

**Orthodox Parish of St Martin & St Helen
Antiochian Orthodox Christian Archdiocese of the
British Isles and Ireland
Patriarchate of Antioch and all the East**

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Sunday 8 March 2026. Issue 19.

Tone 6

**Second Sunday of Great Lent (St Gregory Palamas,
Archbishop of Thessalonica); Venerable-Martyr Eudokia of
Heliopolis; Theophylact the Confessor, bishop of Nicomedia;
Apostle Hermas of the Seventy Felix of Burgundy, Enlightener
of East Anglia**

**Epistle Reading
Hebrews (1:10-2:3)**

Prokeimenon in Tone VI

O Lord, save Thy people and bless Thine inheritance.

Verse: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Thou, “O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail.” But of which of the angels did He say at any time, “Sit on my right hand, till I make thine enemies a footstool for thy feet?” Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

Alleluia.

Verse 1: He who dwells in the help of the Most High shall abide in the shelter of the God of heaven.

Verse 2: He will say to the Lord: Thou art my protector and my refuge my God, and in Him shall I trust.

Gospel Reading Mark (2:1-12)

After some time, when Jesus returned to Capernaum, it was heard that he was in the house. Immediately, many people gathered so that there was no more room, not even around the door. As Jesus was preaching the word to them, four men came, carrying a paralytic to him. Since they could not come near Jesus because of the crowd, they removed the roof where he was. When they had broken it up, they let down the mat which the paralytic was lying on. Seeing their faith, Jesus said to the paralytic, "Son, your sins have been forgiven you." But there were some of the scribes sitting there, and they reasoned in their hearts, "Why does this man speak blasphemies like that? Who can forgive sins except God alone?" Immediately, Jesus perceived in his spirit that they were reasoning within themselves in this way. He asked them, "Why do you reason these things in your hearts? Which is easier, to tell the paralytic, 'Your sins have been forgiven,' or to say, 'Arise, take up your bed, 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 tell you, arise and take up your mat, and go to your house!" At once, the man arose and took up the mat, and went out in front of everyone. The people were all amazed and glorified God, saying, "We have never seen anything like this!"

Troparion of the Resurrection. Tone 6.

The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin, granting life. O Lord who didst rise from the dead: glory to Thee.

St Gregory Palamas
Troparion

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!

St Martin the Merciful
Troparion

In signs and in miracles thou wast renowned throughout the land of Gaul. By grace thou art a light for the world, O Martin, Bishop blessed of God. Deeds of mercy and compassion filled thy life with their splendours, teaching and wise counsel were thy riches and treasures, which still thou dost dispense freely to those who honour thee.

St Helen
Troparion

We behold thee, glorious Helen, with thy God-inspired son, in the joys of the kingdom of Heaven, and we magnify Christ, for he hath revealed to us thine honoured festival, giving light more brilliant than the sun. Therefore we cry in faith: O People, exalt Christ above all forever!

To Thee the Champion Leader
Kontakion

To thee, the Champion Leader, we thy flock dedicate, a feast of victory and of thanksgiving, as ones rescued out of sufferings, O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice, thou bride unwedded.

St Gregory Palamas

He was probably born at Constantinople of a noble Anatolian family. 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.

An important aspect of St Gregory's theology is around the uncreated energies of God. St Gregory asserted that the prophets in fact had greater knowledge of God, because they had actually seen or heard God himself. Addressing the question of how it is possible for humans to have knowledge of a transcendent and unknowable God, he drew a distinction between knowing God in his essence and knowing God in his energies. He maintained the Orthodox doctrine that it remains impossible to know God in his essence (God in himself), but possible to know God in his energies (to know what God does, and who he is in relation to the creation and to man), as God reveals himself to humanity. In doing so, he made reference to the Cappadocian Fathers and other early Christian writers.

St Gregory further asserted that when the Apostles Peter, James and John witnessed the Transfiguration of Jesus Christ on Mount Tabor, that they were in fact seeing the uncreated light of God; and that it is possible for others to be granted to see that same uncreated light of God with the help of repentance, spiritual discipline and contemplative prayer, although not in any automatic or mechanistic fashion.

He continually stressed the Biblical vision of the human person as a united whole, both body and soul. Thus, he argued that the physical side of hesychastic prayer was an integral part of the contemplative monastic way, and that the claim by some of the monks of seeing the uncreated light was indeed legitimate. Like St. Simeon the New Theologian, he also laid great stress in his spiritual teaching on the vision of the divine light.

Source: Orthodox Wiki

Services this week

Wednesday 11 March, 6pm
Presanctified Liturgy, St Martin's Church.

Friday 13 March, 6pm
Akathist - Third Salutations, St Helen's Chapel.