

15, MARCH, 2020.

2nd. SUNDAY OF GREAT LENT.
ST. GREGORY PALAMAS THE ARCHBISHOP OF THESSALONICA.
ST. CHAD, BISHOP OF LICHFIELD.

TONE - 6.

15, БЕРЕЗЕНЬ, 2020.

НЕДІЛЯ 2-га. ВЕЛИКОГО ПОСТУ.
СВЯТОГО ГРИГОРІЯ ПАЛАМИ, АРХИЄПІСКОПА ФЕССАЛОНЬКОГО.
СВЯТИЙ ЧАД, ЄПІСКОП ЛІХФІЛД.

ГОЛОС 6-

controversy with Barlaam, a Greek monk from Calabria, Italy.



Our father among the saints **Gregory Palamas** (1296-1359), Archbishop of Thessalonica, was a monk of Mount Athos in Greece and later became Archbishop of Thessalonica. He was a preeminent theologian and a proponent of hesychastic theology.

From his youth, he was attracted to the monastic ideal, and successfully persuaded his brothers and sisters, along with his widowed mother, to take up the monastic life. Around 1318 he and his two brothers went to Mount Athos, where they learned firsthand the traditional hesychastic way of contemplative prayer.

With the encroachment of the Turks, he was forced to flee to Thessalonica, being ordained a priest there in 1326. Afterward, he took up the hermit's life at a mountain near Beroea, and eventually returned to Athos in 1331. Six years later, he became involved in a

Hesychastic Controversy

He was initially asked by his fellow monks on Mount Athos to defend them from the charges of Barlaam. Barlaam believed that philosophers had better knowledge of God than did the prophets, and he valued education and learning more than contemplative prayer. He stated the unknowability of God in an extreme form. As such, he believed the monks on Mount Athos were wasting their time in contemplative prayer when they should instead be studying to gain intellectual knowledge.

St. Gregory criticized Barlaam's rationalism. A synod held in Constantinople in 1341 also supported St. Gregory's views, condemning Barlaam. Later, in 1344, the opponents of hesychasm secured a condemnation for heresy and excommunication for Gregory, the saint's theology was reaffirmed at two further synods held in Constantinople in 1347 and 1351.

In 1347, he was consecrated Archbishop of Thessalonica, but the political climate made it impossible for him to take up his see until 1350. During a voyage to the Imperial capital, he was captured by the Turks and held in captivity for over a year. He died in 1359 and was subsequently glorified by the Orthodox Church in 1368. [*Glorification* is the official recognition of a person as a saint of the Church.]

TROPAR OF SUNDAY IN TONE-6.

The angelic powers were at Your tomb. The guards became as dead men. Mary stood by Your grave seeking Your Most Pure Body. You captured hades, not being tempted by it. You came to the Virgin, granting life. O Lord Who arose from the dead. Glory to You.

TROPAR OF TH 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 honor 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.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 6-ий.

Ангельські сили на гробі Твоїм і ті, що стерегли, умертвіли, і стояла Марія у гробі, шукаючи пречистого Тіла Твого. Полонив Ти ад, не спокушений ним, зустрів еси Діву, даруючи життя, Господи, що воскрес із мертвих, слава Тобі.

ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.

У тілі ангел, пророків основа, другий предтеча пришестя 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, вістунням 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 НИНІ і повсякчас і на віки вічні, Амінь.

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 добродієности настав, при дверях суду, 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: **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?

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. 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.”

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

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ ALLELUIA IN TONE-2. The mouth of the righteous shall proclaim wisdom and His tongue shall speak of judgement. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 5-ий.
Милості Твої, Господи, повік
оспівуватиму, з роду
в рід оповім істину Твою устами
моїми. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

ЧИТ. : (СТИХ) “ Бо ти сказав: повік
збудується милість, на небесах
утвердиться
істина Твоя. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 2-ий. Уста
праведного виголошують мудрість і язик
його промолвятиме присуд.
Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

GOSPEL: 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 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 храм і раю словесний, дівства похвало. Від Тебе Бог воплотився і Дитям став, Предвічний Бог наш. Бо лоно Твое 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. Аلیلія.”

“ В пам'ять вічну буде праведник, лихої слави він не убоїться. Аلیلія.”



Our father among the saints **Chad of Lichfield and Mercia** (+672) also called *St. Caedda* was a missionary, bishop, healer, and wonderworker who spread the Orthodox Catholic Faith throughout the British Isles.

St. Chad was quickly taken ill (*probably by the plague*) and on the seventh day (March 2, 672), *"his holy soul was released from the prison-house of the body and, one may rightly believe, was taken by the angels to the joys of heaven"*.

Icon of Saint Chad, Bishop of Lichfield

Posted by Chad M. Krouse

Saint Chad of Lichfield (d. 672) was my discernment icon. That is, I began writing this icon back in 2005 as part of my discernment process for ordination in the Episcopal Church. Finding images of St. Chad is rather difficult and I longed to have an icon of my namesake.

Though my parents did not intentionally name me after this humble saint, I adopted him as my patron and desire to embodied his virtue and holy ways--I need humility!

I finished St. Chad in the Fall 2008. With so many things in life, this icon was started and stopped multiple times. It was after finishing Chad that I redeveloped the itch to get back into iconography as an important part of my prayer life. Chad fanned the embers and now the flames are ablaze.

I broke some icon rules with St. Chad--he's portrayed in red which is usually reserved for martyrs. The cross on his vestments and on the Gospel Book comes from the Lichfield Gospels, an illuminated manuscript attributed to Chad. I gave him a "Live Strong" bracelet, as my Pastoral Theology professor says, on his right arm.