

ANNOUNCEMENTS

**This week we fast from meat,
but dairy is allowed every day**

Sat. Feb. 25	5 pm	Great Vespers <i>followed by Choir rehearsal</i>
Sun. Feb. 26	11 am	Divine Liturgy - Cheese fare <i>- Rite of Mutual Forgiveness</i>

GREAT LENT BEGINS

Mon. Feb 27	6:30 pm	Canon of St. Andrew of Crete
Tues. Feb 28	6:30 pm	Canon of St. Andrew of Crete
Wed. March 1	6:30 pm	Canon of St. Andrew of Crete
Thurs. March 2	6:30 pm	Canon of St. Andrew of Crete
Sat. March 4	5 pm	Great Vespers
Sun. March 5	11 am	Divine Liturgy for the Triumph of Orthodoxy <i>with procession of icons</i>
Wed. March 8	6:30 pm	Pre-Sanctified Liturgy <i>w potluck</i>
Sat. March 11	5 pm	Great Vespers
Sun. March 12	11 am	Divine Liturgy - Sunday of St. Gregory Palamas

REMEMBER, PRAY FOR PEACE,
PRAY FOR EACH OTHER,
AND PREPARE

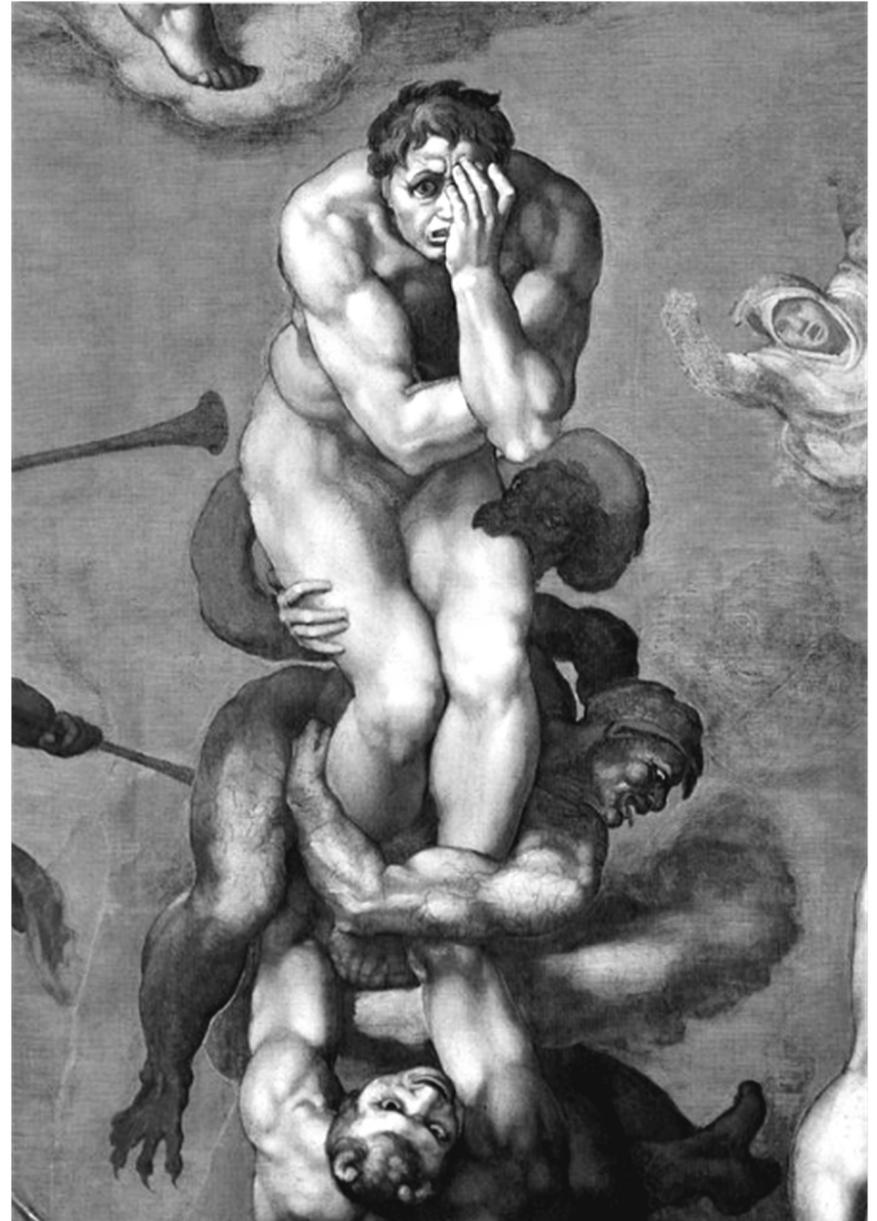
PARISH TEXT ALERTS

Sign up easily! Text ASONA to 84576

And get on our parish text alerts list, and stay up to date via email or text alerts. Get immediate notification of updates. **Start today!**

Text STOP to 84576 to stop text notifications at any time. There is no charge for this service, but carrier message and data rates may apply.

Sun, Feb 19, 2023 Sunday of the Universal Judgement Tone 3





Prokeimenon in Tone 3 (Ps 146)

Great is our Lord, and great is His power. His understanding is beyond measure.

O praise the Lord, for it is a good thing to sing praises!

EPISTLE : 1 CORINTHIANS 8:8-9:2

BRETHREN, food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. But beware lest somehow this liberty of yours become a stumbling block to those who are weak. For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? And because of your knowledge shall the weak brother perish, for whom Christ died? But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord. If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.+

Alleluia in Tone 8 (Ps 94)

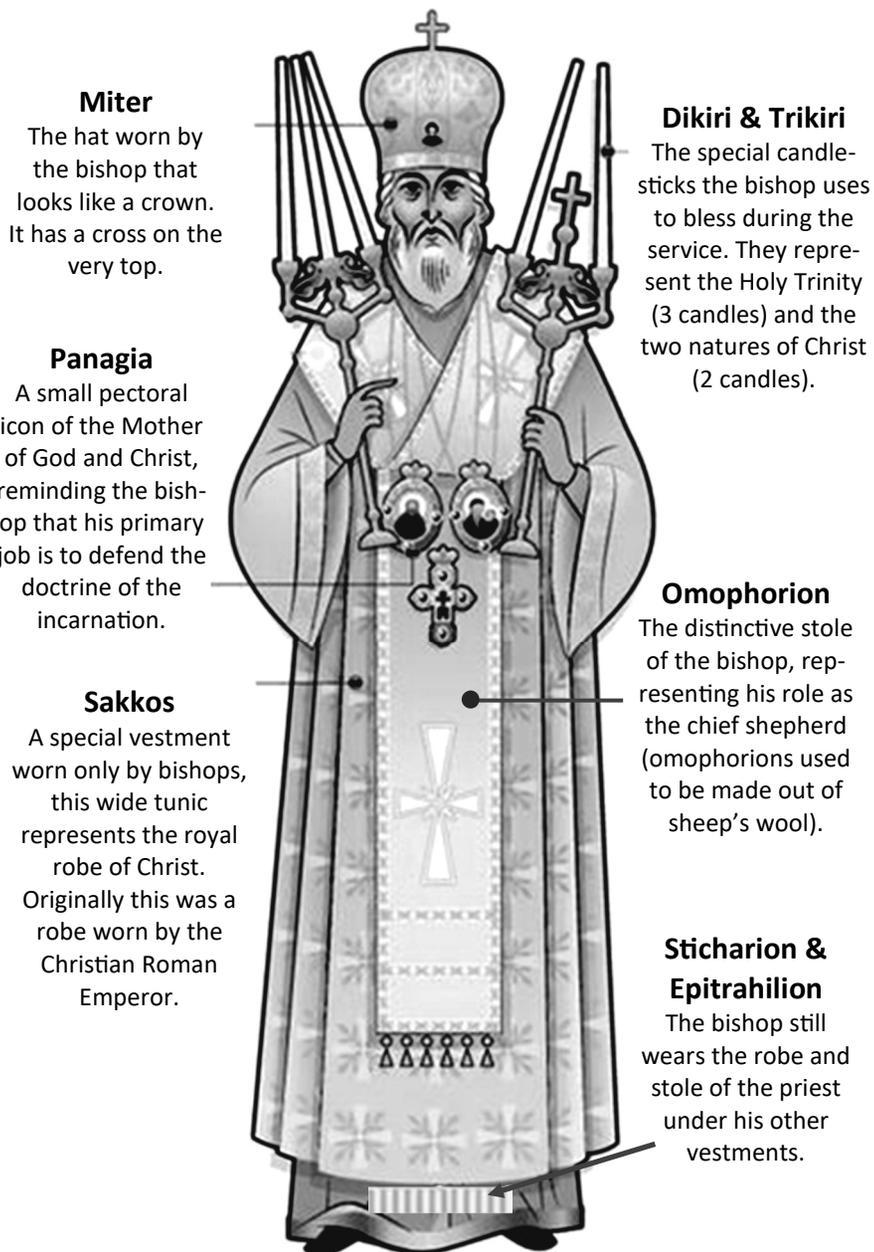
O come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before his face with thanksgiving; let us make a joyful noise to Him with songs of praise!

GOSPEL: MATTHEW 25: 31-46

THE LORD SAID, "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into everlasting punishment, but the righteous into eternal life.'"+

WHAT DOES THE BISHOP WEAR DURING SERVICES?



Miter

The hat worn by the bishop that looks like a crown. It has a cross on the very top.

Panagia

A small pectoral icon of the Mother of God and Christ, reminding the bishop that his primary job is to defend the doctrine of the incarnation.

Sakkos

A special vestment worn only by bishops, this wide tunic represents the royal robe of Christ. Originally this was a robe worn by the Christian Roman Emperor.

Dikiri & Trikiri

The special candlesticks the bishop uses to bless during the service. They represent the Holy Trinity (3 candles) and the two natures of Christ (2 candles).

Omophorion

The distinctive stole of the bishop, representing his role as the chief shepherd (omophorions used to be made out of sheep's wool).

Sticharion & Epitrahilion

The bishop still wears the robe and stole of the priest under his other vestments.

Why wear vestments? It's in the Bible!

"Ascribe to the Lord the glory due His Name...worship the Lord in holy array."

1 Chronicles 16:29; Psalm 29:2; Psalm 96:9; Revelation 7:9-14

UPDATED!

All Saint of North America and Christ the Savior
present

BEGINNER/INTERMEDIATE ICON WRITING WORKSHOP

Instructors: **Tatiana and Dmitri Berestov**
From the **Prosopon School of Iconology**

Jun 11-17, 2023

Project: Beginner students will write the Archangel Michael icon. Intermediates students will write another icon assigned by the instructor.

Cost:

Beginners \$1,000.00 (incl. 6 days of instruction, all art supplies, lectures)
Intermediates: \$1,000.00 - intermediate students supply their own board and art supplies and will prepare their icon with gold and first lines prior to the workshop.

A non-refundable deposit of \$500 is required to reserve a space in the class. Class size is very limited and reservations are first come, first served.

Contact Workshop coordinator Pat Rudolph at
Phone: 708-579-5208 or email to: prudoph@illinois.edu

Class begins daily with prayer at 9 am Monday June 11, and ends at 5pm Saturday June 17. Snacks and beverages will be provided. A list of area hotels will be provided upon request.

Deadline for Registration is March 15, 2023



PROSO PON SCHOOL OF ICONOLOGY

<https://www.prosoponschool.org/>

SAINTS ALIVE

The lives and deeds of the heroes of our faith

ST. PHOTIUS THE GREAT

In Constantinople there were two parties struggling for power in both ecclesiastical and civil affairs—the so-called zealots or conservatives, and the moderates. In 858, in an effort to provide a leader capable of restoring peace to the Church, Photius was elected to be the new patriarch, succeeding Ignatius, who had been unjustly deposed. As the brilliant, popular, highly distinguished professor of philosophy at the University in Constantinople, Photius was an excellent choice, even though he was still a layman. He was ordained and quickly elevated to the patriarchal office.



The extremists of the so-called conservative party were not satisfied. In 861 a council was held in Constantinople to resolve the dispute. With the papal legates who presided over the council in full agreement, this council decided that Photius was indeed the rightful patriarch. However, when the legates returned to Rome, Pope Nicholas rejected their decision, since it was not the result that he desired. He held a council in Rome in 863, which presumed to have Photius deposed—along with all the clergy he had ordained in the preceding five years!—and Ignatius was proclaimed as the legitimate patriarch of Constantinople. As proof that the Papacy really had no legitimate authority over the Eastern Churches, the decrees of this council were ignored throughout the East. Patriarch Photius did not even deign to give Pope Nicholas a reply.

Four years later, in 867, Photius finally responded by calling a major council of five hundred bishops meeting in Constantinople. This council condemned Pope Nicholas and declared him to be deposed for interfering in the internal affairs of the Church of Constantinople—and also for interfering in the affairs of the new Bulgarian Church. This council also made the first official condemnation by the Eastern Church of the addition of the *filioque* to the Nicene Creed.

Later in 867, Basil I the Macedonian (r. 867–886) usurped the throne from Emperor Michael III, who was assassinated. In order to win the support of

Rome for this usurpation, Basil reinstated Ignatius as patriarch, which did indeed heal the breach between Rome and Constantinople that had existed since 863. And in 869–870 a council was held in Constantinople, known as the Ignatian Council, which affirmed Ignatius as patriarch and condemned Photius, who was sent into exile. However, Pope Hadrian (r. 867–872) was not entirely pleased with this council, because it refused to give the Bulgarian Church over to the authority of Rome.

By 873, Emperor Basil no longer felt such a need for the approval of Rome, and his favor was turning to the moderates in Constantinople. So Photius was brought out of exile, and was made the tutor for the emperor's two sons. Photius and Ignatius became reconciled, to such an extent that before Ignatius died in 877, he stipulated that he wanted Photius to succeed him as patriarch. So in that year Photius returned to the patriarchal throne, and soon led the effort by which Patriarch Ignatius was glorified as a saint.

In 879 a huge council, known as the Photian Council, took place in Constantinople. Once again papal legates were in attendance, and again they agreed with the council's decisions. The council affirmed Photius as the legitimate patriarch, nullifying the decisions of the previous councils of 863 in Rome and 869–870 in Constantinople. It also reaffirmed Rome's position as the first among equals among the great patriarchates, but without having jurisdictional authority over the East. The Nicene Creed without the *filioque* was affirmed, and the Council of Nicea of 787 was officially recognized as the Seventh Ecumenical Council.

Pope John VIII (r. 872–882) was not pleased with this council's decisions, but for the sake of peace in the Church he accepted them. For nearly two centuries this council was considered by Rome to be the Eighth Ecumenical Council.

Photius was officially canonized a saint by the Orthodox Church in the tenth century. She honors him with exceptional regard as Saint Photius the Great, one of the Three Pillars of Orthodoxy (along with Saint Gregory Palamas and Saint Mark of Ephesus). He was a man of many talents. An excellent diplomat in political affairs, he was also a great theologian who wrote extensively. His powerful critique of the *filioque*, the improper and theologically erroneous addition to the Nicene Creed, has remained the basic Orthodox refutation of this innovation ever since. He was a compiler and reviewer of both classical and patristic writings. As a brilliant scholar and professor as well as a leading churchman, he dominated the cultural flowering in Byzantium in the years after the restoration of the icons in 843. And we recall that he also guided the mission to the Slavs by sending Saints Cyril and Methodius to Moravia in 863.

Only in the last half century or so has he been acknowledged at least by some in the West as a great bishop with personal humility and wisdom. He was one of the greatest bishops in Christian history.+

Holy Father Photius, pray unto God for us!