



# THE ST. ELIZABETH'S PARISH NEWS



## St. Elizabeth Orthodox Mission Church

2265 E. Cherokee Dr. Woodstock, GA

A Parish of the American Carpatho-Russian Orthodox Diocese  
Ecumenical Patriarchate of Constantinople



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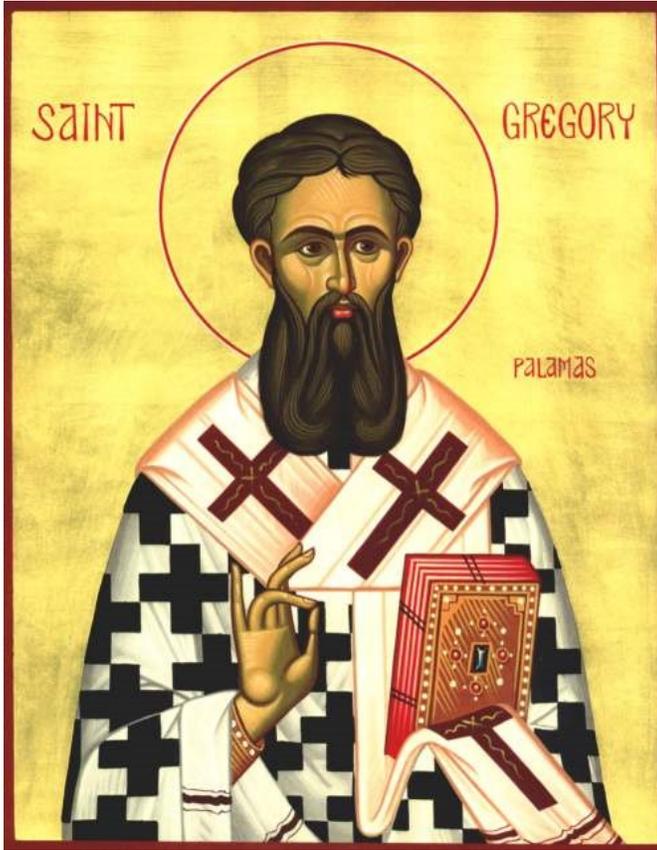
Sunday March 4th 2018

2nd Sunday of Lent

Epistle: Hebrews 1:10-14, 2:1-3

Gospel: Mark 2:1-12

**Glory be to Jesus Christ!!!**



**Sunday of St. Gregory Palamas**



If you have never been to an Orthodox Church before you are about to participate in the Divine Liturgy. The Liturgy is the work of the people and that means that all of your prayers are necessary! We hope you will stay and join us for coffee hour in the atrium. Please feel free to ask Fr. Matthew any questions you might have! May God's blessings be upon all of you!

**Tropar Tone 6:** Blue Book pg. 96 Red Book pg. 111

**Tropar and Kondak of The Sunday of St. Gregory Palamas-** Blue book pg.181 Red Book pg. 203

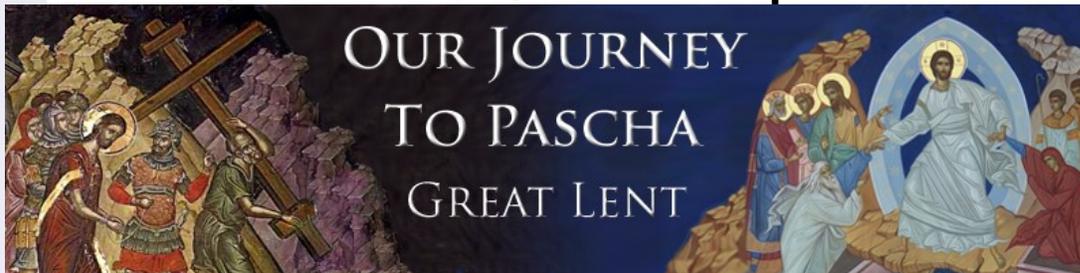
**Weekly Schedule: For the 3rd Week of Lent**

**Wednesday 3/7 9am-** Paratsas **6pm** *Presanctified Liturgy*

**Friday 3/9 6pm-** Liturgy of the Presanctified Gifts followed by potluck dinner

**Saturday 3/10 9am-** All Souls  
Saturday Divine Liturgy **4:00 pm-**  
Great Vespers

**Sunday 3/4 10AM-** Divine Liturgy  
– Cross Veneration Sunday



### Prayer List

Evelyn Melnikoff, Fr. John and Pani Betty Jean Baranek, Fr. James Gleason, The Paccio Family, Kara, Johanna, James, Herbert and Mary Schleinig, Patricia+ (Blessed Repose), James+ (Blessed Repose), Anna, Basil, David, Dianna, Denise, Alex, Jason, Athanasia, Ethel, Kathy, Lester, Sally, Jack, Angela, Tyler, Maria, Jeff, Lesley, Page Family, Stephen (Blessed Repose), The Blanar Family, Anna+ (Blessed Repose), Louise, Emma Rae, The Floyd Family, Phillip (Blessed Repose), Zachary, George, Fred and Helen Mileshko, Robin, Michael, Dean, Margaret, Jenny+ (Blessed Repose) and Keith, Peter (blessed repose), Bishop Gregory and his family, Bryan +(Blessed Repose), Rick, the James Family, Fr. Scott, Rebecca Cooper+ (Blessed Repose), Fr. Paul Herbert+ (Blessed Repose), Joseph, Boris, Maria+ (Blessed Repose), Maria Starcova, Ernie +(Blessed Repose), Fr. Hazuda+ (Blessed Repose), Janis,, David Novak, Suzette Gardenhour, Bob, David, Michelle, Stephen, James, Brian Paul, George Smisko+ (Blessed Repose), Kathy, Mike, Helen S+ (Blessed Repose), Bob+ (Blessed Repose), Debbie, Alma+ (Blessed repose), Ken, The Hayes and Boucher families, Bo+ (Blessed Repose), Sadie+ (Blessed Repose), Peyton & the Gully Family, John, Alexandra, Benjamin, John, The Hazuda Family, Fr. William George+ (Blessed Repose), Pani Amy George and the George Family, Violet+ (Blessed Repose), Madeline, Eddie, Fr. Kozar+ (Blessed Repose), Mary, Benjamin+ (Blessed Repose), Cathy, Jay Brackin, Drew, John Haddad+ (Blessed Repose), Marilyn & family, Mark, Fr. John Zboyovski & family, Nathaniel, Kasi, Scarlett, Athena, Tim, George, Chris, Joy, Ada, Fr. Dcn. Stephen, Michelle, James, Rachel - Through the prayers of the Birthgiver of God and Ever-Virgin Mary, St. Elizabeth, The Holy Fathers, and all the Saints, may our Lord God and Saviour Jesus Christ have mercy on us and save us!



## *THE DIVINE LITURGY OF ST. BASIL THE GREAT*



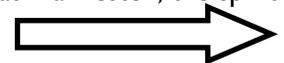
**On The Sunday's of Lent, the Church celebrates the Divine Liturgy of St. Basil the Great. Although it may seem the same on the outside, within Basil's Liturgy are beautiful and meaningful prayers. The prayers are a bit longer so you may here the Priest saying them aloud after a particular hymn is over. Below are some of the Priest prayers in St. Basil's Liturgy. The translation may not be exactly the same, but if you have a hard time hearing them during the Liturgy then please read these at home. You will enjoy them and find great meaning!**

**While the Cherubic Hymn is sung, the Priest prays in a low voice:** No one bound by worldly desires and pleasures is worthy to approach, draw near or minister to You, the King of glory. To serve You is great and awesome even for the heavenly powers. But because of Your ineffable and immeasurable love for us, You became man without alteration or change. You have served as our High Priest, and as Lord of all, and have entrusted to us the celebration of this liturgical sacrifice without the shedding of blood. For You alone, Lord our God, rule over all things in heaven and on earth. You are seated on the throne of the Cherubim, the Lord of the Seraphim and the King of Israel. You alone are holy and dwell among Your saints. You alone are good and ready to hear. Therefore, I implore you, look upon me, Your sinful and unworthy servant, and cleanse my soul and heart from evil consciousness. Enable me by the power of Your Holy Spirit so that, vested with the grace of priesthood, I may stand before Your holy Table and celebrate the mystery of Your holy and pure Body and Your precious Blood. To you I come with bowed head and pray: do not turn Your face away from me or reject me from among Your children, but make me, Your sinful and unworthy servant, worthy to offer to You these gifts. For You, Christ our God, are the Offerer and the Offered, the One who receives and is distributed, and to You we give glory, together with Your eternal Father and Your holy, good and life-giving Spirit, now and forever and to the ages of ages. Amen.

**After the Great Entrance : Priest in a low voice...** Lord, our God, You created us and brought us into this life. You have shown us the way to salvation and have bestowed upon us the revelation of heavenly mysteries. You have appointed us to this service by the power of Your Holy Spirit. Grant, therefore, O Lord that we may be accepted as servants of Your new Covenant and ministers of Your holy mysteries. Accept us as we draw near to Your holy altar, according to the multitude of Your mercy, that we may be worthy to offer You this spiritual sacrifice without the shedding of blood, for our sins and for the transgressions of Your people. Grant that, having accepted this sacrifice upon Your holy, heavenly, and spiritual altar as an offering of spiritual fragrance, You may in return send down upon us the grace of Your Holy Spirit. Look upon us, O God, and consider our worship; and accept it as You accepted the gifts of Abel, the sacrifices of Noah, the burnt offerings of Abraham, the priestly offices of Moses and Aaron, and the peace offerings of Samuel. As You accepted this true worship from Your holy apostles, accept also in Your goodness, O Lord, these gifts from the hands of us sinners, that being deemed worthy to serve at Your holy altar without blame., we may obtain the reward of the faithful stewards on the fearful day of Your just judgment.

**During the Anaphora (When the Gifts are Consecrated):**

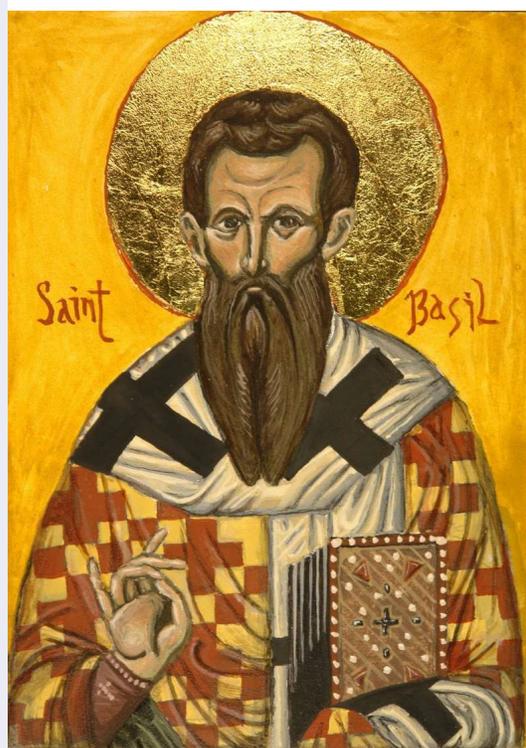
**Priest Prays quietly just before the people sing "Holy, Holy, Holy"**- Master, Lord, God, worshipful Father almighty, it is truly just and right to the majesty of Your holiness to praise You, to hymn You, to bless You, to worship You, to give thanks to You, to glorify You, the only true God, and to offer to You this our spiritual worship with a contrite heart and a humble spirit. For You have given us to know Your truth. Who is worthy to praise Your mighty acts? Or to make known all Your praises? Or tell of all Your wonderful deeds at all times? Master of all things, Lord of heaven and earth, and of every creature visible and invisible, You are seated upon the throne of glory and behold the depths. You are without beginning, invisible, incomprehensible, beyond words, unchangeable. You are the Father of our Lord Jesus Christ, who is the great God and Savior of our hope, the image of Your goodness, the true seal of revealing in Himself You, the Father. He is the living Word, the true God, eternal wisdom, life, sanctification, power, and the true light. Through Him the Holy Spirit was manifested, the spirit of truth the gift of Sonship, the pledge of our future inheritance, the first fruits of eternal blessings,



**Continued on Next Page**

the life giving power, the source of sanctification through whom every rational and spiritual creature is made capable of worshipping You and giving You eternal glorification, for all things are subject to You. For You are praised by the angels, archangels, thrones, dominions, principalities, authorities, powers, and the many eyed Cherubim. Round about You stand the Seraphim, one with six wings and the other with six wings; with two they cover their faces; with two they cover their feet; with two they fly, crying out to one another with unceasing voices and ever resounding praises:

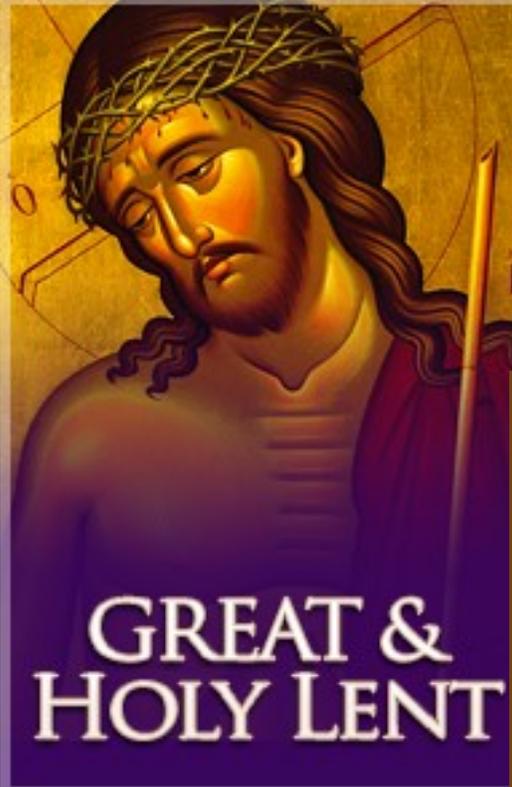
**Priest: in a low voice...** Together with these blessed powers, loving Master we sinners also cry out and say: Truly You are holy and most holy, and there are no bounds to the majesty of Your holiness. You are holy in all Your works, for with righteousness and true judgment You have ordered all things for us. For having made man by taking dust from the earth, and having honored him with Your own image, O God, You placed him in a garden of delight, promising him eternal life and the enjoyment of everlasting blessings in the observance of Your commandments. But when he disobeyed You, the true God who had created him, and was led astray by the deception of the serpent becoming subject to death through his own transgressions, You, O God, in Your righteous judgment, expelled him from paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Your Christ. For You did not forever reject Your creature whom You made, O Good One, nor did You forget the work of Your hands, but because of Your tender compassion, You visited him in various ways: You sent forth prophets; You performed mighty works by Your saints who in every generation have pleased You. You spoke to us by the mouth of Your servants the prophets, announcing to us the salvation which was to come; You gave us the law to help us; You appointed angels as guardians. And when the fullness of time had come, You spoke to us through Your Son Himself, through whom You created the ages. He, being the splendor of Your glory and the image of Your being, upholding all things by the word of His power, thought it not robbery to be equal with You, God and Father. But, being God before all ages, He appeared on earth and lived with humankind. Becoming incarnate from a holy Virgin, He emptied Himself, taking the form of a servant, conforming to the body of our lowliness, that He might change us in the likeness of the image of His glory. For, since through man sin came into the world and through sin death, it pleased Your only begotten Son, who is in Your bosom, God and Father, born of a woman, the holy Theotokos and ever virgin Mary; born under the law, to condemn sin in His flesh, so that those who died in Adam may be brought to life in Him, Your Christ. He lived in this world, and gave us precepts of salvation. Releasing us from the delusions of idolatry, He guided us to the sure knowledge of You, the true God and Father. He acquired us for Himself, as His chosen people, a royal priesthood, a holy nation. Having cleansed us by water and sanctified us with the Holy Spirit, He gave Himself as ransom to death in which



we were held captive, sold under sin. Descending into Hades through the cross, that He might fill all things with Himself, He loosed the bonds of death. He rose on the third day, having opened a path for all flesh to the resurrection from the dead, since it was not possible that the Author of life would be dominated by corruption. So He became the first fruits of those who have fallen asleep, the first born of the dead, that He might be Himself the first in all things. Ascending into heaven, He sat at the right hand of Your majesty on high and He will come to render to each according to His works. As memorials of His saving passion, He has left us these gifts which we have set forth before You according to His commands. For when He was about to go forth to His voluntary, ever memorable, and life-giving death, on the night on which He was delivered up for the life of the world, He took bread in His holy and pure hands, and presenting it to You, God and Father, and offering thanks, blessing, sanctifying, and breaking it:

**Priest:** He gave it to His holy disciples and apostles saying: Take, eat, this is my body which is broken for you and for the forgiveness of sins.

**Stay Tuned Next Week for More!**



# GREAT & HOLY LENT



*and let the lifting up  
of my hands  
be an evening sacrifice*



*The Brightness of our Prayers Offered to Christ our God!*

- *Sunday School Today!*
- *Presanctified Liturgy– will be on Wednesday and Friday this week, followed by a Lenten potluck dinner. In order to receive the Eucharist a fast from all foods is required for a minimum of three hours before the service, which would be which be around 3pm but if you are able to fast after you eat a light lunch this would be a good practice.*
- **To the Women of St. Elizabeth’s**– *Don’t forget about Alex Cathey’s “Our Mothers Study Group” that meets Thursday’s at 8:30 pm Via Skype*
- *The Parastas this Wednesday morning is for the blessed repose of Melissa Maninno’s sister, Patricia, on the 1st anniversary of her falling asleep in the Lord. Eternal Memory!*

**On the Second Sunday of Lent**, the Church honors *St. Gregory Palamas*. There are only 5 Sunday’s in Lent, so to have a Sunday named after you means something very special. It means that you did something that is important for our Salvation, something that can lead us to Christ. In the case of *St. Gregory Palamas*, he reminded the Church of something that we must constantly call to our minds and more importantly to our hearts and souls.

*St. Gregory Palamas* was the Archbishop of Thessalonica in the 14th century. During his lifetime there was a heretic by the name of *Barlaam* who taught that highest possible knowledge of God that anyone could have was through the mind, that the philosophers knew God better than the prophets and even the apostles.

*St. Gregory* knew better than this. He knew that to truly know God, we must love Him with all of our heart, and all of our soul, and all of our mind! *St. Gregory* went so far as to say that even though our minds are a great gift from God, they of themselves are not capable of truly knowing God. *St. Gregory* taught that intimate knowledge and communion with God can only be achieved if we know Him not just in the mind but in the heart and in the soul as well!

We come to Church not just to learn about God but to experience Him in our hearts. If we truly give ourselves to Christ, to prayer, to fasting, to worship, to good works, to humility, to real change, to becoming the kind of people whom others can truly say, “Here is one in whom God lives, in whom God breathes. Here is one in whom I see God’s glory.” Then we will know God not only in our minds, but in our hearts and in our souls as well!