



(Српску/English)

СЛОВО СВЕТОГ САВЕ

Протонамесник Милан Драговић, старшина Саборне цркве

Мобилни: 385 228 4725;

Е-пошта: frmilandrag@gmail.com

НЕДЕЉА ПРАВОСЛАВЉА
(14. март 2021. године)



СРЕЋАН ПРАЗНИК!

ВЕЛИКОПОСНА МОЛИТВА СВЕТОГ ЈЕФРЕМА СИРИНА

Господе и Владико живота мога, дух лењости мрзовоље, властољубља и празнословља, не дај ми.

Дух целомудрености, смиреноумља, трпљења и љубави, даруј мени слуги Твоме.

О Господе, Царе, даруј ми да видим грехе своје и да не осуђујем брата свога, јер си благослоен у векове векова. Амин.

**Светописамска читања на Литургији:
ПРОКИМЕН, ГЛАС ЧЕТВРТИ – Песма Отаца:**

*Благословен јеси, Го сподe, Боже отаца наших, и хваљено и прослављено је име Твоје у векове
(Дан. 3,26)*

Стих: *Јер си праведан у свему што си учинио нама (Дан. 3, 27)*

Јеврејима (11:24-26,32-12:2)

Браћо, вјером Мојсеј, када је одрастао, одрече да се назива син кћери Фараонове; 25. И више вољаше да страда са народом Божијим него да има привремену насладу гријеха, 26. Сматрајући поругу Христову за веће богатство од свега блага египатскога, јер гледаше на награду. 32. И шта још да кажем? Јер ми не би достало времена кад бих стао казивати о Гедeону, Вараку, Самсону, Јефтају, Давиду, Самуилу и о другим пророцима, 33. Који вјером побиједише царства, чинише правду, добише обећања, затворише уста лавовима, 34. Угасише силу огњену, текоше од оштрица мача, од немоћних постадоше јаки, бијаху силни у рату, поразише војске туђинске; 35. Неке жене примише своје мртве васкрсењем; други пак бијаху мукама уморени не приставши на избављење, да би добили боље васкрсење; 36. А други искусише поруге и шибања, па још окове и тамнице; 37. Камењем побијени, престругани, измучени, од мача помријеше; потуцаше се у кожусима и козјим кожама у оскудици, у невољама, у патњама; 38. Они којих свијет не бијаше достојан, потуцаху се по пустињама и горама и по пештерама и по јамама земаљским. 39. И сви ови, освједочени у вјери, не добише обећање; 40. Зато што је Бог нешто боље предвидјео за нас, да не би они без нас достигли савршенство. 1. Зато и ми, имајући око себе толики облак свјedoка, одбацимо свако бреме и гријех који нас лако заводи, и са стрпљењем хитајмо у подвиг који нам предстоји, 2. Гледајући на Исуса, Начелника и Савршитеља вјере.

Алилуја:

Стих: *Мојсије и Арон међу свешеницима Његовим, и Самуило међу онима који призивају Име Његово (Пс. 98,6)*

Стих: *Призиваху Господа и Он их услиша (Пс. 98,6).*

Јован (1:43-51)

У вријеме оно, хтједе Исус изићи у Галилеју, и нађе Филипа, и рече му: Хајде за мном! 44. А Филип бјеше из Витсаиде, из града Андрејева и Петрова. 45. Филип нађе Натанаила и рече му: Нашли смо онога за кога писа Мојсеј у Закону и Пророци: Исуса, сина Јосифова, Назарећанина. 46. И рече му Натанаило: Из Назарета може ли бити што добро? Рече му Филип: Дођи и види! 47. А Исус видје Натанаила гдје долази к њему и рече за њега: Ево правог Израиљца у коме нема лукавства. 48. Рече му Натанаило: Откуда ме познајеш? Одговори Исус и рече му: Прије него те позва Филип, видјех те кад бијаше под смоквом. 49. Одговори Натанаило и рече му: Рави, ти си Син Божији, ти си цар Израиљев. 50. Одговори Исус и рече му: Зато што ти казах да те видјех под смоквом, вјерујеш? Видјећеш више од овога. 51. И рече му: Заиста, заиста вам кажем: од сада ћете видјети небо отворено и анђеле Божије како узлазе и силазе на Сина Човјечијега.

**СВЕТИ ТЕОДОР СТУДИТ
О поштовању икона**

Дакле, свака уметничка школа јесте слично изображење (подобије) онога чија је то слика, и она у самој себи подражавањем показује нацрт (тј. карактер) прволика, као што о томе говори искусни у божанским стварима Дионисије (Ареопагит): „Истина се показује у подобију (тј. у свом ликовном облику), прволик — у слици (икони); свако од њих је у свакоме, осим разлике суштине.“

Тако, ко се поклања икони, поклања се ономе кога икона верно показује. Јер се он не поклања суштини иконе, него насликаноме на њој; нити он идентичношћу поклоњења раздељује икону од прволика (архетипа), јер је икона сличношћу изображења идентична са прволиком. Стога и Василије Велики вели: „Царем се назива и слика царева, па ипак нису два цара. Јер се тиме ни моћ (царска) не двоји, нити слава дели. Јер, као што је једно господство и власт (Божја) који нама владају, тако је и славословље које ми узносимо (Богу) једно, а не многа. Јер част слике (иконе) прелази на прволик (прототип).“ Ако дакле, част (која се одаје икони) прелази на прволик, онда почасно поклоњење није једно ово а друго оно, него је једно и исто, као што је један и исти прототип (прволик) којем се одаје поклоњење на икони.

Једно је природна икона, а друго је икона (настала) подражавањем. Једна (тј. она прва) нема природну разлику према (својој) узроку, него ипостасну (личну) разлику, као Син према Оцу. Јер је друга ипостас (личност) Сина а друга Оца, док им је природа очевидно једна. Код друге пак иконе (тј. оне настале подражавањем) обратно је: она има природну разлику, али нема ипостасну, као — слика Христова према (самоме) Христу. Јер друга је природа материје слике, а друга Христова, али лице није друго, него једна и иста личност Христова, макар и била насликана на икони.

Јер исти божанствени Василије опет говори: „Што је тамо икона подражавањем, то је овде Син по природи; и што је у репродукцијама уметности сличност изобраажења по спољашњем изгледу (по облику), то је у Божанској и Несложеној Природи јединство кроз заједничност Божанства.“

...Тако дакле, како се мени чини, поклоњење икони Христовој заснива се на учењу Светих Отаца, и, ако се ово (поштовање) укине, потенцијално се укида и сам домострој Христов, те ако се икони (Христовој) не поклањамо, онда истовремено укидамо и поклоњење Христу. Свети Теодор Студит, *Писмо Платону, своје духовном оцу, о поштовању икона*

ОБАВЕШТЕЊА

НЕДЕЉА (21. март 2021)

Обавештавамо вас да данас неће бити информативне телеконференције са представницима Повереништва. Убудуће, телеконференције ће се одржавати једном месечно уз обавезну ранију регистрацију за учешће на састанку.

О датуму и времену одржавања следећег састанка бићете благовремено обавештени.

У међувремену, сва важна обавештења можете прочитати у парохијском недељном билтену "Слово Светог Саве."

Повереништво Саборне цркве Светог Саве

НАСТУПАЈУЋИ ДОГАЂАЈИ

Среда, 24. март 2021.

Капела у црквеној канцеларији (20 W 26th St)

17:00 – Света тајна исповести

18:00 - Света Литургија Пређеосвећених дарова

Четвртак, 18. март 2021.

Капела у црквеној канцеларији (20 W 26th St)

17:00 – Света тајна исповести

18:00 - Велико повечерје са Покајним каноном Светог Андреја Критског

Субота, 27. март 2021.

Капела у црквеној канцеларији (20 W 26th St)

18:00 - Вечерња служба и Света тајна исповести

Недеља, 28. март 2021 – Недеља Светог Григорија Паламе

Грчка црква Светог Елефтерија (359 W 24th St)

9:00 – 9:30 - Света тајна исповести

10:00 - Света Литургија

**Благослов Његовог Преосвештенства, Епископа источноамеричког,
Господина Иринеја,
у вези са литургијском прославом Недеље Православља у нашим парохијама
(23. фебруар 2017. године)**

Високопречасни, пречасни и високопреподобни оци,

Благодат и Мир вам при почетку венца заједничког нам Великопосног подвига!

Наша Света Православна Црква сваке године у Првој недељи Великог и Часног Поста слави празник светлог и радосног Обновљења Светих Икона 11. марта 843. године, под покровитељством Царице Теодоре и њеног младог сина Цара Михаила III, и старог Васељенског Патријарха Методија, празника познатог и још као Победа Православља, односно Недеља Православља.

Налаже вам се, без изузетака, да се тог дана прикључите локалним свеправославним прославама, тиме манифестујући видљиву пројаву нашег јединства у Христу. Свети Владика Николај нам је и сам оставио пример тога својим познатим учешћем 1952. године у Кливленду, Охајо. Његова чувена беседа изговорена тог дана наставља да одјекује широм Православља у Америци.

Такође, да бисмо обогатили и проширили своје литургијско искуство, свака парохија и манастир тог истог дана обележиће и прославити при крају Свете Литургије, Чин Победи Православља, и то на овај начин и следећим редом:

1. Након прочитане Заамвоне молитве и пре певања „Нека је благословено Име Господње“, почиње се са појањем тропара Икони. Уколико је то могуће, приложено поделити учитељима црквене школе или пак хоровама, како би појању поменутог тропара могли научити и децу;

2. Свештеник, носећи Свето Јеванђеље а ђакон кадионицу, силазе са амвона чинећи једнократну литију око храма, (уколико то временске прилике дозвољавају; у супротном, опход се чини унутар храма), напред иду четеве носећи крст, рипиде, литије и свеће, иза њих свештенство, хор и деца са иконама (које ће, следећи ваше инструкције, понети од куће), а потом и сав верни народ Божји; и

3. После извршеног једнократног опхода, свештенство стаје испред храма, а ако то време не дозвољава, онда деца улазе у храм и стају на степенице амвона, са лицем окренутим народу, а потом једногласно читају Синодик Православља и Символ Вере. Након читања Синодика и Символа вере, поје се „Нека је благословено Име Господње“ а уколико се горе поменуто читало испред храма, у овом моменту се улази у храм где се потом завршава Света Литургија.

Умољавате се такође, да копије свега вам достављеног поделите вашим вернима на недељу пре, како би имали довољно времена да увежбају једногласно читање. Такође се умољавате и да довољно примерака истог одвојите за Литургију у Недељу Православља.

Вама, љубљена братијо, и вашим честитим и милим породицама, желимо срећан и благословен почетак венца Великог и Часног Поста!

С архијерејским благословом и очинском љубављу,
ЕПИСКОП ИСТОЧНОАМЕРИЧКИ
+ИРИНЕЈ

ЛИТИЈА У НЕДЕЉУ ПРАВОСЛАВЉА

Тропар Недеље Православља (Глас 2.)

Клањамо се пречистоме лику Твоме, Благи, молећи опроштај сагрешења наших, Христe Боже, јер си добровољно благоволео да телом узиђеш на Крст, да би оне које си саздао избавио од робовања врагу. Стога Ти благодарно кличемо: радошћу си испунио све, Спаситељ наш, који си дошао да спасеш свет.

Синодик Недеље Православља

Пророци како видеше, апостоли како научише, Црква како је примила, учитељи како су одогматили, васељена како се сагласила, Благодат како је засијала, Истина како се доказала, лаж како је протерана, Премудрост како се смело исказала, Христос како је наградом потврдио, тако мислимо, тако говоримо тако проповедамо: Христа Истинитог Бога нашег, и Његове Светитеље чествујући речима, списима, мислима, жртвама, храмовима, иконама; Њега као Бога и владику поштујући и клањајући се Њему, а њих ради заједничког нам Господа и као Његове верне служитеље, чествујући и одајући им односно поклоњење.

Ово је вера Апостола.

Ово је вера Отаца.

Ово је вера Православних.

Ово је вера која утврди васељену.

Символ Вере

Верујем у једнога Бога Оца, Сведржитеља, Творца неба и земље и свега видљивог и невидљивог. И у једнога Господа Исуса Христа, Сина Божијег, Јединородног, од Оца рођеног пре свих векова; Светлост од Светлости, Бога истинитог од Бога истинитог; рођеног, не створеног, једносушног Оцу, кроз Кога је све постало; Који је ради нас људи и ради нашег спасења сишао с небеса, и оваплотио се од Духа Светога и Марије Дјеве, и постао човек; И Који је распет за нас у време Понтија Пилата, и страдао и био погребен; И Који је васкрсао у трећи дан, по Писму; И Који се вазнео на небеса и седи са десне стране Оца; И Који ће опет доћи са славом, да суди живима и мртвима, Његовом Царству неће бити краја. И у Духа Светога, Господа, Животворног, Који од Оца исходи, Који се са Оцем и Сином заједно поштује и заједно слави, Који је говорио кроз пророке. У једну, свету, саборну, и апостолску Цркву; Исповедам једно крштење за опроштење грехова; Чекам васкрсење мртвих; И живот будућега века; Амин.

Најдражи у Христу,

Молимо вас да у својим светим молитвама имате нашу љубљену браћу и сестре

- Новокрштену Јомајру (Пикардо)
- Који моле Господа за оздрављење: Епископа Иринеја (Буловића), Епископа Теодосија, Епископа Никодима, о. Ђуру, Даницу, Линду, Бернис, Патрицију, Џенифер, Љубодрага, Бранка, Милорада
- Који уснуше у Господу: Епископа Атанасија, Марију, Добрилу, Сашу

THE WORD OF SAINT SAVA

Very Reverend Presbyter Milan Dragovic, Cathedral Dean

Cell: 385 228 4725

fmilandrag@gmail.com

SUNDAY OF ORTHODOXY
(March 21st, 2021)



BLESSED BEGINNING OF THE GREAT LENT!

LENTEN PRAYER OF SAINT EPHREM THE SYRIAN

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk.

But give rather the spirit of chastity, humility, patience, and love to Thy servant.

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother,
for blessed art Thou, unto ages of ages. Amen.

Liturgical Readings:

PROKEIMENON IN TONE IV:

Blessed are You, O Lord God of our fathers, and praised and glorified is Your name forever!

Verse: For You are just in all that You have done for us!

HEBREWS 11:24-26, 32-40

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Alleluia Verses

Moses and Aaron were among His priests; Samuel also was among those who called on His Name

(Ps. 99 /100:6)

They called to the Lord and He answered them (Ps 99/100:6)

JOHN 1:43-51

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he 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." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

FR. THOMAS HOPKO

The Sunday of Orthodoxy

Every year at the beginning of Great Lent, we have of course what is called technically the Feast of the Triumph of Orthodoxy. This celebration on the first Sunday of Lent commemorates the return of the holy icons to the Church and to the churches after more than a century of blood in which the icons were either removed from the churches completely or were placed at a height where they could not be venerated but could be only looked at for the sake of some type of edification. I have already spoken on Ancient Faith Radio. I am sure that almost all of you are familiar with that terrible time in the eighth and ninth centuries, from the 720s to the 800s—843, actually—when the icons were out of the Church. I believe that probably most Christians familiar with ancient Christianity would know that it was officially decided by the seventh and the final of the so-called Ecumenical Councils that icons are to be made, they are to be painted—sometimes we say to be “written”: people say you “write” an icon. I honestly think that that’s not necessary to say because the word *graphein* in Greek or *pisatz* in Slavonic means both to write and to draw, or simply to paint or to make. I don’t think there’s any particular theological need to say “write icons.” But in any case, icons were affirmed.

The veneration of icons [was] affirmed. That we proclaim and confess our faith in words and works, as the Ecumenical Council said, which the *kontakion* of the feast repeated. That Jesus is not only the Word of God and the Son of God, he’s the Icon of God. St. Paul says: The grace and light and glory of

God that shone in Moses and so on in the Old Testament is now shining perpetually and eternally apo tou prosopou tou Kyriou, from the face of the Lord Jesus. And he says: Hos estein eikon tou Theou, who is the icon of God. So Jesus Christ is the icon of God.

In the letter to [the] Colossians, St. Paul said: Jesus is the icon of the invisible God, eikon tou Theou aoratou, the icon of the unseen and the unseeable God, invisible God. And in St. John's Gospel, of course, Jesus said to Philip and to the disciples, "He who sees me sees the Father. How can you say: Show us the Father?" So we believe that Jesus Christ, the man Jesus, is an icon of God himself, and he is God himself in human flesh, and therefore the making of icons and frescoes and the veneration of them is a confession of faith. If you would deny it, you would be denying the Incarnation. St. John of Damascus said: If anyone wants to know what a Christian believes, show him the icon, because the icon shows that the Word became flesh and dwelt among us, full of grace and truth, and we have beheld his glory, the glory of the only Son of the Father.

So we could get into the technicalities of icon veneration and rebuking iconoclasts as iconodules. Iconodules are the ones who venerate the icon; iconoclasts are the ones who reject the icon or break the icons. We could do that, but that's not what I want to do right now. What I want to do right now—and I'm kind of taking advantage of the fact that I've been given a microphone and I can speak on Ancient Faith Radio—I really want to share a very great concern that I have about the use of icons in our time, the veneration particularly of icons in our time, because I'm really very concerned that, as one archbishop put it a couple years ago in an article that I read—he said the irony now is that the iconodules are the new iconoclasts. That was the point of his article, his homily. He said right now the icons are being kind of misused, abused, treated with sacrilegous ways and so on—by the very people who venerate them and by the very people who make them and hang them up in their homes and churches and all over everywhere else, and how they use them is a kind of desecration of the icon. I feel just so strongly about this that I want to reaffirm it this year.

Icons are holy. Icons are presences of God. Icons are full of grace. Icons, as the popular saying is, are windows into paradise. They take us beyond ourselves, beyond our world, into the realm of God. In a word, icons are holy. They're the holy icons, and they have to be treated in a holy way. First of all, they have to be made beautiful. They have to be made properly. They have to follow the rules of icon-making, icon-writing, or icon-painting. They have to be done in such a way that they proclaim the Gospel, that they proclaim the faith once for all delivered to the saints. You can't have any kind of drawing. You can't have any kind of painting. You can't even have a painting and distort the figures and make it look Byzantine and then call it an icon.

And not everybody has the gift of being an icon-painter, an icon-maker, an iconographer, no. I think that one of the things we really must do in our time is to be much more careful about making icons. People who don't really have the gift for it shouldn't do it. Oh, a person may love to try to paint an icon, make an icon, and they can do it and put it in their house privately or give it to a friend, but we should not be so—how can you say?—presumptuous, I think, that anyone who paints an icon should have that icon put into the church and consecrated or blessed or whatever and use it for veneration. It just may not be apt for that particular purpose. It just may not be well done.

So when we have icons that are not really good icons—they're not well done, they're not beautiful, they're not proportional, they're not harmonious... In fact, one great iconographer of our time once told me: Sometimes the most beautiful works of art are not real icons, because they make us stop with them. They don't lead us beyond themselves into the realm of God. And you just are fascinated about how beautifully crafted and well-done and how gifted the artist is—but it's not a real icon. So even not only ugly icons or poorly done icons, but sometimes even very wonderfully done artistic works and paintings still do not have the iconographic function, and therefore there is a kind of betrayal of the icon going on by the very people who are making them and using them, because they're using things that are not real icons. You can't be an icon-venerator but then have a thing that you call an icon that's not really an icon.

Then, of course, lots of times in icons things are put that don't belong there or they're not—how can you say?—honest and truthful to what they're trying to depict. Maybe even there's some wrong things put into an icon and so on. So we have to be really very, very careful about that.

But, even more serious than that, in my opinion, because God is merciful... I mean, God can use a bad icon to save a soul. God could use a big work of art, that someone could be thrilled by it, even though

it's not technically a really liturgical, dogmatic Eastern Orthodox Christian icon. So that's possible, no doubt about it. It happens.

But what is more serious is how we're treating icons in many of our churches today: with incredible disrespect. First of all, hanging icons all over the place indiscriminately is not treating them respectfully. We don't have to put an icon in every single inch of our church building, for example, especially if it's a temporary quarters, we have a lot of paper icons pasted around. I think—my own opinion would be—people may disagree; I know people who do disagree—but I think a beautiful good reproduction can be used better than a poor original. Of course, the best-case scenario would be to have a good original, a real painted icon that's a real icon and really can lead us to God and really is adequate to the theme that it is presenting. That would be the greatest; that would be the perfection itself. But a good copy is not to be scorned, and I think a good copy can even be venerated. It can be used in church, and it's better probably to use a good copy than a poor original.

But we have to be careful how we hang these icons, where we put them, how we use them. They can't just be decoration, for example, and they can't be just things hung indiscriminately all over the place just because we have them. And then when they get old and when they become dirty, when they become darkened, when maybe they even be somehow hurt in some way—scratched or punctured or whatever—then we should burn them, unless they're icons that have a powerful grace, maybe a wonder-working icon or something like that. Then of course we would put it in a case, and we would venerate it even more. But we should not simply have all kinds of holy pictures and icons hung over that are dirty, that are scratched, that are—I don't know—moldy even or something. You see that; I've seen that around, I do, and I think to myself: the best way of venerating that particular icon is to make a nice fire and to burn it, because that nice icon that one day was beautiful and usable is now no longer so, and that has to be faced and that has to be admitted, just like if you had an old copy of the Bible.

Suppose you had an old copy of the Bible and it was all worn out and pages were ripped, and I don't know maybe your children got at it and wrote all over it with crayon or something. Well, you would then burn it. You would burn it. You would treat it respectfully. If it were particularly holy and venerable and belonged to some saintly person, you might even keep it and put it in a case, but you would treat it with respect. You wouldn't just let it hang around and be there and hang there without much attention given to it. You would give attention to it. You would care for it; you would treat it carefully, responsibly, respectfully. I think that we're not doing that nowadays with icons. I honestly believe that that sin is being committed way, way, way too frequently, which leads to another thing, and that is just storing of icons.

Sometimes you go into churches, even, not to speak of people's homes, and you go into churches and perhaps churches are more offending in this than people's homes are—where you can go into the sanctuary of an altar in a church, and there's icons on the floor. The icons are sitting on the floor, upside-down, backwards. I served in a church one time where the altar table had five pillars on it, so the bottom of the altar table was kind of open. Many altar tables, of course, are not open. They have cloth or wood or marble or whatever covering all four sides, but there are some altar tables that are open. In fact, the more old-fashioned type of altar tables, old Byzantine tables, are often on five legs, five pillars. Well, I was in a church once, serving, where that was the case, and on the floor under the altar, visible to everyone, were just some icons sitting on the floor. Every time I bent over to bow or to kiss the altar table or whatever, I would see these icons on the floor by my feet, because as the presbyter I was standing at the altar.

Well, icons should not be put on the floor. They should not be put on the floor. They should not simply be stacked indiscriminately. If they're not being used, there should be a special, holy place... In fact, [in] the old days, they even had a name for it: skevophylactarion or something, they called it; skevophylaction or something, which meant the place where you keep the holy stuff. So you would put chalices that you're not using there, crosses that you're not using there. You'd have a special compartment for that, a special closet of some sort, a case. I think we have to be much, much more careful about doing that and not just putting icons any old place, and certainly not on the floor and certainly not upside-down and backwards behind a chair.

I was once sitting in a priest's office on a couch, and I had to be careful when I leaned back, because there was an epitaphios, a plashchanitsa, a winding sheet that's carried on Great and Holy Friday on a board so it was stiff, and it was stood up on its side in the office behind a couch. Well, you can't do

that. You either hang it up in a proper place or put it in a proper closet with all due respect and treatment. So I think that we must be concerned about this.

Another thing I think very important, for me, anyway, is I don't think icons should be put on covers of books. There can be some other way of making a nice cover of a book. I have to actually say and tell whoever listens to this: When I was the dean of St. Vladimir's Seminary, I begged the press not to put copies of real icons on the covers of books.. I wasn't successful; it was done anyway, but books are thrown all over the place. They're put in packing carts. People take books into the toilet. There's book everywhere. You stack them up in a corner, they fall off the shelf and so on. You can't have the Vladimir Mother of God or the Rublev Trinity just thrown around like that. I don't think that we should put icons on church bulletins, because people take them, they throw them in their car, they step on the floor on them. Those are holy things, really holy things. We can't be sacrilegious. We can't be sacrilegious. We have to care for holy things and use holy things properly. You can't kiss the cover of every church bulletin or every publication. It's not meant for that purpose. Icons are not meant for that purpose.

Some people say the icon is as holy as the eucharistic elements. Other Fathers say icons are holy like holy water. You wouldn't take holy water and just—I don't know—use it in a bad manner. You'd be very careful with it. Anything that's consecrated, that's blessed, that stands for God, that is a presence of God, a presence of grace, you have to treat with great respect.

And then, for me, the worst of all is when icons are put on clothing. I don't even think icons should be on [the] back of vestments, to tell the truth. A vestment is not an icon-holder. A vestment is a vestment; it's a piece of clothing. Icons should be in places where they're clearly to be venerated and respected and kissed, incensed, whatever. Now, of course, there's piety, and you have to face that, but I think we should be more careful. But certainly we can't have icon prints on the front of t-shirts when kids are playing volleyball at camp, some boys and girls running around with the Trinity on their chests.

I was recently at a meeting where a person, a grown person, a grown woman, was walking around with a shirt with an icon on the back of it, an icon of the face of Christ on the back of her shirt, and she was walking around. I didn't know: should I cross myself and go up and kiss her back? Then of course she down and sat on a chair and went around and was doing various things, but I don't think that holy icons should be imprinted on the back of clothing. Still less should holy icons be put on salt shakers and earrings and even bracelets. It's nice to be pious and have a nice bracelet. Well, maybe you could wear a prayer rope around your wrist to remember to pray, but to have six or eight saints on icons on your wrist, walking around with them—I don't know, we usually wear an icon, a medallion or a cross, around our neck and treat it very carefully in that way.

So I think that what we have in our time as the archbishop said are iconodules inadvertently and mindlessly being iconoclasts. Those of us who defend the veneration of icons, we use them in such a way that they're no longer venerated. We use them in ways that they are not really treated properly. I think every one of us—I would almost beg and plead every one of us—to really make a vow to treat icons properly. I think we should make a vow not to put them on just... I've seen posters, for example, which is half of the face of Jesus, and the other half is lettering. I've seen posters with lettering right across the face of our Lord, announcing some kind of a retreat or something.

And then, of course, there's the issue of the computer, where we put all these icons up on computers and people play games with them, and they come apart and they reassemble them, they send cards, greeting cards through the email by using an icon. I always feel very badly deleting an icon of the Lord and putting it in my "trash bin" in my computer. I don't think that that's a good use. You can greet somebody on a greeting without using a holy icon for that purpose. When we do use holy icons through the mail, for example, as nice cards, they should be given to people that they would keep them, that they would treat them reverently, and when they would discard them, they would burn them, but they wouldn't leave them lying around. Or maybe they could put them in holy books or something, so that they would have some kind of safe treatment.

But I think we have to be much, much more careful with computers and printing and reproductions and clothing and articles of earrings, bracelets, things like that. I think that really the Lord God Almighty would really want us to be more respectful of the image of his Son and of his saints, and I think our Lord Jesus Christ would also ask us to be much more respectful about his icons, his holy

icons. Being respectful would mean that we don't put them on floors, we don't stack them up, we don't just indiscriminately use them for posters and bulletins, we don't write across the front of the face of them; we treat them with care. And then the beautiful icons that we do have, that we would hang them on our walls or put them in our corners or put them where we pray or even put them in our automobile, hanging down as a presence of the Lord there, but treated with respect and prayer and veneration, because we want to be icon-venerators, not icon-desecrators.

We want really to have the icon always be used in a way that people would know that it's really holy. We don't want to trivialize our faith. We don't want to vulgarize our faith. We don't want to stick our holy things all over the place, think that we're bearing witness or something. It's not bearing witness; in fact, it's doing just the opposite. It's telling people: This can't really be that important if you could just put it all over the place, stack it on the floor, and wear it on your chest when you're playing volleyball. I think it gives the wrong message totally, even when the intention may be good-willed. I'm certain many people are good-willed in their intentions. I'm not so sure that people who sell things are always good-willed, because people who sell things want to make money, so they figure out what they can sell. So the more kind of holy objects they can dream up to sell and they'll find pious people to buy them, and then of course they make money. Well, that's not good, but in any case, the pious people shouldn't be duped.

The pious people should say: If I'm going to buy something and use it in my house, I'm going to buy something that's presented respectfully, properly, truthfully, and when I purchase it or somebody makes it for me, I'm going to use it as it's supposed to be used: for the glory of God, for the hallowing of his name, for the proclamation of his Gospel, for the defense and glory of his beauty and his truth, and I'm not going to use it in any way that could trivialize the faith and vulgarize the faith and, even worse, be sacrilegious to God Almighty himself.

So, forgive me, but I do think that the veneration of the holy icons properly, godly, piously in the best sense of that term, reverently—we who venerate icons have to really think about this and ask ourselves what we are doing, and very particularly in our church buildings, in our classrooms there, in our storage rooms, in our offices, in our altar areas. What are we doing with the holy icons? Are we using them properly or improperly? Are we giving glory to God or are we just treating something holy in a sacrilegious way?

May God help us. May God help us to take upon ourselves this particular ascetical feat of working really hard to make sure that the holy icons are truly, properly, reverently, and in a godly way, venerated the way they are meant to be.

ANNOUNCEMENTS

SUNDAY (March, 21st, 2021)

We would like to inform you that there will be no informative teleconference with the Board of Trustees representatives today.

In the future, teleconferences will be held once a month with mandatory pre-registration for attending the meeting.

We will notify you in a timely manner about the date and time of the next teleconference.

In the meantime, you can read all the important information in the weekly parish bulletin "The Word of Saint Sava."

BOT of the Cathedral of Saint Sava

UPCOMING EVENTS

Wednesday, March 24th, 2021

Chapel at the church office (20 W 26th St)

5:00 AM – Holy Sacrament of Confession

6:00 PM – Holy Liturgy of the Presanctified Gifts

Saturday, March 27th, 2021

Chapel at the church office (20 W 26th St)

6:00 PM – Vespers and Holy Sacrament of Confession

Sunday, March 28th, 2021 – Sunday of Saint Gregory Palamas

Greek Church of Saint Eleftherios (359 W 24th St)

9:00-9:30 AM – Holy Sacrament of Confession

10:00 AM – Divine Liturgy

**Blessing of His Grace, the Bishop of Eastern America,
Kir Irinej,
regarding the liturgical celebration of the Sunday of Orthodoxy in our parishes
(February 23rd, 2017)**

Very Reverend, Reverend and Most Venerable Fathers,

Grace and Peace to you as we approach, together, the wreath of Great and Holy Lent!

Our Holy Orthodox Church celebrates annually on the First Sunday of Great and Holy Lent, the radiant feast of the Restoration of Holy Icons of March 11th, 843 under the aegis of Empress Theodora, together with her young son, Emperor Michael III and the aged Ecumenical Patriarch Methodius, known as the Triumph of Orthodoxy, or Orthodox Sunday.

All of you, without exception, are to join in local Pan-Orthodox celebrations as a visible manifestation of our unity in Christ. A sterling example was given in 1952 for us to follow by our Holy Bishop Nicholai in Cleveland, Ohio. His famous sermon given on that day continues to resonate within Orthodoxy in America.

Thereafter, every parish and every monastery, in order to enrich our Liturgical experience, shall celebrate that same day (unless you are participating in a Pan-Orthodox Liturgy), toward the conclusion of Divine Liturgy, the Rite of the Triumph of Orthodoxy in the following manner:

1. Following the Prayer before the Ambon (attached: please find the Prayer before the Ambon for the Liturgy of St. Basil the Great) and before the singing of “Blessed be the Name of the Lord”, you will begin by chanting the Troparion to the Icon of Christ (attached: in Serbian and English, and an annotated version in English). If possible, have your church school teachers or choir directors teach the children how to sing the Troparion;

2. The priest carrying the Holy Gospel and the Deacon carrying the censer, continue down from the ambon and begin processing around the church once, weather permitting (otherwise inside the church). The clergy are preceded by the cross, fans, banners and taper bearers, and followed by the choir, all children carrying icons (which you will instruct them to each bring from their home), and then the faithful people of God; and

3. Following the single procession around the church, again weather permitting, you may stop in front of the church, otherwise have all of the children stand on the steps of the ambon facing the faithful, and all together read aloud the Synodicon of Orthodoxy and the Creed. Please be certain to have distributed this the Sunday prior so that everyone can learn to read it together. Also, on the Sunday of Orthodoxy prepare plenty of copies for the entire congregation. Following the

reading of the Synodicon and Creed, "Blessed be the Name of the Lord" is sung (if the readings were carried out before the church, then at this point you re-enter the church) where the Divine Liturgy is concluded.

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Beloved brethren, may the wreath of this Great and Holy Lent be a blessing to you and your honorable families.

With Archpastoral blessings and Paternal love,
BISHOP OF EASTERN AMERICA,
+IRINEJ

LITURGICAL PROCESSION ON THE SUNDAY OF ORTHODOXY

Troparion (Tone 2)

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

The Synodicon of Orthodoxy

As the Prophets beheld, as the apostles have taught, as the Church has received, as the teachers have dogmatized, as the universe has agreed, as grace has shown forth, as truth has revealed, as false-hood has been dissolved, as wisdom has presented, as Christ has awarded, let us declare, let us assert, let us preach in like manner Christ our true God and honor His saints in words, in writings in thoughts, in deeds, in churches, in holy icons - worshipping Him as God and Lord and honouring them as His true servants and offering 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 is the Faith which has confirmed the Universe.

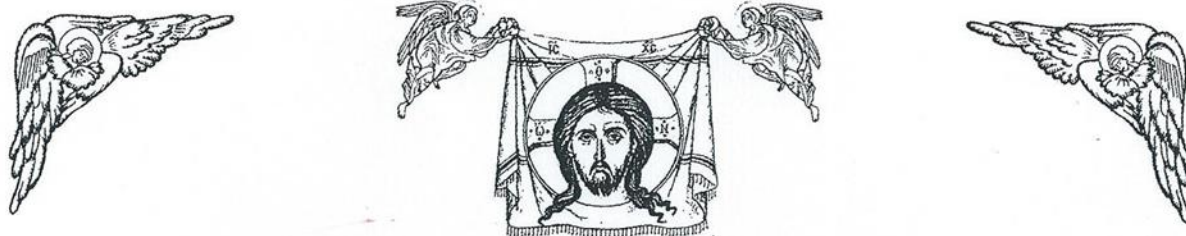
The Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the onlybegotten, begotten of the Father before all ages, Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose, according to the Scriptures, and ascended into heaven and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets. In one Holy Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Dear ones in Christ,

Please, keep in your hearted prayers our beloved brothers and sisters in Christ

- Newly baptized servant of God Yomayra (Pichardo)
- Who pray the Lord for the restoration of health: Bishop Irinej (Bulovic), Bishop Teodosije, Bishop Nikodim, Ljubodrag, Danica, Branko, Patricia, Fr. Djuro, Jenifer, Linda, Milorad
- Who reposed in the Lord: Bishop Atanasije, Marija, Dobrila, Saša



Sunday of Orthodoxy Troparion

You Have Filled All With Joy

Tone 2
Serbian Chant

d = 90

Voice

6 We ve - ner - ate Your most pure i - con, O Good

V.

11 One, and ask for - give - ness of our trans - gres - sion, O Christ our

V.

16 God. Of Your good will You were pleased to as - cend the

V.

21 Cross in the flesh, and de - li - ver Your crea - tures from

V.

25 bon - dage to the e - ne - my. There - fore with

V.

30 thank - ful - ness we cry a - loud to You: You have filled all

V.

35 with joy, O our Sa - vior, for You have

V.

come to save the world!

35

Music prepared by Fr. Rastko Truhovich / Art by Fr. Theodore Jurewicz and Stephan Chobanian