



**SAINT NICHOLAS
ORTHODOX CHURCH**
P.O. Box 777
Barton, OH 43905-0777

*A Parish of the American Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate of Constantinople*

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Very Rev. Father Michael C. Kabel *Pastor & Dean*

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- WEB SITE: www.stnicholasbarton.org
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MYSTERY OF HOLY CONFESSION: Before & after Saturday evening Vespers. Other Sacraments by appointment.

GOING TO THE HOSPITAL? Please notify Father when you are admitted if you want him to visit. Kindly notify Father also when you are discharged.

SUNDAY, MARCH 5, 2017 DIVINE LITURGY 10:00 AM
HAVING ENDURED THE PASSION FOR US,
O JESUS CHRIST, SON OF GOD, HAVE MERCY ON US!

THE SUNDAY OF ORTHODOXY (1st Sunday of Great Lent): Antiphon “Bless the Lord, O my soul,” on p. 8 and the Beatitudes. Tropar for Tone 4 on p. 90. Tropar & Kondak of the Sunday of Orthodoxy on p. 179. Remaining Propers can be found on pp. 179-180. The *Liturgy of Saint Basil the Great*, with its special melodies, is served on the Sundays of Great Lent. **PROCESSION** with the Holy Icons before the Divine Liturgy TODAY.

EPISTLE: Hebrews 11:24-26, 32-12:2. **GOSPEL:** John 1:43-51.

SCHEDULE OF DIVINE SERVICES
For the week of March 5, 2017:

Sun., March 5: (After Liturgy) Panachida in memory of +George Antonik. Requested by Barbara & Robert Strain.

4:00 PM: Pan-Orthodox Sunday of Orthodoxy Vespers at *Life-Giving Fountain Greek Orthodox Church* in Martins Ferry, OH.

Mon., March 6: (6:30 PM) Moleben to Saint Nectarios.

Wed., March 8: (6:30 PM) Liturgy of the Presanctified Gifts. *Please keep at least a 3-hour fast!*

Fri., March 10: (6:30 PM) Paraklis to the Most Holy Theotokos.

Sat., March 11: (9:00 AM) Divine Liturgy for the *2nd All Souls' Saturday*. Antiphon "Bless the Lord, O my soul" on p. 8. Requiem Propers can be found on pp. 235-240. Additional Propers for the All Souls' Saturdays can be found on p. 176. Followed by a *Panachida* and the *Reading of the Diptychs* of the Departed.

Sat., March 11: (6:00 PM) Great Vespers for the *Sunday of Saint Gregory Palamas (2nd Sunday of Great Lent)*. Propers for Tone 5 and Saint Gregory Palamas.

**Sunday of Saint Gregory Palamas
2nd Sunday of Great Lent, March 12:**

8:15 AM Matins.

10:00 AM Divine Liturgy for the *Sunday of Saint Gregory Palamas (2nd Sunday of Great Lent)*. Antiphon "Bless the Lord, O my soul," on p. 8 and the Beatitudes. Tropar for Tone 5 on p. 93. Tropar & Kondak of the Sunday of Saint Gregory Palamas and all remaining Propers can be found on pp. 181-182. The *Liturgy of Saint Basil the Great*, with its special melodies, is served on the Sundays of Great Lent.

4:00 PM: Lenten Mission Vespers at *Holy Trinity Greek Orthodox Church* in Steubenville, OH.

THE ETERNAL LAMP burns in Thanksgiving to my church family for your love & prayers. With love from *Marie*.

THE LEFT SIDE ALTAR LAMPS (Prothesis) burn with prayers for Laney & Anna Ross. Requested by *Laney & Cindi Ross*.

THE RIGHT SIDE ALTAR LAMPS (Diakonikon) burn with prayers and best wishes for a *Happy 1st Birthday* to Owen. Requested by *Mommy & Daddy*.

THE TETRAPOD LAMPS burn with prayers for *Special Intentions*. Requested by *Theresa Reese*.

TODAY'S SUNDAY BULLETIN is sponsored with prayers and best wishes for a *Happy 1st Birthday* to Owen Nicholas. Requested by *Uncle Jim, Aunt Joni, Ethan & Sophia*.

LAST SUNDAY'S MISSION COLLECTION brought-in **\$1,000.00!** We will send this offering to the Orthodox Christian Mission Center (OCMC) to further Orthodox Mission work throughout the world. Thank you for your *awesome* response to this appeal!

YOUTH CHOIR PRACTICE resumes *this Monday evening, March 6* at 7:00 PM. We will be going over *Lenten* and *Paschal* Hymns.

DON'T FORGET to set your clocks *AHEAD one hour* before you go to bed *next Saturday evening, March 11!!!* We don't want anybody to oversleep and be later than usual.

ATTENTION YOUNG PEOPLE! We plan to start the *"Raising Lazarus" Project* next Sunday, March 12, beginning around **9:50 AM**.

OUR MONTHLY PARISH COUNCIL MEETING will be held *next Sunday, March 12* after the Coffee Hour. All Council Members are expected to be present. Let's try for a *short meeting*, for the sake of those going to the Mission in Steubenville.

BRING A FRIEND TO CHURCH for a Lenten Service! This is a wonderful time to share your Faith! Our young people will get an **additional stamp** for their passports every time they bring a friend to church. The rest of us will be blessed by sharing the pearl of great price!

CONGRATULATIONS & PRAYERFUL BEST WISHES to Erin Susick and her husband Andrew on the birth of their new daughter, Eleanor Mae. Eleanor came into the world on Tuesday, February 28, 2017 and weighed-in at **8 lbs. 1 oz.** *Welcome and Many Years to the new arrival!*

ORDERS for CHOCOLATE 3-BAR CROSSES for your Easter Baskets from Sarris Candies are now being taken. Please submit your order to Theresa Reese by phone at **740-695-5254**; or text to **740-359-0646**.

2017 A.C.R.Y. ANNUALS have arrived! Cost is **\$15.00**.

LENTEN CONFESSIONS. Please do not wait until the last minute to go to Confession in preparation for Pascha. Confessions can be heard **before** or **after** almost any scheduled service, except Sunday mornings. It's still early, but the lines will only get longer as time goes on.

HAPPY MARCH BIRTHDAYS

7 Donna McKivigan * 8 Owen West * 11 Jim Turner * 13 Amilia Karpinski * 15 Billie Jo Fox * 22 Phyllis Koval * 22 Cameron Reese * 23 Alexander Elerick.

HAPPY MARCH WEDDING ANNIVERSARIES

Joe & Karen Zavatsky — **March 24**

Dr. Fausto & Dr. Sharon Lazo — **March 29**

DIOCESAN LENTEN RETREAT. The Central Region Lenten Retreat will be held on **Saturday, March 25, 2017** at **Saint Nicholas Church** in **Homestead, PA**. Let **Pan'i Kelley** know if you want to attend, so that we can register and attend as a group. Sponsored by the National A.C.R.Y. All welcome!

OCMC LENTEN MISSION BANKS are now available to all of our church school children. Parents are asked to encourage their children to contribute their loose change to the Missions. The banks will be collected at the end of Lent, and the donations will be forwarded to OCMC.

PLEASE NOTE: A visiting Tri-State Deanery priest, **Father Matthew Stagon**, will be available for **Confessions** at **3:00 PM** on **Sunday, March 19**. This is the date for our annual parish Lenten Mission on Cross Veneration Sunday.

CHURCH ATTENDANCE

Last Weekend

Vespers (2/25) — **9**

Divine Liturgy (2/26) — **85**

Forgiveness Vespers (2/26) — **24**

Great Canon of Saint Andrew of Crete

Monday (2/27) — **20** Tuesday (2/28) — **16**

Wednesday (3/1) — **25** Thursday (3/2) — **16**

Presanctified Liturgy (3/3) — **28**

+++ PRAYER LIST +++

Kindly remember in your prayers our parishioners and friends who struggle with sickness, pain, hardship or any special need:

Fr. Ted Shomsky * Fr. Frank Milanese * Fr. John Kopcha * Fr. Gregory Thompson * Fr. Ronald Hazuda * Fr. Donald Valasek * Fr. James Gleason * Fr. John Gido * Fr. Lawrence Barriger * Fr. Robert Lucas * Fr. John Zboyovski * Fr. John Baranik * Pan'i Peggy Teklinski * Pan'i Donna Smoley * Pan'i Lillian Hnatko * Sister Anastasia * Fr. Deacon Ed Brisbine * Subdeacon Constantin Ardeleanu and Family * Erin Susick & Eleanor * CiJi Hurley & unborn child * Alexis Marovich * Aaron Marovich * Marie Kovalcik * Peter Dimitriadis * Mary Zuzak * Julia DaRe * Judy Moore * Laney Ross * Madison Gabriel Street * Marge & Richard Kasper * Sandy & Billie Jo Fox * Timothy Simandl * Eugene & Adrian Andronic * Pat & Manuel Thomas * Bob & Barbara Strain * Chuck & Joyce Snider and Family * Judy Antonik * Amelia (Punkin) Karpinski * Arleen Koval * Mike Rose * Mary Jane Koprak * Helen Koprak * Marlene Bolon * Rosalie Troyanovich * Joyce Baker & Family * The Lazo Family * Alex Sombaty * Laney & Anna Ross * Alexandra Sedor * Mick & Janie Strain * Eric Kocsis * The Greene Family * Jim Koprak * George Marovich * Audrey & Andy Zavatsky * Debbie Strain * Tony Neuhart * Rich Kozak * Eleanor Dussling * Stephanie Warble * James * Faye * Fr. Leo * Burl & Linda Matthews * Mary Kabel * Alberta Kabel * John Kelley * Jackie Hurley * David Gereg * The Stephens Family * Lou Nicklaus * Mark Magnone * Nicholas Marshall * The Wilson Family * Halley Russell * Katie Slavik * Cody St. John & Family * Geri Szymialis * Joseph Mlodzik * Craig & Jodie Tschappat * Payton Green * Emily Reilly * Rebecca Cain * Connie Gereg * Teresa Bobbit * Roman Riselvato * Vic Marshall * The Boone Family * Linda Tennant * Dawn Kidd * Benjamin Ladich * Larry & Michelle Vuchelich and Sons * Christy Ray * Sandy Bauer * Danica Clement * Margie Shafer * Lori Crow * Melissa * Roger Lucas & Family * The Victor Rose Family * Bryant Lepic * Maddox Stillion * The Nardo Family * Karen Molnar * Janyce Duncan * David Blake * Louise Tamire * The Smutney Family * Jason Kordack * Scott Wheeler * Jenn Patterson * Jean Smith * Bob & Gayle Murphy * Roger Byard * Tammy Clary * Erin Donato * The LaMotte Family * Ida Hilliard * Keith * Diana Tazar * Deanna & Tim Shea * Susan Wisvara Weir * Susan Rayle * Jacob Hoskinson * Bethany * Gary Slaid * Claudia Miller * Mary Lou Kidd * John Mouhlas * Virginia Wiggins * Eleanor LeMasters & Family * James Grady * Sarah, John & unborn child * Donna Holtus * The Pence Family * Tony & Teresa Markawas * The Conroy Family * Alexis McManus * Carly Carroll * Jan Dobbs * Gary Brent Dobbs * Robert Donaldson & Family * Mellissa Clegg * Lucas * Mikea * Leo & the Zambori Family * Nancy Rodocker * Dana Stanley * Sarah Carellas * Nichols Family * Lynette * Valerie Pickett * Gale & Dan Fincham * Frank Pierson * Pat Brant * Maria Timkova * The Brown Family * Mark Costine * Flora Ross * Amy Draa * The McCammon Family * Anna Fera * Megan Draa * Jesse * Dominic Alexander * Maria Lang * John Goodman * Joseph Gabis

The First Sunday of Lent: The Sunday of Orthodoxy



Introduction

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."

Historical Background

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops.

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons

were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty.

The Council decided on a doctrine by which icons should be venerated but not worshipped. In answering the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons but not worship, the last befitting only God.

The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: "We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honour (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands".

An Endemousa (Regional) Synod was called in Constantinople in 843. Under Empress Theodora. The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy".

Orthodox teaching about icons, as defined at the Seventh Ecumenical Council of 787, 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 the grace of healing, following the divine traditions of the apostles.”

“The grace of truth has shone out, the things once foreshadowed now are revealed in perfection. See, the Church is decked with the embodied image of Christ, as with beauty not of this world, fulfilling the tent of witness, holding fast the Orthodox faith. For if we cling to the icon of him whom we worship, we shall not go astray. May those who do not so believe be covered with shame. For the image of him who became human is our glory: we venerate it, but do not worship it as God. Kissing it, we who believe cry out: O God, save your people, and bless your heritage.”

“We have moved forward from unbelief to true faith, and have been enlightened by the light of knowledge. Let us then clap our hands like the psalmist, and offer praise and thanksgiving to God. And let us honor and venerate the holy icons of Christ, of his most pure Mother, and of all the saints, depicted on walls, panels and sacred vessels, setting aside the unbelievers' ungodly teaching. For the veneration given to the icon passes over, as Basil says, to its prototype. At the intercession of your spotless Mother, O Christ, and of all the saints, we pray you to grant us your great mercy. We venerate your icon, good Lord, asking forgiveness of our sins, O Christ our God. For you freely willed in the flesh to ascend the cross, to rescue from slavery to the enemy those whom you had formed. So we cry to you with thanksgiving: You have filled all things with joy, our Savior, by coming to save the world.”

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 (iconostasion), 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 by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

Before the Triumph of Orthodoxy came to be celebrated on the first Sunday of Lent, there was on this day a commemoration of Moses, Aaron, Samuel and the prophets. Traces of this more ancient observance can still be seen in the choice of the Epistle reading at the Liturgy and in the Alleluia verse appointed before the Gospel: “Moses and Aaron among His priests, and Samuel among them that call upon His Name.”



The icon of the Virgin Hodegetria, depicting the Theotokos as the "Directress", is processed amongst the people and held on high by two angels.

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. (1)

To the left of the icon is the Empress Theodora



Empress Theodora, who proclaimed the veneration of icons, is depicted to the right of the icon. Theodora's son Michael III.



To the left of the icon are Patriarch Methodios (left), Bishop Michael of Synnaden (center), and Patriarch Tarasios.

usual prayers and hymns of the weekly commemoration of the Resurrection of Christ.

Scripture readings for the Sunday of Orthodoxy are: At the Orthros (Matins): The prescribed weekly Gospel reading. At the Divine Liturgy: Hebrews 11:24-26, 32-40; John 1:43-51.

At the conclusion of the Divine Liturgy, a service is conducted in commemoration of the affirmations of the Seventh Ecumenical Council in 787 and the restoration of the use of icons in 843. Orthodox faithful carry icons in a procession, while the clergy offer petitions for the people, civil authorities, and those who have reposed in the faith. Following is a reading of excerpts from the Affirmation of Faith of the Seventh Ecumenical Council and the singing of the Great Prokeimenon.

It is becoming a common practice that the Procession of the Icons is conducted as part of a Pan-Orthodox Vespers service on the evening of the Sunday of Orthodoxy. This is a service when Orthodox Christians of the various jurisdictions in America come together for worship and in a united affirmation of the Truth of the Orthodox Faith.

On the Saturday before this Sunday, the third of three Saturdays of the Souls are held. This is a special commemoration when the Church offers a Divine Liturgy and Memorial Service for the departed faithful. This is considered a universal commemoration of the dead. Through the memorial services, the Church is commending to God all who have departed and who are now awaiting the Last Judgment.

This specific Saturday is a special commemoration of the Great Martyr Theodore of Tyre and the miracle of the kolyva. In 361, Julian the Apostate was doing his utmost to restore pagan customs. Knowing that the Christians were accustomed to sanctify the first week of Lent by fasting and prayer, the wily tyrant told the Prefect of Constantinople to have all of the food set out for sale in the markets sprinkled with the blood of animals sacrificed to the gods, so that no one in the city would escape the contagion of idolatry. However, the Lord did not abandon His chosen people, but sent His servant Theodore to outwit the tyrant. Appearing in a vision to Patriarch Eudoxius (360-364), the holy Martyr informed him of what was happening and told him to instruct the Christians not to buy food from the markets but instead to eat kolyva made from grains of boiled wheat. Thus, thanks to the intervention of the holy Martyr Theodore, the Christian people were preserved from the stain of idolatry. The Church has commemorated this miracle ever since on the first Saturday of Great Lent, in order to remind the faithful that fasting and temperance have the power to cleanse all the stains of sin.

and her son Michael III. (2) To the right of the icon are the Patriarchs Methodios and Tarasios. (3) 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.

Orthodox Christian Commemoration of the Sunday of Orthodoxy

The Sunday of Orthodoxy is commemorated with the Divine Liturgy of Saint Basil the Great, which is preceded by the Matins service. A Great Vespers is conducted on Saturday evening. The hymns of the Triodion for this day are added to the