others are prostrating. Don't be too ready to excuse yourself on account of infirmity though—I can remember elderly Russian ladies at the old Cathedral at Emperors's Gate showing an example by making prostrations to the ground, even if it required two younger and fitter people then to pick them up afterwards! <http://orthodoxinfo.com/praxis/practical.aspx>