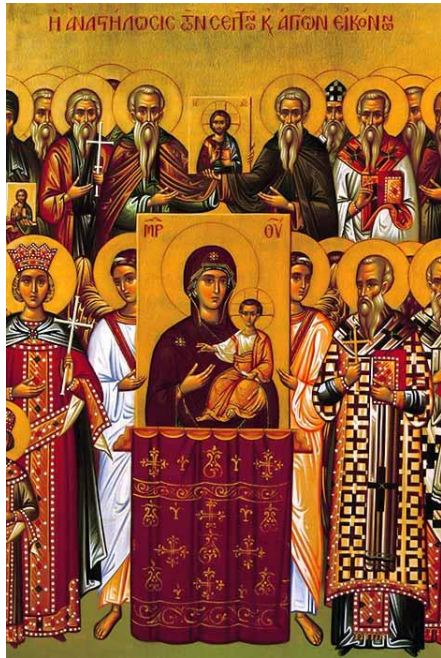


25. FEBRUARY. 2018. 1st. SUNDAY OF GREAT LENT. TONE – 5.
TRIUMPH OF ORTHODOXY. LITURGY OF ST. BASIL THE GREAT.
25, ЛЮТИЙ. 2018. НЕДІЛЯ 1-ша. ВЕЛИКОГО ПОСТУ. ГОЛОС – 5-ий.
ТОРЖЕСТВО ПРАВОСЛАВІЯ. ЛІТУРГІЯ СВЯТОГО ВАСИЛІЯ ВЕЛИКОГО.



The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

The spiritual theme of the day is first of all the victory of the True Faith. On this day each year we celebrate the Feast honoring the restoration of the Holy Icons, or sacred pictures and their use in all the Churches.

This Feast was first celebrated on March 11, 843, when after more than a century of controversy the Byzantine Empress Theodora finally brought about the return of the Holy Icons. The First Sunday of Lent has been kept as an anniversary of Orthodoxy ever since that time, because those who had wished to do away with the pictures were also desirous of modifying the Orthodox Faith; the icons were and are a symbol of the Orthodox Faith, and no Orthodox Church is without them.

Icon of The Feast

The icon of the Sunday of Orthodoxy commemorates the "restoration" of icons in the churches and to their use in Orthodox worship. The focal point of the icon is an icon itself, the Virgin Hodegetria, a popular depiction of the Theotokos as "Directress," or literally "She who shows the way to God." The icon is carried by two angels.

To the left of the icon is the Empress Theodora and her son Michael III. To the right of the icon are the Patriarchs Methodios and Tarasios. The icon is surrounded by numerous saints who struggled against the Iconoclastic heresy.

The icon also represents the triumphant procession that was made on Sunday, March 11, 843, from the Church of the Theotokos in Blachernai to Hagia Sophia, where a Liturgy was celebrated to mark the restoration of icons.

TROPAR OF SUNDAY IN TONE-5.

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good Will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

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 : “ ПРОКИМЕН 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.”

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 5-ий.

Співбезпочаткове Слово Отцю і Духові, від Діви народжений на спасіння наше, оспівуймо, вірні, і поклонімося, бо Він благозволив Тілом зійти на Хрест і смерть перетерпіти, і воскресити померлих славним Воскресінням Своїм.

ТРОПАР ТРІОДІ НА ГОЛОС 2-ий.

Пречистому Твоєму образі поклоняємося Благий, благаючи прощення гріхів наших, Христе Боже, бо Ти з волі своєї тілом зійшов на Хрест, щоб визволити створених Тобю 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 Отче є 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. : “ ПРОКИМЕН 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.”

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.”

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

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

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.”

ЧИТ. : “ Благословен єси, 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.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 4-ий. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

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. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

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. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

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 WE SING:

“ 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 храм і раю словесний, дівства похвало. Від Тебе Бог воплотився і Дитям став, Предвічний Бог наш. Бо лоно Твоє Престолом учинив і утробу Твою просторішою 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. Аلیلія.” “
Радуйтеся, праведні, в Господі, праведним подобає похвала. Аلیلія.”



No Graven Image: Icons and Their Proper Use

by Fr. Jack N. Sparks, Ph.D.

The first time I invited a particular Protestant friend to step inside an Orthodox Church, he looked around very slowly, carefully, cautiously. “It’s pretty,” he said, “but doesn’t the Bible warn against graven images?”

His reference, of course, was to the icons, painted images of Jesus Christ and His followers who, through the centuries of our history as the Church, have been portrayed for all to see. Was he right in his concern?

That particular Church, like most Orthodox Churches, was very beautiful. And the Bible, specifically the Old Testament law, does say, “Thou shalt have no graven images” (Exodus 20:4, KJV). So, the question is, do those icons, those paintings portraying Christ, His Mother, the saints, and special biblical events, come under the category of graven images?

The history of icons and of their use in the Orthodox Church is not only fascinating but instructive. The use of representations for instruction and as aids to piety goes back to the earliest centuries of the Church, and likely they were there in some form from the very beginning. From the very earliest years of the Church, Christians used such symbols as the cross, the fish, the peacock, the shepherd, and the dove. And early Christian tombs and catacombs bear paintings which are representations of biblical scenes.

All right. So the early Church made and possessed images—or icons, as we call them in a transliteration of the Greek word for images. And the Christian faithful honored or venerated them. But does this fit with the biblical warning concerning images?...

Listen to Saint John of Damascus: “It is obvious that when you contemplate God becoming man, then you may depict Him clothed in human form. When the invisible One becomes visible to flesh, you may then draw His likeness. When He who is bodiless and without form, immeasurable in the boundlessness of His own nature, existing in the form of God, empties Himself and takes the form of a servant in substance and in stature and is found in a body of flesh, then you may draw His image and show it to anyone willing to gaze upon it” (*On the Divine Images*, page 18).

For here, you see, is where we come across the crucial reason for having icons in the first place. In the image we see the Prototype. An icon of Christ reveals to us the Original. And through Him, He taught us, we also glimpse the Father. Icons become for us windows to heaven, revealing the glory of God. The fact is, icons help to protect us from idolatry! Thus, we bow before the icon of Christ, seeing through it Him and His Father.

These icons, these windows, may be seen as offering movement in two directions. In an Orthodox Church the icons are for us who worship a passage into the Kingdom of God, but they also bring a revelation, a manifestation of the unseen heavenly host of angels, saints, and martyrs—yes, even the eternal saving events—into our presence. The Church becomes a true outpost of heaven on earth.

How one worships, you see, is a crucial concern for a Christian. And icons are central to Orthodox Christian worship. Not only do they help us to see the glory of God, but some icons, such as those of the saints, give us holy models to follow as patterns for our lives.

Our primary example, of course, is Christ Himself, who said, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another” (John 13:34). But the Apostle Paul even exhorted his readers to follow or imitate him (1 Corinthians 4:16; 11:1; Philippians 3:17; 4:9). And throughout the ages of the Church, sensible believers have seen that following godly men and women who have gone before is a help in personal growth toward the image and likeness of God. <http://antiochian.org/content/no-graven-image-icons-and-their-proper-use>