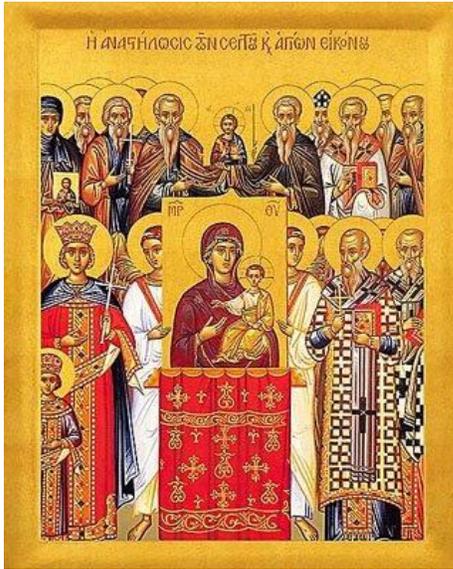


8. MARCH. 2020. 1st. SUNDAY OF GREAT LENT TRIUMPH OF ORTHODOXY. LITURGY OF ST. BASIL THE GREAT.

8, БЕРЕЗЕНЬ, 2020. НЕДІЛЯ 1-ша. ВЕЛИКОГО ПОСТУ ТОРЖЕСТВО ПРАВОСЛАВІЯ. ЛІТУРГІЯ СВЯТОГО ВАСИЛІЯ ВЕЛИКОГО.



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. 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.

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 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 – 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 : “ 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 5-ий.

Співбезпочаткове Слово Отцеві і Духові, від Діви народжене на спасіння наше, оспівуймо, вірні, і поклонімося, бо Він благозволив Тілом зійти на хрест і смерть перетерпіти, і воскресити померлих славним Воскресінням Своім.

ТРОПАР ТРІОДІ НА ГОЛОС 2-ий.

Пречистому Твоєму образіві 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 еси, Господи Боже отців наших, і хвальне і прославлене Ім'я Твоє навіки.”

ХОР. : “ Благословен еси, Господи Боже отців наших, і хвальне і прославлене Ім'я Твоє навіки.”

ЧИТ. : **(СТИХ)** “ Бо праведний еси в усьому, що вчинив Ти нам.”

ХОР. : “ Благословен еси, 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.”

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.
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. 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: John 1 : 43 - 51.

⁴³The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.” ⁴⁴Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵Philip 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.”

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

Philip said to him, “Come and see.”

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

⁴⁸Nathanael 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.”

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

⁵⁰Jesus 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.” ⁵¹And 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: “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. Алилуя.”

“Радуйтеся, праведні, в Господі, праведним подобає похвала. Алилуя.”

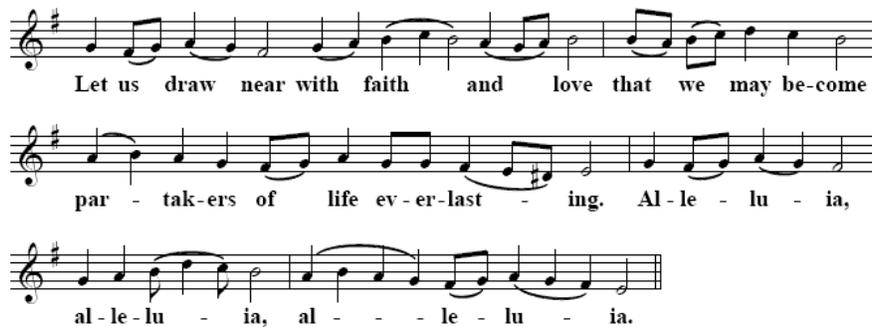
Divine Liturgy of Saint Basil



The **Liturgy of Saint Basil** or, more formally, the **Divine Liturgy of Saint Basil the Great**, is a term for several Eastern Christian celebrations of the Divine Liturgy (Eucharist), which have been attributed to St. Basil the Great, who was Bishop of Cæsarea in Cappadocia from 370 to 379.

Since the Liturgy of St. John Chrysostom has become the normal liturgy of the Byzantine Church, that of St. Basil is now used only ten times a year:

- The five Sundays of Great Lent
- On Holy Thursday and Holy Saturday
- On the Eves of Nativity (Christmas) and Theophany. However, if the Great Feasts of Nativity or Theophany fall on a Sunday or Monday, the Liturgy of St. Basil is celebrated on the day of the feast, and the Liturgy of St. John Chrysostom is celebrated on the Eve.
- On the feast day of St. Basil, which in the Byzantine calendar occurs on the first of January (for those churches which follow the traditional Julian Calendar,



At the first Liturgy of the Pre-sanctified Gifts, we sing:

While fasting with the body, o brethren, let us also fast in spirit; let us loosen every connection with injustice... Let us give bread to the hungry and introduce into our house the poor who have no roof to cover them, that we may receive from Christ our God the great mercy.

True fasting requires not only fasting from foods but also practical works of compassion which, in this case, include working towards overcoming injustice and extending hospitality—*philoxenia*—especially to those in need. In simple terms, the hymn underscores that there cannot be genuine fasting without love towards the “other,” especially those in most need. In the end, fasting is a means to remind us not only of our dependence upon God, but also the often-forgotten truth that God is beheld in the face of the “other.”

Without this struggle to fix our eyes on God through beholding God in our neighbour and all of his creation, mere fasting from food has no value. On the other hand, when truly practised, fasting becomes a positive action, nothing less than a true theophany opening us up to the beauty and splendour of the Risen Lord.

Philip Kariatlis is Academic Director and Senior Lecturer in Theology at St Andrew’s Greek Orthodox Theological College in Sydney, Australia.