

17. MARCH. 2019. 1st. SUNDAY OF GREAT LENT. TONE – 1.
TRIUMPH OF ORTHODOXY. LITURGY OF ST. BASIL THE GREAT.
17, БЕРЕЗЕНЬ, 2019. НЕДІЛЯ 1-ша. ВЕЛИКОГО ПОСТУ. ГОЛОС – 1-ий.
ТОРЖЕСТВО ПРАВОСЛАВІЯ. ЛІТУРГІЯ СВЯТОГО ВАСИЛІЯ ВЕЛИКОГО.



The Triumph of Orthodoxy and Holy Icons

An icon celebrating the veneration of icons, the **Triumph of Orthodoxy** is the festal icon for the first Sunday of Great Lent. 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.

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. 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.

The Icon depicting this event is often named, in Greek, the Restoration of the Holy Icons. At the centre 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.

<https://iconreader.wordpress.com/2011/03/13/the-triumph-of-orthodoxy-and-holy-icons/>

TROPAR OF SUNDAY IN TONE-1.

When the stone had been sealed by the Jews, and the soldiers were guarding Your Most Pure Body, You arose on the third day, O Saviour, granting life to the world. Therefore, the Powers of Heaven cried out to You, O Giver of life: Glory to Your Resurrection, O Christ. Glory to Your Kingdom. Glory to Your Providence, O only lover of mankind.

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 НЕДІЛНИЙ НА ГОЛОС 1-ий.

Хоч камінь запечатали юдеї, і воїни стерегли Пречисте Тіло Твоє, воскрес Ти на третій день, Спасе, даруючи світові життя. Ради цього Сили Небесні взивали до Тебе, Життєдавче, Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

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 Отцеє 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 :

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. Алилужа.”

ХОР. : “ Алилужа, Алилужа, Алилужа.”

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 ого. Алилугя.”

ХОР. : “ Алилугя, Алилугя, Алилугя.”

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

CHOIR : “ Alleluia, Alleluia, Alleluia.”

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

ХОР. : “ Алилугя, Алилугя, Алилугя.”

GOSPEL:

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 MEET: “ 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, Благодатна, 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 просторнішою 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. “ Хвалить Господа з небес, хвалить Його в вишніх. Алилуя.” “ Радуйтеся, праведні, в Господі, праведним належить похвала. Алилуя.”

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The Triumph of Orthodoxy and Holy Icons cont.



The icon is held high by two angels, whilst gathered around are various saints and martyrs holding icons themselves. The number and identity of the surrounding saints can vary, but the ones shown in the icon at the top of this post are usually always shown. They are:

Top row (from left): St Theodosia, Venerable Ioannikos,, Theodore of the Studion, Theodore Graptus (Dec. 27), and Stephen the New. **Bottom row:** Regent Theodora, the young emperor Michael, and Methodius, Patriarch of Constantinople, who together convened the council; Michael, Bishop of Synnada and Tarasius, Bishop of Constantinople.

Not all of the saints gathered were at the Council, and indeed some were murdered

long before the synod was convened; all are presented in the Icon because of their unswerving defence of the Orthodox Faith regarding the veneration of icons. All this happened on the first Sunday of Great Lent, which is why the Triumph of Orthodoxy continues to be celebrated on this day, often with processions of Icons.

As the Prophets saw, as the Apostles taught, as the Church has received, as the Teachers express in dogma, as the inhabited world understands together with them, as grace illumines, as the truth makes clear, as error has been banished, as wisdom makes bold to declare, as Christ has assured,

So we think, so we speak, so we preach, honouring Christ our true God, and his Saints, in words, in writings, in thoughts, in sacrifices, in churches, in icons, worshipping and revering the One as God and Lord, and honouring them because of their common Lord as those who are close to him and serve him, and giving to them due veneration.

***This is the faith of the Apostles;
This is the faith of the Fathers;
This is the faith of the Orthodox;
This faith makes fast the inhabited world!***

(From the Synodikon of Orthodoxy)



ECUMENICAL PATRIARCHATE

Announcement by the Ecumenical Patriarchate Concerning the Terrorist Attack in New Zealand (March 15, 2019)

Ecumenical Patriarch Bartholomew and the members of the Holy and Sacred Synod of the Ecumenical Patriarchate—during their regularly scheduled March meeting—expressed their shock and dismay over the murderous attacks made against the people present at two mosques located in Christchurch, New Zealand. His All-Holiness and the Synodal Hierarchs unequivocally condemn every act of terrorism, hate and fundamentalism, and call everyone to work together, through dialogue, for the protection of all that is good, for peaceful coexistence and collaboration. They extend their heartfelt condolences and solidarity to the families of the victims, as well as their wholehearted wishes for strength and a swift recovery to all those wounded.

His All-Holiness also communicated with Metropolitan Myron of New Zealand, asking him to convey the above message of the Ecumenical Patriarchate to the local authorities, to the Muslim Community and to all the people of New Zealand.

Office of Press and Communications

Commentary on **John. 1 : 43 – 51** *Fr John www.stnektarioswa.org.au/our-church/sermons/john-1-43-51/*

Come and see – Christ directs these words to you and me. The challenge in these words is to see things clearly without distortion and without confusion. Come and see – but what should we see? When Christ calls us to come and see we are reminded of another passage in John’s Gospel. “He who enters by the door [of the sheepfold] is the shepherd of the sheep. To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. When he is bought out all his own, he goes before them, and the sheep follow him for they know his voice.”

To obey the call to come and see directs us to finding Christ by listening to the sound of his voice. Come and see goodness; come and see sacrifice; come and see suffering; come and see good overcome evil and above all come and see the kingdom of heaven. These are the things that we will see when we seek out Christ.

...When we meet Christ we become his. Christ will say “I am the good Shepherd. The good shepherd lays down his life for the sheep.... When we are called to come and see let us all without exception run to Christ and join his side without guile, without doubt, without reservation. For when we do this it is only then we can say that we are truly his. **Amen.**