

**Sunday Bulletin**  
**March 13, 2011**

**WEEKLY ANNOUNCEMENTS CONTINUED:**  
**Sunday, March 13, 2011**

***Special Announcement***

Due to the fact that these bulletins contain icons and readings from the Holy Scriptures, we should not be throwing them away in the trash, but burning them. If you do not want to take you bulletin home with you, please place it in the designated basket that is in the Narthex. Thank you!

**GOLF (Greek Orthodox Ladies Fellowship)**

GOLF will not meet this week during Spring Break. We will see you next week when we resume our study of Great Lent.

***Philoptochos News***

- At the end of today, we will close the slate of officers for the up-coming year. If there is someone you wish to add, please do so **today!**
- On March 20, following the coffee hour, Philoptochos will be honored to have Father Vasileios lead us I through a mini retreat. This is our first retreat and the response has been wonderful! If you are planning to attend, please sign up at the table. Light refreshments will be available.
- Philoptochos will host 3 Lenten meals for Wednesday evenings. Please sign up for the few spaces that are still available.
- Come and browse through the bookstore to see the many new books that we have. We have ordered some small icons and a few jewelry items that should be arriving soon! Thank you to Kristie Benner for doing a great job organizing the bookstore so that it can better serve all of us. Please let us know if there is something you would be interested in and we will order it for you or your group!
- Don't forget to pick up your scrip cards! We have a new supply of Target and Wal-Mart cards available now.

**Thank you to today's Coffee Hour Sponsors:**  
*Ebeling, Edwards, Esper, Makdsi, Evgenides*

**Thank you to last week's Coffee Hour Sponsors:**  
*Craus, Daskalantonakis, Delvizis, Demetriadis, DeRossi*

**Next week's Coffee Hour Sponsors:**  
*Dewbre, Dietz, Dow, Draina, Eagle*

**Thank you to today's usher:**  
*Nick Spiropoulos*

**Next week's usher will be:**  
*Stuart Yoder*

**1st Sunday of Great Lent**  
**Sunday of Orthodoxy:**  
**Triumph of the Icons**



**Transfiguration of our Lord**  
**Greek Orthodox Church**

414 St. Stephen's School Road  
Austin, Texas 78746  
(512) 329-6363 website - [transfiguration.org](http://transfiguration.org)

**Sunday Service Schedule**  
**Orthros 8:45am; Divine Liturgy 10:00 am**

**Reverend Fr. Vasileios Flegas, Proistamenos**

*March 13, 2011 - Sunday of Orthodoxy*

*Epistle - Hebrews 11: 24-26, 32-40*

By faith Moses, "having become full-grown," refused to be called the son of Pharaoh's daughter, having chosen rather to suffer affliction with the people of God, than to have the temporary enjoyment of sin, since he deemed the reproach of Christ greater wealth than the treasures in Egypt; for he kept on looking away from the treasures to the recompense.

And what more shall I say? For the time will fail me narrating about Gideon and Barak and also Samson and Jephthae, and about David and Samuel and the prophets, who through faith struggled against kingdoms, wrought righteousness, attained to promises, stopped mouths of lions, quenched the power of fire, escaped the edges of the sword, were empowered out of weakness, became strong in battle, turned back encampments of aliens. Women received their dead by resurrection. And others were tortured, not accepting release, that they might attain a better resurrection. And others received trial of mockings and of scourgings, and, moreover, of bonds and of imprisonment. They were stoned, they were sawn asunder, were tempted; they died, murdered by the sword. They went about in sheepskins, in goatskins, being in need, afflicted, ill-treated— of whom the world was not worthy. They were made to wander in deserts, and in mountains, and in caves, and in the holes of the earth. And these all, having been approved by testimony through faith, received not for themselves the promise, God having foreseen some better thing concerning us, that they should not be made perfect without us.

*Gospel - St. John 1: 44- 52*

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."

**WEEKLY ANNOUNCEMENTS: Sunday, March 13, 2011**

Great Lent is a wonderful time to grow spiritually. The church will be offering services during the week (see the schedule below). We should do our very best to keep the fast. The goal is to abstain from all meat and dairy products. Families with small children and those with health challenges may have to adjust the fast. If you have questions please contact Father Vasileios.

Make a goal to participate in the beautiful Lenten services.

*Great Compline*, Monday, March 14, 6:00pm

*Liturgy of the Pre-Sanctified Gifts*, Wednesday, March 16, 6:00 pm

*Salutations to the Theotokos*, Friday, March 18, 6:00 pm

*Saturday Great Vespers*, March 19, 6:00 pm

**Great Lent Class Series**

Make plans to join us on Wednesday evenings after the Liturgy of the Presanctified Gifts.

On Wednesday March 16<sup>th</sup>, 23<sup>rd</sup> and 30<sup>th</sup>, Dr. Jeffrey MacDonald will be offering classes on Patristics immediately following the Liturgy and dinner.

This Wednesday's Topic is:  
St. Gregory Palamas and Scholasticism

**Altar Boy Dinner and Training**

Fr. Vasileios will be holding a "training session" with a dinner for the Altar Boys this coming Tuesday, March 15, at 6:00pm here at Transfiguration. Please let Father or the church office know if your son will be attending.

**GOYA**

The GOYAns have a busy week ahead!

- ◆ On Tuesday, they will get together for some tie-dying fun at Mt. Tabor Hall beginning at 7:00pm. They are welcome to join the Altar Boys for dinner at 6:00; just let Father know if you will be attending to give him an accurate head count.
- ◆ On Wednesday and Friday they will be participating in the Liturgy of the Pre-Sanctified Gifts, and the Salutations to the Theotokos.
- ◆ On Thursday they are going to Six Flags/Fiesta Texas! Please meet here at the church at 8:00am

**Greek School**

The Greek classes will not meet this week.  
Happy Spring Break!

**OCF**

Our next meeting is on Tues. March 22<sup>nd</sup> at the Episcopal Center on the U.T. campus

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.

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."

### ***Sunday of Orthodoxy Celebration***

There will be a special Sunday of Orthodoxy Vespers service today at 3:00pm to commemorate the Triumph of Orthodoxy! All area Orthodox clergy and laity are invited to attend. The singing will be done by 2 small choirs consisting of chanters from a number of local parishes. Father Vasileios will be serving at this Vespers.

It will be held at Holy Protection Orthodox Church, 1701 Peridot Dr. 78660 in Pflugerville.

## ***Hymns for Today***

### ***Hymn for the Sunday of Orthodoxy***

*"We venerate Thine immaculate icon, O Good One,  
asking the forgiveness of our failings, O Christ our God;  
for of Thine own will Thou was well-pleased to ascend the Cross in the flesh,  
that Thou might deliver from slavery to the enemy those whom Thou had fashioned.  
Wherefore, we cry to Thee thankfully: Thou did fill all things with joy,  
O our Savior, when Thou came to save the world."*

### ***Resurrection Hymn*** (tone 1)

*"The stone that had been sealed before Your tomb by the Jews  
and the soldiers guarding did watch oe'r Your pure and sacred body  
O Savior the third day You arose, and unto all the world  
did You give life where by all the heavenly powers did proclaim that  
You are the giver of life. Glory unto our resurrected Christ,  
Glory unto Your Kingdom, Glory to Your dispensation O You alone who loves all"*

### ***Hymn for the Transfiguration of Our Lord***

*"When O Christ our God Thou wast Transfigured on the mountain  
Thou didst reveal Thy glory  
to Thy disciples in proportion as they could bear it.  
Let Thine everlasting light also enlighten us sinners.  
Through the intercessions of the Theotokos,  
O Thou Bestower of light, glory to Thee."*

*"Metemorfothis en to ori, Christe o Theos, dixas tis mathites Sou tin doxan Sou, kathos  
i dynando Lampson ke imin tis amartolis  
to fos Sou to aidion, presvies tis Theotokou Fotodota doxa Si."*

### ***Kontakion for the 1<sup>st</sup> Sunday of Great Lent***

*"O Champion General, I your City now inscribe to you \* triumphant anthems as the  
tokens of my gratitude, \* being rescued from the terrors, O Theotokos. \* Inasmuch as  
you have power unassailable, \* from all kinds of perils free me so that unto you \* I may  
cry aloud: Rejoice, O unwedded Bride."*

*"Ti ypermachio stratigo ta nikitiria, os litrothisa ton dinon efcharistiria, anagrafo si I  
polis su, Theotoke. Allos echusa to kratos aprosmachiton, ek pandion me kindynon  
eleftheroson, ina krazo si: Chere, nym fi anymfefte."*

### ***Hymn in Place of Axion Estin***

*"All of creation rejoices in you., O full of grace; the assembly of angels and the human  
race. You are a sanctified temple and a spiritual paradise, the glory from whom God  
was incarnate and become a child our God existing before all ages. He made your  
womb a throne, and your body more spacious than the heavens. All of creation rejoices  
in you, O full of grace. Glory to you."*

### **Welcome Visitors!**

*We welcome all new visitors who worshipped with us this morning.  
Please join us next door after service for coffee and fellowship.  
There is material in the entrance of the church regarding ministries and events  
of our community. Please sign our guest book!*

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### **Receiving Holy Communion**

*The sacrament of Holy Communion is reserved for only baptized and/or chrismated Orthodox Christians who have properly prepared by fasting, prayer and confession. The Orthodox Church is not in sacramental communion with any other church outside the Orthodox Christian Faith. If you are not Orthodox, you are invited with everyone to receive the Antidoron (blessed bread) at the end of service. If you would like information about the Orthodox Church and becoming an Orthodox Christian, please see Father Vasileios after services.*

**Please allow the Church School children and teachers to go to Holy Communion first so they can leave for their classes. All others should wait until the ushers dismiss you by rows to receive Communion.**

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### **Prayers for Health**

*Dolly, Betty, Arlena, Sophie, Archie, Lou, Thomas, Kathy, Suzanne, Pat, Steve, Nina, Phyllis, Katheryn, Panayioti, Anna, Margaret, Sami, Ibrahim, Mary, George, Susan, Matthew, Ellen, Gary, Katina, Nelda, Nick, Elaine, Fotini, Malone, Tracy, Richard, Lilly, Kimberly, Dion, Jamil, Dimitrios, Lisa, Maggie, Mindy, Joan, Nakis, Estela, Micky, Kiane, Lari, Ed, Sally, Mariana, Brian, Kaeley, Tristan, Matt, Jeff, Sophia, Konstandinos, Angela, Jennifer, Rose Marie, Elia, Bilyana, Maria, Susan, Xenophon, Jane, Romeo, Clara, Costa, Cindy, Philip, Trey, Barbara, Evangia, Michael, Jeffrey, Victoria, Aleka, Nicole, Stella*

### **Prayers for those in our Armed Forces:**

*Sgt. Jennifer D. Atkinson, Staff Sgt. John Atkinson, Lt. Col. Dave Romine,  
Capt. James Alfaro, Staff Sgt. Deane Anderson,  
Captain William Willett, Maj. Timothy Ullman*

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### **Service Schedule for the 2nd week of Lent**

**Great Compline**, Monday, March 14, 6:00pm

**Liturgy of the Pre-Sanctified Gifts**, Wednesday, March 16, 6:00 pm

**Salutations to the Theotokos**, Friday, March 18, 6:00 pm

**Saturday Great Vespers**, March 19, 6:00 pm

### **The Sunday of Orthodoxy**



*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."*

*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".*

*(continued on next page)*