



SAINT INNOCENT

ORTHODOX
CHRISTIAN
CHURCH

Sunday, March 28, 2021
Second Sunday of Great Lent
Sunday of St. Gregory Palamas



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Priest Theophan Buck

Troparion and Kontakion

Tone 1 Troparion (*Resurrection*)

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: “Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom!// Glory to Thy dispensation, O Thou Who lovest mankind!”

Tone 8 Troparion (*St. Gregory Palamas*)

O light of Orthodoxy, teacher of the Church, its confirmation, O ideal of monks and invincible champion of theologians, O wonderworking Gregory, glory of Thessalonica and preacher of grace, // always intercede before the Lord that our souls may be saved!

Tone 8 Kontakion (*St. Gregory Palamas*)

Holy and divine instrument of wisdom, joyful trumpet of theology, together we sing thy praises, O God-inspired Gregory. Since thou now standest before the Original Mind, guide our minds to Him, O Father, // so that we may sing to thee: “Rejoice, preacher of grace!”

Tone 4 Kontakion (*from the Lenten Triodion*)

Now is the time for action! Judgment is at the doors! So let us rise and fast, offering alms with tears of compunction and crying: “Our sins are more in number than the sands of the sea; but forgive us, O Master of all, // so that we may receive the incorruptible crowns!”

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. ¹¹They 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 (St. Gregory Palamas)

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, ^{2a} a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

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 (St. Gregory Palamas)

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. ¹⁴I am the good shepherd; and I know My *sheep*, and am known by My own. ¹⁵As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. ¹⁶And 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.

GREAT LENT A SCHOOL OF REPENTANCE
Its Meaning for Orthodox Christians
By The Rt. Rev. Alexander Schmemmann

HOW CAN WE KEEP GREAT LENT?

2. Prayer

We must always pray. But Lent is the time of an increase of prayer and also of its deepening. The simplest way is, first, to add the Lenten prayer of St. Ephrem the Syrian to our private morning and evening prayers. Then, it is good and profitable to set certain hours of the day for a short prayer: this can be done "internally" – at the office, in the car, everywhere. The important thing here is to remember constantly that we are in Lent, to be spiritually "referred" to its final goal: renewal, penitence, closer contact with God.

3. Spiritual Reading

We cannot be in church daily, but it is still possible for us to follow the Church's progress in Lent by reading those lessons and books which the Church reads in her worship. A chapter of the Book of Genesis, some passages from Proverbs and Isaiah do not take much time, and yet they help us in understanding the spirit of Lent and its various dimensions. It is also good to read a few Psalms – in connection with prayer or separately. Nowhere else can we find such concentration of true repentance, of thirst for communion with God, of desire to permeate the whole of life with religion. Finally, a religious book: Lives of the Saints, History of the Church, Orthodox Spirituality, etc. is a "must" while we are in Lent. It takes us from our daily life to a higher level of interests, it feeds us with ideas and facts which are usually absent from our "practical" and "efficient" world.

