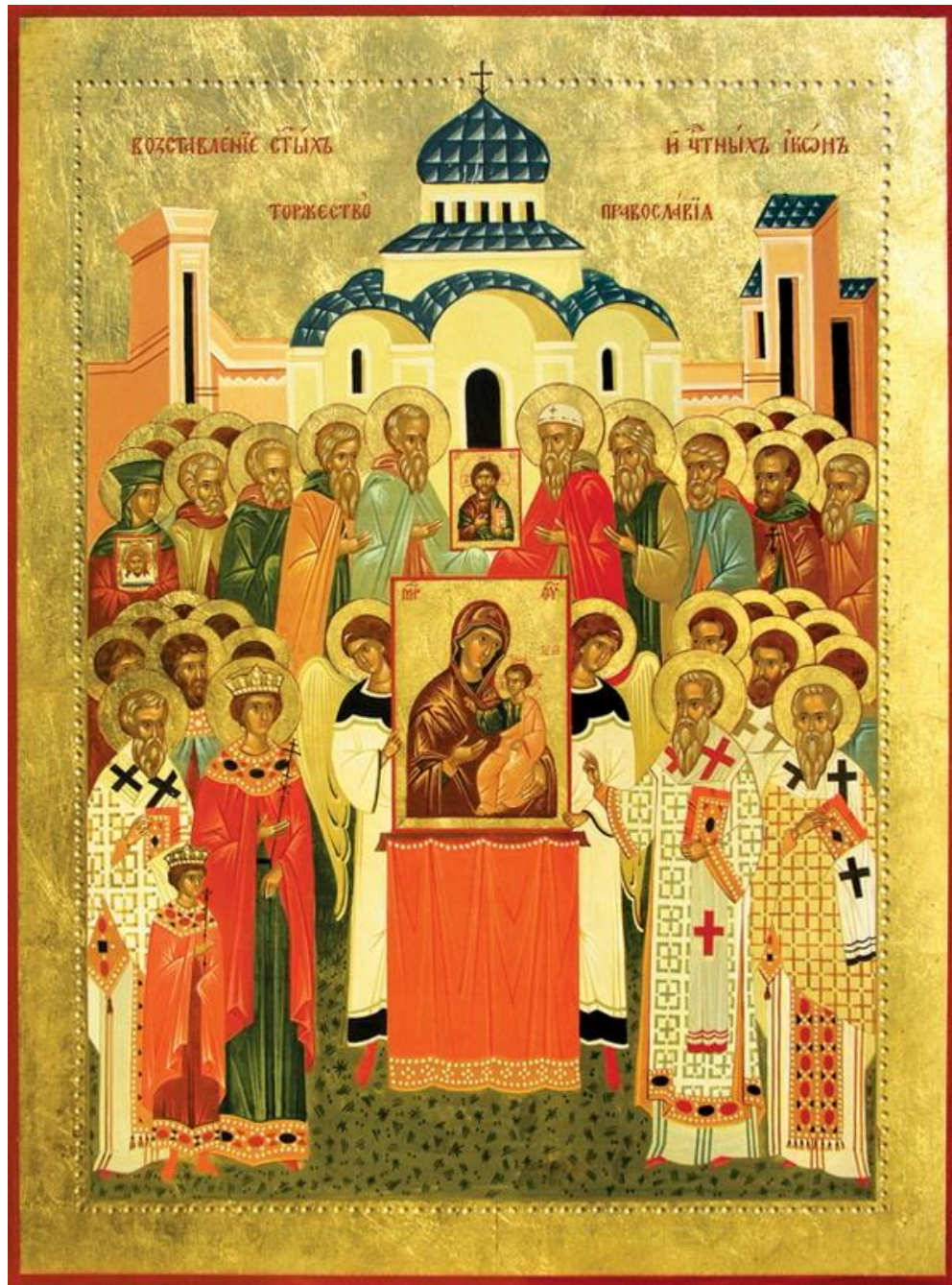


**St Ignatios of Antioch
Melkite Greek Catholic Church
1003 Merry Street
Augusta, Georgia 30904
706 364-6219**



**1st Sunday of Great Lent - Sunday of Orthodoxy
February 26, 2023**

Sunday of Orthodoxy



What It Means to See Jesus (John 1:43-51)

AT EVERY DIVINE LITURGY during the Great Fast we read from the Holy Gospel according to Mark – except for today. Why is this passage from St John’s Gospel read on this Sunday, the Sunday of Orthodoxy?

The brief answer is that both the Gospel reading and the triumph of Orthodoxy we commemorate today are about seeing God. In the Gospel story, we hear how Philip invites Nathaniel to see Jesus (physically); when they meet, Nathaniel sees (spiritually) that Jesus is the Messiah. In the Church, we (physically) see icons and see (spiritually) that they reflect the reality of Christ’s incarnation.

Nathaniel Sees God

The story of Jesus’ encounter with Nathaniel is a brief and almost cryptic tale which many have tried to explain. Nathaniel and his friend Philip were both disciples of St John the Forerunner. They had responded to John’s announcement that One was coming “*whose sandal strap I am not worthy to loosen*” (Jn 1:27). The Lord Jesus had gone to the Jordan where John was baptizing and it is there that John identified Jesus as the Awaited One. “*Again, the next day, John stood with two*

of his disciples. And looking at Jesus as He walked, he said, 'Behold the Lamb of God!'" (vv. 35, 36) Philip may have been one of those who heard John's testimony, so that when Jesus invited Philip to follow Him, he responded positively.

In turn, Philip goes to his friend Nathaniel with the news, "*We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph*" (v. 45). Nathaniel replies laconically, "*Can anything good come out of Nazareth?*" (v.46)

Modern commentators generally see this remark of Nathaniel as a somewhat snide dismissal of Jesus because He was a Nazarene. The Fathers approach this passage differently, saying that Nathaniel was saying the exact opposite: that if Jesus was the Awaited One, then He could not have come from Nazareth. St John Chrysostom suggested that Nathaniel "thought within himself that Philip was probably mistaken about the place" and that Jesus "was not from Nazareth" (Hom. 20 on John).

In any case, Philip responds with the same words that Jesus earlier said to Andrew, "Come and see." When Nathaniel finally meets Jesus, the Lord utters another cryptic remark: "*Behold, an Israelite indeed, in whom is no deceit!*" *Nathanael 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'*" (vv. 47, 48).

What was Nathaniel doing under the fig tree? Again, many suggestions have been offered; none of them are attested in the Scripture, so we cannot know for sure. One possibility upheld by many in our Tradition is that Nathaniel was praying at that time: *O God of our fathers, send us the One whom You have promised. Send us the Messiah, the Savior*. Faith in the promise of a Savior is what marks out a true Israelite. The Lord, they say, saw him at prayer and He saw Nathaniel's heart. Nathaniel's response marks him as one of the first disciples of Christ, whom He called before His ministry in Galilee.

"*You are the Son of God! You are the King of Israel!*" (v. 49), Nathaniel sees that Jesus is the Messiah and acclaims Him with the traditional titles of a royal Messiah: "Son of God" and "King of Israel."

At the end of His public ministry Jesus' followers would affirm their faith in His heavenly origin: "*See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God*" (Jn 16:29, 30). But it would only be after His resurrection, when the risen Christ was

manifested to the disciples that the full force of Jesus' words to Nathaniel would be realized: *"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"* (Jn 1:51). Nathaniel, like the rest of the apostles, would grow to see Jesus not as the earthly conqueror devout Jews were awaiting but as a King not of this world and, ultimately, the eternal Word of God incarnate.

Icons Reveal Christ as God's Image

In the eighth and ninth centuries, some Byzantine emperors and churchmen waged a struggle against the use of icons. This conflict was ultimately ended in 843 with the restoration of icons, called in the Church the "Triumph of Orthodoxy." Today's observance celebrates this act.

Iconoclasm formally began in the 720s when certain bishops began questioning the excessive way some people were revering icons. In 730 Emperor Leo III took up their cause and issued a decree forbidding the veneration of religious images, "the evil art of painters," as a later iconoclastic council called it. While iconoclasts saw images as a departure from the practice of the early Church, those who supported the veneration of icons did so precisely on the basis of tradition: the Church had done so for years and was not in error.

It was St John of Damascus (676-749) who gave the Church the insight that the use of icons was the logical consequence of the incarnation of Christ. As he wrote in his *Treatise on the Divine Images*, "In former times, God, who is without form or body, could never be depicted. But now when God is seen in the flesh conversing with men, I make an image of the God whom I see. I do not worship matter; I worship the Creator of matter who became matter for my sake." St John's teaching became normative in the Byzantine Church which, since the Triumph of Orthodoxy, has in the minds of many become identified as the "Church of Icons."

“But I Can’t Fast”

“If there are some gathered here who are hindered by sickness and cannot remain without food, I advise them to reverse their ailment and not to deprive themselves from the fast, but to care for it even more.

“For there exist, there really exist, ways which are even more important than abstinence from food which can open the gates which lead to God with boldness. He, therefore, who eats and cannot fast, let him display richer almsgiving, let him pray more, let him have a more intense desire to hear divine words. Then our physical illness is not a hindrance to our spirit. Let him become reconciled with his enemies, let him distance from his soul every resentment. If he wants to accomplish these things, then he has done the true fast, which is what the Lord asks of us more than anything else.

“It is for this reason that He asks us to abstain from food, in order to place the flesh in subjection to the fulfillment of His commandments, by curbing its impetuosity ... If we eat with moderation we should never be ashamed, because the Creator gave us such a body which cannot be supported in any other way except by receiving food. Let us only stop excessive food; that in itself contributes a great deal to the health and well-being of the body.”

Abridged from St. John Chrysostom homilies “On Fasting”



Sunday Collections

Attendance	Date	Collection
20	January 1, 2023	1,277.00
27	January 8, 2023	340.00
23	January 15, 2023	6,690.00
12	January 22, 2023	11.00
47	January 29, 2023	1,510.50
30	February 5, 2023	528.00
25	February 12, 2023	335.00
11	February 19, 2023	530.00

Syrian Earthquake Relief \$ 625.00

Divine Liturgy Intentions: For the Living:

Bishop Francois, Fr. Eugene Mitchell, Fr. James Graham, David Mangelsdorf, Brian Frank, Maria Barklage, Nookid Graham, Ali de la Vega, Dn. Kent & Diana Plowman, A Special Parish Intention, Medical Personnel and First Responders

For the Dead:

Jan Munn, Fr. Imad Daher, Tyler Long

Announcements

We are live-streaming on our Facebook page at the following days & times:

Friday 6:00 PM Weekday Vespers

Saturday - 6:00PM Great Vespers

Sunday – 9:00AM Orthros & 10:00AM Divine Liturgy

LENTEN SCHEDULE FOR THE WEEK:

Great Compline – Tuesday 7pm

Akathist hymn – Friday 7pm

PRAYER OPPORTUNITIES AROUND TOWN – Most Holy Trinity parish will be hosting a Men's Holy Hour every Friday morning from 6-7am. There will also be a coffee hour and reflection time afterwards – Men from all parishes are invited to attend for whatever portion of the time they are available. For the Ladies – St. Joseph's will be hosting a Women's Holy Hour on the first Monday of each month at 7pm.

Resurrectional Troparion

(Tone 5)



Let us, O faith - ful, praise and wor-ship the Word,



co-e-ter-nal with the Fa-ther and the Spi - rit, born of the



Vir - gin for our sal - va - tion, for He was



pleased to be lif - ted in the flesh up - on the Cross and



to en-dure death and to raise the dead by His



glo-ri-ous Res-sur - rec - tion.

Troparion of the Sunday of Orthodoxy

(Tone 2)

Be-fore Your most pure Im-age we bow in
wor-ship, O Good Lord, beg-ging for-give-ness of our
sins, O Christ God: be-cause You chose of Your own
free will to as-cend up-on the cross in the flesh in
or-der to de-li-ver from the e-ne-my's
bon-dage those You had cre-a-ted.
For this rea-son we cry out to You in thanks-gi-ving:
You have filled all things with joy, O our Sa-
-vior, when You came to save the world.

Kondakion for Great Lent



Tri-um-phant Lea - der, to you be - longs our prize of
vic - to - ry! And since you sa - ved us
from ad-ver-si - ty we of - fer you our thanks: we
are your peo - ple, O Mo - ther of God! So,
as you have that in - vin - ci - ble pow - er, con -
- tin - ue to de - li - ver us from dan - ger that we may
cry out to you: Hail, O Vir - gin and Bride e - ver
pure!

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of nine measures. The melody is simple and hymn-like, with many notes beamed together. The lyrics are written below the staff, with hyphens indicating syllables that span across measures. The piece ends with a double bar line after the final measure.

Lenten Hirmos



In you, O Full of grace, all cre-a - tion re-joi - ces: the



or - ders of an - gels, and the hu - man race as well.



O sanc-ti - fied Tem - ple, spi-ri - tu-al Pa-ra - dise and



glo - ry of vir - gins, from whom our God who ex-ists be-



- fore all e - ter-ni-ty, took flesh and be-came a lit-tle



Child. He has ta - ken your womb as His



throne ma-king it more spa - cious than the



hea - vens! There - fore, O Full of grace, in



you all cre-a - tion re-joi - ces. Glo - ry to you!

Prokimenon

Reader: Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever!

All: Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever!

Reader: For you are just in all you have done to us, and all your works are true and your ways right!

All: Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever!

Reader: Blessed are you, O Lord, God of our fathers,

All: And your name is worthy of praise and glorious forever!

Readings for the Week: *(during Great Lent the weekdays are non-liturgical, the following readings are, however, appointed)*

Monday:	Romans 2:10-16	Matthew 18:10-20
Tuesday:	Galatians 6:2-10	Matthew 4:23-5:13
Wed:	2 nd Corinthians 6:16-7:1	Matthew 5:20-26
Thursday:	1 st Corinthians 10:5-12	Matthew 5:27-32
Friday:	Romans 5:1-10	Matthew 5:33-42
Saturday:	Hebrews 3:12-16	Mark: 1:35-44

Saints of the Week:

Feb. 26: Holy Porphyrios, Bishop of Gaza; and of holy Photini, the Samaritan Woman
Feb. 27: Holy Father Procopios the Decapolitan, Confessor
Feb. 28: Holy Father Basil, Confessor, companion of Procopios the Decapolitan
Mar. 1: Holy Woman Martyr Eudocia
Mar. 2: Holy Hieromartyr Theodotos, Bishop of Cyrene on Cyprus
Mar. 3: Holy Martyrs Eutropios, Cleonicos and Basiliscos
Mar. 4: Holy Father Gerasimos the Jordanite

Word Search

P	Y	V	R	N	B	F	T	B	G	B	A	A	K	N	P	D
E	E	T	I	L	E	A	R	S	I	L	S	R	E	T	E	P
J	X	D	I	I	K	T	O	F	S	J	C	N	W	S	O	T
B	E	T	H	S	A	I	D	A	C	W	E	L	T	L	E	M
Q	L	T	Y	L	S	W	A	H	Z	B	N	I	P	E	T	U
L	O	K	B	W	D	E	S	C	E	N	D	I	N	G	R	J
B	E	D	W	Y	J	Z	S	Y	O	L	I	F	O	N	E	B
Y	M	A	X	P	R	D	Q	O	D	P	N	H	N	A	E	Z
K	L	O	N	W	D	Z	E	I	M	G	G	T	C	E	K	A
M	O	B	G	A	Y	P	P	R	O	P	H	E	T	S	C	N
O	G	F	P	A	H	A	N	S	F	Z	E	R	R	Z	S	E
K	I	O	I	V	L	T	N	H	Q	S	S	A	A	C	L	V
L	F	U	L	E	R	I	A	D	R	X	T	Z	E	M	Q	A
V	S	N	I	L	C	E	L	N	R	A	M	A	E	A	D	E
H	N	D	H	I	O	J	B	E	U	E	B	N	S	U	T	H
N	A	H	P	U	M	Q	P	Z	E	K	W	B	N	J	X	C
E	A	Z	O	G	E	X	J	X	L	T	M	N	I	M	T	M

Andrew
Angels
Ascending
Bethsaida
Come
Descending
Fig
Found

Galilee
Guile
Heaven
Israelite
Law
Moses
Nathanael
Nazareth

Peter
Philip
Prophets
Rabbi
See
Tree

Parish Information:

Rt. Rev. Michael Skrocki, JCD
Pastor

abounamike@aol.com

Knights of Columbus **JFK Council**

1st Wednesday of the month, 7pm.

Odd-numbered months at St. Ignatios

Even-numbered months here at Most Holy Trinity

4th Degree Assembly

2nd Wednesday of the month, 7pm

Odd-numbered months at Most Holy Trinity

Even-numbered months here at St. Ignatios

Publicans Prayer Group

Postponed until Further Notice

New Parishioners:

Please register with Fr. Michael.

Mystery of Holy Confession

Please contact Fr. Michael to set up a convenient time.

Mystery of Christian Initiation

Expectant parents should notify Fr. Michael prior to the birth of the child. Adult converts should contact Fr. Michael so arrangements may be made for any necessary instruction and sacraments.

Mystery of Holy Crowning

Those planning to marry should notify the Fr. Michael
at least six months prior to the desired Wedding date.

Mystery of Holy Anointing

Please notify Fr. Michael when you or a family member is in need of anointing.

To report sexual abuse by clergy, parish personnel or volunteers of the Eparchy of Newton,
please call the Victim Assistance Coordinator at 1-800-479-5910.

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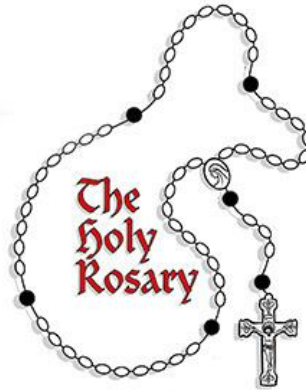
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