

5. MARCH. 2017.

1st. SUNDAY OF GREAT LENT.

TONE – 4. TRIUMPH OF

ORTHODOXY. LITURGY OF ST. BASIL THE GREAT.

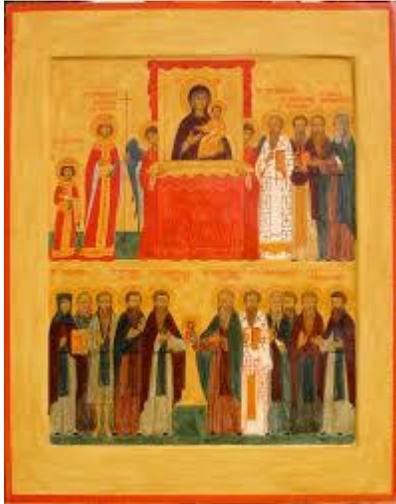
5, БЕРЕЗЕНЬ, 2017.

НЕДІЛЯ 1-ша. ВЕЛИКОГО ПОСТУ.

ГОЛОС – 4-ий.

ТОРЖЕСТВО

ПРАВОСЛАВІЯ. ЛІТУРГІЯ СВЯТОГО ВАСИЛІЯ ВЕЛИКОГО



The **Icon of the Triumph of Orthodoxy** (also known as the **Icon of the Sunday of Orthodoxy**) is the festal icon for the first **Sunday** of Great Lent, a celebration that commemorated the end of Byzantine Iconoclasm and restoration of **icons** to the church in 843 (the eponymous "**Triumph of Orthodoxy**"), and which remains a church feast in Orthodoxy.

As Lent is a period of communal fasting which continues for seven weeks, such triumphalism early on is understandable: it helps to strengthen the faithful for the coming days. It is also understandable given the century of struggle which preceded the events in the Icon; years in which it seemed as though the Faith of the Church was overcome.

Outwardly the Icon is showing the result of a regional synod in Constantinople, held in 843 A.D., where the controversy over the veneration of Holy Icons was finally settled. The debate over whether images of Christ,

His angels, and the Saints should be venerated, or even whether they should exist, raged for over a century. The word "debate" masks the nature of the controversy: since 726 A.D, various Byzantine emperors opposed to icons (iconoclasts) had used state-sponsored violence to strip churches of images, imprisoning, mutilating, and murdering those who continued to venerate the icons. Many priests and monks – who in the main venerated icons – fled to parts of the Church outside of the Byzantine Empire*: i.e. to Rome.

Upon the death of the last Iconoclast emperor, Theophilus, his young son Michael III, with his mother the regent Theodora, and Patriarch Methodios, summoned the Synod of Constantinople in 842 to bring peace to the Church. The council affirmed the legitimacy of the Second Council of Nicea, which declared iconoclasm a heresy way back in 787.

After the conclusion of the council there was a triumphal procession from the Church of Blachernae to Hagia Sophia, restoring the icons to the church.

At the centre of the icon is the [Icon of the Virgin Hodegetria](#), depicting the Theotokos as the "Directress", pointing to Christ in her arms. This icon is believed to be the first one painted by the Evangelist Luke and so held a very special place in Constantinople's history. The icon is held high by two angels, while gathered around are various saints and martyrs holding icons themselves.

TROPAR OF SUNDAY IN TONE – 4. When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the apostles; Death is overthrown. Christ God is risen, granting the world great mercy.

TROPAR OF TRIODON IN TONE-2. We venerate Your most pure image, O Good One, asking Your forgiveness of our transgressions, O Christ God. In Your good will it pleased You to ascend the Cross in the flesh, to deliver from enslavement to the enemy those whom You had fashioned. Therefore, we cry unto You in thanksgiving: You have filled all things with joy, O Saviour, for You have come to save the world. GLORY to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen.

KONDAK OF THE TRIODON IN TONE -8. The uncircumscribed Word of the Father became circumscribed, taking flesh from You, O Theotokos. And He has restored the tarnished image to its ancient glory, filling it with divine beauty. We confess this our salvation in word and deed.

READER : “ PROKIMEN IN TONE – 4. Blessed are You, Lord God of our Fathers, and praised and glorified is Your Name to the ages.”
CHOIR : “ Blessed are You, Lord God of our Fathers, and praised and glorified is Your Name to the ages.”

READER : VERSE: “ For You are righteous in all that You have done for us.”
CHOIR : “ Blessed are You, Lord God of our Fathers, and praised and glorified is Your Name to the ages.”

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 4-ий. Світлуwu воскресіння проповідь, від ангела почувши Господні учениці, і прадідне осудження відкинувши, апостолам хвалячися, промовляли. Знищена смерть, воскрес Христос Бог, даруючи світові велику милість.

ТРОПАР ТРІОДІ НА ГОЛОС 2-ий. Пречистому Твоєму образу поклоняємося Благий, благаючи прощення гріхів наших, Христе Боже, бо Ти з волі своєї тілом зійшов на Хрест, щоб визволити створених Тобою з неволі ворожої. Тому вдячно співаємо Тобі: Ти радістю наповнив усе, Спасе наш, прийшовши спасти світ.
СЛАВА Отцю і Сину і Святому Духові, і нині і повсякчас і на віки вічні, Амінь.

КОНДАК ТРІОДІ НА ГОЛОС 8-ий. Неописанне Слово Отцее від Тебе, Богородице, тіло воплотившись, осяжним стало, і вдавні осквернений образ відтворивши, з Божественною добротою поєднало. Тільки визнаючи спасіння, в ділах і словах ми це виявляємо.

ЧИТ. : “ ПРОКІМЕН НА ГОЛОС 4-ий. Благословен єси, Господи Боже отців наших, і хвальне і прославлене Ім'я Твоє навіки.”
ХОР. : “ Благословен єси, Господи Боже отців наших, і хвальне і прославлене Ім'я Твоє навіки.”

ЧИТ. : (СТИХ) “ Бо праведний єси в усьому, що вчинив Ти нам.”
ХОР. : “ Благословен єси, Господи Боже отців наших, і хвальне і прославлене Ім'я Твоє навіки.”

READER : “ Blessed are You, Lord God of our Fathers.”

CHOIR : “ And praised and glorified is Your Name to the ages.”

ЧИТ. : “ Благословен еси, Господи Боже отців наших.”

ХОР. : “ І хвальне і прославлене Ім'я Твоє навіки.”

THE EPISTLE /АПОСТОЛ

Hebrews 11 : 24 - 26, 32 - 12 : 2

²⁴ By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, ²⁵ choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, ²⁶ esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

³² And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: ³³ who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, ³⁴ quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. ³⁵ Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. ³⁶ Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. ³⁷ They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented— ³⁸ of whom the world was not worthy. They wandered in deserts and mountains, *in dens* and caves of the earth.

³⁹ And all these, having obtained a good testimony through faith, did not receive the promise, ⁴⁰ God having provided something better for us, that they should not be made perfect apart from us.

12 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, ² looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

READER : “ ALLELUIA IN TONE – 4. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 4-ий.
Алилүя.”

READER : “ Moses and Aaron are among His priests and Samuel among those who call upon His Name. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Мойсей і Аарон між ієреями Його, і Самуїл серед тих, що призивають Ім'я Його. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

READER : “ They called upon the Lord and He heard them. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : (СТИХ) “ Взивали вони до Господа, і Він вислухав їх. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

GOSPEL/ ЄВАНГЕЛІЯ:

John 1 : 43 - 51.

⁴³ The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.” ⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote— Jesus of Nazareth, the son of Joseph.”

⁴⁶ And Nathanael said to him, “Can anything good come out of Nazareth?”

Philip said to him, “Come and see.”

⁴⁷ Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!”

⁴⁸ Nathanael said to Him, “How do You know me?”

Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

⁴⁹ Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!”

⁵⁰ Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” ⁵¹ And He said to him, “Most assuredly, I say to you, hereafter, you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

INSTEAD OF IT IS TRULY WORTHY: “ 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 храме і раю словесний, дівства похвало. Від Тебе Бог воплотився і Дитям став, Предвічний Бог наш. Бо лоно Твоє Престолом учинив і утробу Твою просторишоу небес сотворив. Тобою, Благодатна, радується всякая твар. Слава Тобі.”

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ Rejoice in the Lord, you righteous; praise befits the upright. Alleluia.”

ПРИЧАСНИЙ. “ Хваліте Господа з небес, хваліте Його во вишніх. Алилуя.” “ Радуйтеся, праведні, в Господі, праведним подобає похвала. Алилуя.”

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner, where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative, it is in fact paid to the person represented by the icon.

This distinction safeguards the veneration of icons from any charge of idolatry.

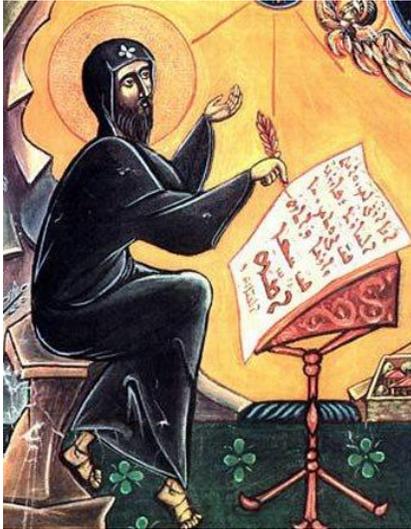
The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

Before the Triumph of Orthodoxy came to be celebrated on the first Sunday of Lent, there was on this day a commemoration of Moses, Aaron, Samuel and the prophets. Traces of this more ancient observance can still be seen in the choice of the Epistle reading at the Liturgy and in the Alleluia verse appointed before the Gospel: “Moses and Aaron among His priests, and Samuel among them that call upon His Name.”

http://lent.goarch.org/sunday_of_orthodoxy/learn/

The Coming Light: Hymns of St. Ephrem the Syrian by Colin Fields

www.plough.com/en/topics/culture/music/the-coming-light



Christianity came to Syria early: within a few years of Christ's death, Saul was on his way to Damascus, commissioned by the High Priest to arrest Jesus' followers there so that he "might bring them bound to Jerusalem" (Acts 9:2). Saul, having now become Paul, returned to Damascus after spending time in Arabia, and remained there for three years. Jesus' followers were first called Christians in this city.

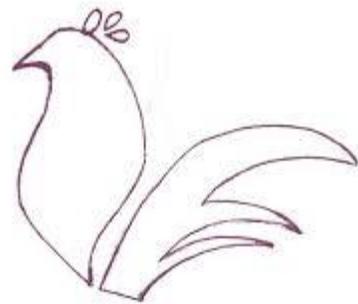
By the end of the first century, Christianity had spread to other parts of Syria, so that in AD 311 Lucian, the priest of Antioch, stated, "the greater part of the world now adheres to this Truth, yea whole cities." With the spread of faith came persecution: Eusebius's *Church History* describes how in AD 303 "prisons, hitherto reserved for murderers and riflers of graves, were now packed everywhere with bishops, priests, [and] deacons." In the face of this adversity,

new voices arose to spread the message of Jesus.

One of these was Ephrem the Syrian, who, after his baptism around AD 320, helped to spread Christianity into inner Syria. Ephrem is best remembered today as a composer of hymns, over four hundred of which are still in existence. The lyrics of his songs helped to defend the faith against false doctrine, teach about various aspects of Christian belief, and give praise and worship to God. His glorious "Hymn to the Light" is an example, with its words of hope in the coming kingdom. Reading Ephrem's ancient words, "the saints awaiting Him in weariness and sorrow," our thoughts are drawn to those suffering in Syria today. Ephrem died serving others: in AD 373, he caught the plague while ministering to the sick.

Hymn to the Light

*Our King comes in majestic glory..Let us
light our lamps and go forth to meet Him.
Let us find our joy in Him, for He has found
joy in us.
He will indeed rejoice us with His marvelous*



light.