



PARISH BULLETIN

HOLY ARCHANGHEL MICHAEL'S ROMANIAN ORTHODOX CHURCH

No. 154/24 March 2019



Sunday of St. Gregory Palamas

Resurrectional Apolytikion. Mode 2.

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst

also raise the dead out of the netherworld, all the powers of the heavens were crying out: O Giver of life, Christ our God, glory be to Thee.

Seasonal Kontakion. Mode 4.

The Archangel spoke to you, O Theotokos, and the Holy Spirit came on you and thus you did conceive the Father's Son, who is one in throne and one in essence. Through, thus, was Adam recalled.

Prokeimenon. Mode 2. Psalm 117.14,18

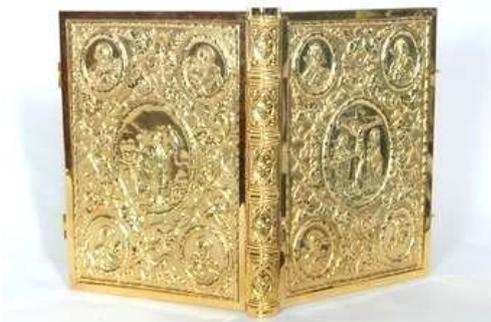
*The Lord is my strength and my song.
Verse: The Lord has chastened me sorely.*

The reading is from St. Paul's Letter to the Hebrews 1:10-14; 2:1-3

"IN THE BEGINNING, Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest; they will all grow old like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." But to

what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet?" Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

Therefore we must pay closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.



The Gospel According to Mark 2:1-12

At that time, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed

the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is a blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk? But 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, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

Word of the week – Reflection St. Gregory Palamas on the Healing of the Paralytic

Let us then, brethren, glorify Him now by our actions, regarding this miracle anagogically as a pattern for virtue. Anyone addicted to sensual pleasures is paralyzed in his soul, and is lying sick on the bed of voluptuousness with its

deceptive bodily ease. Once, however, he has been won over by the exhortations in the Gospel, he confesses his sins and triumphs over them and the paralysis they have brought upon his soul. He is taken up and brought to the Lord by these four: self-condemnation, confession of former sins, promising to renounce evil ways from now on, and prayer to God. They cannot, however, bring him near to God without uncovering the roof, scattering the tiles, earth and other building material. Our roof is the reasoning part of the soul, which is set above everything else within us. But it has lying on top of it, like a large quantity of building material, its connection with the passions and earthly matters. Once this connection has been loosed and shaken off by means of the four things we have mentioned, then we can really be let down, that is, humbled, fall down before the Lord, draw near to Him and ask and receive His healing.

Since the kingdom of God is at hand and within us and will soon arrive, let us make ourselves worthy of it by works of repentance. Let us exercise force on ourselves, driving away evil prejudices and habits. For "the kingdom of heaven suffers violence, and the violent take it by force" (Matt. 11:12). We should emulate the patience, humility and faith of our God-bearing Fathers. "Whose faith follow", it says, "considering the end

of their manner of life" (Heb. 13:7). Let us mortify those parts of us which belong to the earth: fornication, impurity, evil passion and covetousness, especially during these holy days of the fast. This is why the grace of the Spirit taught us first about God's terrible Judgment which is to come, then reminded us of Adam's exile, and afterwards pointed out to us the faith that is surest of all. For fear of the Judgment and in grief at the exile, we should hold fast to the faith, humble ourselves and neither yield to self-indulgence, nor open the door to all the passions and make room for them by means of our unbelieving, insatiable stomachs. This would mean following the wide and easy way, destroying ourselves with pleasure. Since we love the strait and narrow way which leads to life, and fasting is its starting point and first furlong, let us vigorously make our way through these forty days of fasting.

Let us stir up all who see us to glorify God as they recognize that this house has Christ within it, who gives strength to those whose souls are paralyzed and commands them to lift up and offer up to Him, with a spiritual understanding pleasing to God, their physical senses and perceptions, instead of being mindlessly carried away and brought down by them. In this way they will go into the house that is really ours, by which I mean the

country in and above the heavens,
where Christ now is, the Heir and
Bestower of our inheritance.



Liturgical Schedule for this week

Sunday <i>March 24</i>	6:00 pm	Vespers, Litia, & Matins – Annunciation of the Most-Holy Theotokos
Monday <i>March 25</i>	10:00 am	Divine Liturgy – Annunciation of the Most-Holy Theotokos
Wednesday <i>March 27</i>	6:00 pm	Presanctified Liturgy (St. Nicholas Albanian Church)
Saturday <i>March 30</i>	9:00 am	Divine Liturgy & Memorial Service
Sunday <i>March 31</i>	9:00 am 10:00 am	Matins Divine Liturgy – Sunday of the Holy Cross

Announcements:

- **Easter Ham Raffle** – Friday, March 29th, at 5pm – Please see Spiro or Luke.
- **Publick House Fundraiser** – Monday, April 8. Please see Sandra Nasto.
- **Donations for Easter and Easter supplies** – Please see the list in the narthex.
- **Icon donations** – Please consider donating to an icon of the church. A list of icons is available in the narthex.
- **Coffee hour** is sponsored by Sam and Debbie Yanka.
- **March 30 vespers** – Metropolitan Nicolae is visiting St. Nicholas Church in Shrewsbury 6:00 pm



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