

ST. JACOB OF ALASKA ORTHODOX CHURCH
802-485-9121 www.stjacobofalaska.org

February 21, 2010

Fr. Caleb Abetti
Priest (802-485-9615)

Susanna Toolan
President

✠ ✠ ✠ Service Schedule ✠ ✠ ✠

Sunday, February 21st. **First Sunday of Lent – Tone 4. Sunday of Orthodoxy.** Ven Timothy of Symbola in Bithynia (9th c.). St Eustathius (Eustace), Archbishop of Antioch (377). St George, Bishop of Amastris On the Black Sea (802-811). The **“KOZEL’SHCHANSKAYA”** Icon of the Most-holy Theotokos (1881).

3rd and 6th Hours: 9:10 am

Divine Liturgy of St Basil the Great, 9:30 am

Epistle: Heb. 11:24-26, 32-12:2; Gospel: John 1:43-51.

Procession of Icons

Wednesday, February 24th. Pre-Sanctified Liturgy, 6:00 pm. Meal and Study Group to follow: St Isaac of Nineveh’s *On Ascetical Life*.

Saturday, February 27th. Great Vespers of the Resurrection: 5:00 pm.

Sunday, February 28th. **Second Sunday of Lent – Tone 5.** St Gregory Palamas. Ven Basil the Confessor, Companion of Ven Procopius at Decapolis (750). Bl Nikolai, Fool-for-Christ at Pskov (1576). Hieromartyr Proterius, Patriarch of Alexandria (457). Hieromartyr Nestor, Bishop of Magydos in Pamphyla (250). Ven Marina (Marana), Cyra (Kira) and Domnica (Domnina), of Syria (ca. 450). Ven John Cassian the Roman (435) [*from Feb 29 – commemorated Feb 28 in non-leap years*].

✠ ✠ ✠

Lenten Retreat

This year’s Lenten Retreat will be held at Saint Jacob of Alaska Orthodox Church on Saturday, March 6, 2010. The retreat is entitled:

**The Whole Earth Is Sanctified:
Reclaiming the Christian Vision of Creation**

✠ ✠ ✠

There is a special collection today for the Orthodox Christian Mission Center

(the official mission and evangelism agency of the Standing Conference of Canonical Bishops in the Americas)

✠ ✠ ✠

**First Sunday of Great Lent
Sunday of Orthodoxy**
Commemorated on February 21
(from lent.goarch.org)

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 of Lent. Ever since, that Sunday has been commemorated as the “triumph of Orthodoxy.”

Orthodox teaching about icons was defined at the Seventh Ecumenical Council of 787, which brought to an end the first phase of the attempt to suppress icons. That teaching was finally re-established in 843, and it is embodied in the texts sung on this Sunday.

From Vespers: “Inspired by your Spirit, Lord, the prophets foretold your birth as a child incarnate of the Virgin. Nothing can contain or hold you; before the morning star you shone forth eternally from the spiritual womb of the Father. Yet you were to become like us and be seen by those on earth. At the prayers of those your prophets in your mercy reckon us fit to see your light, for we praise your resurrection, holy and beyond speech. Infinite, Lord, as divine, in the last times you willed to become incarnate and so finite; for when you took on flesh you made all its properties your own. So we depict the form of your outward appearance and pay it relative respect, and so are moved to love you; and through it we receive grace of healing, following the divine traditions of the apostles.”

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

Although the theme of the victory of the icons is a secondary one on this Sunday, by its emphasis on the incarnation it points us to the basic Christian truth that the One whose death and resurrection we celebrate at [Pascha] was none other than the Word of God who became human in Jesus Christ.

**First Sunday of Great Lent
Sunday of Orthodoxy**

Troparian – Tone 2

We venerate Your most pure image, O Good One,
and ask forgiveness of our transgressions, O Christ God.
Of Your own will You were pleased to ascend the Cross in the flesh
to deliver Your creatures from bondage to the enemy.
Therefore with thanksgiving we cry aloud to You:
You have filled all with joy, O our Savior,
by coming to save the world.

Kontakion – Tone 8

No one could describe the Word of the Father;
but when He took flesh from you, O Theotokos, He accepted to be described,
and restored the fallen image to its former beauty.
We confess and proclaim our salvation in word and images.

**First Sunday of Great Lent
Sunday of Orthodoxy**

Troparian – Tone 2

We venerate Your most pure image, O Good One,
and ask forgiveness of our transgressions, O Christ God.
Of Your own will You were pleased to ascend the Cross in the flesh
to deliver Your creatures from bondage to the enemy.
Therefore with thanksgiving we cry aloud to You:
You have filled all with joy, O our Savior,
by coming to save the world.

Kontakion – Tone 8

No one could describe the Word of the Father;
but when He took flesh from you, O Theotokos, He accepted to be described,
and restored the fallen image to its former beauty.
We confess and proclaim our salvation in word and images.