Options for Stewardship Giving

You may place your stewardship envelope (check or cash) in the stewardship basket as you exit the church or you may make online stewardship contributions on the parish website: https://www.annunciationorthodox.org/online-giving/donations

Renovations in Progress

The hallways, bathrooms, and classrooms 1-8 will be inaccessible for the next several weeks due to the renovations which are currently underway.

If you need to use a bathroom during a church service, you may use the bathroom in the hallway next to the altar and the bathroom in the balcony next to the choir loft. You may also use the bathrooms next to the Philoptochos Hall, but you would need to exit the church and re-enter through the Philoptochos Hall (Breezeway) entrance.

The newly constructed bathrooms are completed and will be ready for use after they are inspected. Thank you for your patience and cooperation.

Bereavement

Helen Carthage (96), mother of parishioner, Renie Beidleman, reposed in the Lord, March 12th.

ANNUNCIATION GREEK ORTHODOX CHURCH, LANCASTER, PA
SUNDAY, March 21st, 2021 — Sunday of Orthodoxy
James the Confessor;
Thomas, Patriarch of Constantinople
Orthros Mode: Plagal Fourth
Orthros Gospel: John 20:11-18
Liturgy Epistle: Hebrews 11:24-26, 32-40
Liturgy Gospel: John 1:43-51

SUNDAY OF ORTHODOXY – THE VICTORY OF THE ICONS

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 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:

“Aaron and Samuel among them that call upon His Name.”

https://www.goarch.org/sunday-of-orthodoxy

WELCOME TO ALL VISITORS

We welcome our non-Orthodox friends and neighbors at all the liturgical services with a reminder that Holy Communion may be received only by prepared Orthodox Christians. Please sign the Visitor’s Registry in the Narthex if you wish to be contacted by the priest.

Father Hector Firoglanis, Pastor
Father Theodosios Pals, Assistant Pastor; Father Alexander Veronis, Pastor Emeritus

www.annunciationorthodox.org

Sunday School (9th thru 12th grade)
Sunday, March 21st 7:00 AM
7:00 AM Early Liturgy
8:15 AM Orthros
9:30 AM Divine Liturgy
10:35 AM Sunday School (9-12th grade)

Monday, March 22nd
7:00 PM Great Compline

Tuesday, March 23rd
* 7:00-8:30 PM Metropolis Virtual Retreat
   The Mystery of the Sabbath – Keeping it Holy

Wednesday, March 24th
7:00 PM Annunciation Vespers

Thursday, March 25th  Annunciation Feast Day
8:30AM Orthros
9:30 PM Liturgy

Friday, March 26th
8:30 AM Presanctified Liturgy
6:30 PM 2nd Salutations to the Theotokos
7:45-9:00 PM TGIF Thank GOYA it’s Friday Games and Bible Study

Saturday, March 27th
Young Adult Virtual Spring Retreat
Registration: tinyurl.com/YASpring2021
7:00 PM Vespers

Bazaar tickets & money for sold tickets to Steve Marinos. There are 26 delinquent people left!

GYROFEST 2021
SAVE THE DATE
Saturday, May 15, 2021
11:00 AM—7:00 PM
Drive-thru only!

The Mystery of the Sabbath – Keeping it Holy
Tuesday, March 23rd 7:00-8:30 PM via Zoom
Advanced registration: tinyurl.com/KeepingItHoly
From the Series: “Cultivating the Fundamentals of Christian Life”

A reminder that masks must be worn in the church before, during, and after the services; and please do not congregate in the Narthex.

New Sunday Worship Schedule
7:00 AM - Early Divine Liturgy
(Preceded by singing Doxology at 6:55 AM)
8:15 AM - Orthros
9:30 AM - Regular Divine Liturgy

Theotokos
Presanctified Liturgy

The Victory of the Icons

Sunday of Orthodoxy – The Mystery of the Sabbath
Keeping it Holy

REGISTRATION:
www.annunciationorthodox.org

Options for Stewardship Giving

Stewardship pledges for 2021 may be made in the Narthex and placed in the Stewardship Box or they may also be made online on the website.

Tuesday, March 23rd
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   The Mystery of the Sabbath – Keeping it Holy

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7:00 PM Vespers
“I am the door. Whoever enters through me will be saved, and will go in and out, and find pasture.” 

The Gospel Jn. 1:43-51
At that time, Jesus decided to go to Galilee. 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 to Philip, “Now you believe!” Philip answered Jesus, “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.”

1. RESURRECTIONAL APOLYTICION (PLAGAL FOURTH MODE)
From the heights You came down, O Compassionate One. And you did submit to three-day burial that from the passions You would deliver us. O our Life and Resurrection, O Lord, glory be to You.

2. APOLYTICION OF THE FEAST (SECOND MODE)
We venerate Your immaculate icon, O good Lord, and entreat You to forgive our offences, O Christ our God. By Your own choice you were pleased to ascend the Cross in the flesh, to deliver us, whom You created, from our slavery to the foe. Therefore we cry to You with gratitude: You have filled all things with joy, O our Savior, by coming to save the world.

3. HYMN OF OUR CHURCH (FOURTH MODE)
Today is the beginning of our salvation, and the revelation of the mystery of ages. The Son of God becomes the Son of the Virgin and Gabriel proclaims this gift from God. Together with him we cry out to You, O Theotokos: “Hail thou full of grace, the Lord is with you.”

4. KONTAKION (PLAGAL FOURTH MODE)
To our Protectress, to our Leader victorious, we as a people, give thanks to you, our liberator. To you, O Theotokos, we ascribe victory. And as our Protectress, to our Leader victorious, To our Protectress, to our Leader victorious, We entreat You to forgive our offences, O Christ our God. By Your own choice you were pleased to ascend the Cross in the flesh, to deliver us, whom You created, from our slavery to the foe. Therefore we cry to You, O Theotokos: “Hail thou full of grace, the Lord is with you.”

The Entrance Hymn
Come, let us worship and bow down before Christ. Save us, O Son of God, who are risen from the dead. We sing to You, Alleluia.

The Apolytikia Hymns are sung at the conclusion of the Divine Liturgy, also known as the Divine Service, a central liturgical service of the Eastern Orthodox Church. The texts are traditional and often reflect themes of salvation, the Incarnation, and the Passion of Christ. The Entrance Hymn typically sets the tone for the service by welcoming those gathered and inviting them to join in worship. The Apolytikia Hymns are a way to express gratitude and devotion to the Incarnation and the Paschal feasts, celebrating the victory over death and the promise of eternal life.