to speak about the Holy Icons. It is a treatment that is often forgotten.

Franz Kafka famously wrote: “The Lie has become the World Order.” It was a sobering estimate (by an unbeliever) of the nature of human reality. Lying, simply not telling the truth, can seem a minor fault. But Jesus and the New Testament seem to pay a great deal of attention to lying, and truth-seeking seriously. There is more here than the mere abrogation of a moral tenet. It is a concern with something more “Kafkesque.”

The nature of truth and lies becomes clear if they are thought of in terms of being. The Church describes God as the “author of our being.” In the writings of the Fathers, being itself, simple existence, is seen as a good thing, the first of all created good things. God brings us into existence saying, “It is good.” More than that, the Fathers teach that it is God’s will that we grow towards “well-being,” with the ultimate goal of “eternal being.” This, in terms of the classic categories of logic, is a good reason to see lying as not only wrong but as an evil. The lie, in this understanding, reveals the nature of a lie: it has no true existence. That which is not true not only has no existence, but its very purpose is to obscure or destroy that which indeed has true existence. Fantasy and imagination, even though they have no true existence, are by no means inherently false. In fact, these forms which seek to distort, deny or destroy what truly exists can be called “lies” rather than “fantasy” or “imagination.” But this makes speech about reality (that which truly exists) very significant. The most obvious thing we can say is that reality itself and speech about reality are not the same thing. They are, however, deeply connected.

In classical philosophy, the school of thought that describes words as only “in our heads” is called Nominalism. The names (nonna) of things are described as nothing more than thoughts. Those who argued otherwise (there are various types of such arguments) are called Realists. This school of thought, in its purest form, has always subscribed to some form of Realism. There is a relationship between words and thoughts and that to which they refer that is greater than simply being something “in our heads.”

One of the places where this debate took shape was in the debate over the veneration of icons. It is clear that images had played a role in the life of the Church from very early times. That role was not questioned or explored until the 7th and 8th centuries. That role was not questioned or explored until the 7th and 8th centuries.

The Fathers held that the world-to-come (the Eschaton) was the truth. The Old Testament, they said, was a shadow, while the New Testament was an icon.

As verbal beings, we live in a world of icons. We experience the world in an iconic fashion. A major difficulty for us is that we have lost the vocabulary of iconic reality. We have substituted the language of photography. The dissonance between reality and our photographic assumptions has led us to doubt both. Man is an iconographer and needs to re-learn what that means. The result can be a movement towards the truth and a renewed confidence in our speech.

On this Sunday of Orthodoxy, speak the truth. Reveal that which is hidden by living in union with the truth. Refuse the lie. Refuse to participate in the lie.
v. For His mercy has been established upon us, and the truth of the Lord abideth forever

Tone 3 Kontakion (from the Lenten Triodion)
No one could describe the Word of the Father; but when He took flesh from thee, O Theotokos, He accepted to be described, and restored the fallen image to its former state by uniting it to divine beauty. //

v. Glory to the Father and to the Son and to the Holy Spirit

Tone 3 Troparion
We confess and proclaim our salvation in words and images. Holy Bishop Patrick, / Faithful shepherd of Christ’s royal flock, / You filled Ireland with the radiance of the Gospel: / The mighty strength of the Trinity! / Now that you stand before the Savior, / Pray that He may preserve us in faith and love!

v. Now and Ever and unto ages of ages

Tone 4 Kontakion
From slavery you escaped to freedom in Christ’s service: / He sent you to deliver Ireland from the devil’s bondage. / You planted the flock you have gathered on earth, / Holy Bishop Patrick! / Pray that He may preserve us in faith and love!

v. For Thou art just in all that Thou hast done for us! (v. 4)

Blessed art Thou, O Lord God of our fathers, and praised and esteemed.

v. The flock you have gathered on earth, / Holy bishop Patrick! / Pray that He may preserve us in faith and love!

Prokeimomen (Song of the Fathers)
Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name forever! (Song of the three Holy Children, v. 3)

v. For Thou art just in all that Thou hast done for us! (v. 4)

Alleluia, Alleluia, Alleluia! / You filled Ireland with the radiance of the Gospel: / The mighty strength of the Trinity! / Now that you stand before the Savior, / Pray that He may preserve us in faith and love!

v. For His mercy has been established upon us, and the truth of the Lord abideth forever

Holy Scripture:
Hebrews 11:24-26, 32-12:2 (Epistle)
By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affiliation with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

John 1:43-51 (Gospel)
The following day Jesus wanted 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 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.” And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” Jesus saw Nathanael coming toward Him, and said of him, “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.” Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!” Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” And He said to him, “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.”

UPCOMING
Today – Procession with Icons – following Divine Liturgy – Catechesis of the Good Shepherd and classes
---There will be an altar servers meeting TODAY following Divine Liturgy. Any servers in the altar or holding candles in the nave.

This Week - Wed. Mar.29th Presanctified Liturgy 6:30pm
Catechumens Class – A discussion on Holy Icons
Fri. Mar. 22nd  Presanctified Liturgy- (bring a Lenten dish to share to all Friday PS) 6:30pm

Holy Services:
Sun. Mar. 24th Great Vespers w/lytea and blessing of bread  4:00pm
Mon. Mar. 25th DIVINE LITURGY for ANNUNCIATION -9:30am
Wed. Mar. 27th  Presanctified Liturgy  6:30pm
Catechumens Class – Hesychia and the Knowledge of God.
Fri. Mar 29th Presanctified Liturgy  6:30pm
(Fri. Mar. 29th-31st Young Adult Retreat at Camp Nazareth)

Holy Actions:
+Missions Team The Team will continue to collect food pantry items for Edinboro University Food pantry. See Anna R. or Debbie K. for more details. ---Also, There are OCMC summer mission trip scholarships available for anyone interested. See board in hall for more information on trips or see www.ocmc.org

+Parish Council Meeting: Tuesday, March 19th - 6:00pm
+Design Team will meet on Sunday March 24th
+Hospitality Team will meet on Tuesday, April 2nd - 12-1pm

+Orthodox Education Team- CGS will continue on Sunday During Great Lent for the younger classes. Tammy will be here with a pasankey egg making table. The Team is sponsoring a Visual Orthodox Art Event where artistic talents can be displayed. Artists are asked to create an original piece of art in any style or medium. The Theme will be “God’s Creation: Family”

+ Quarterly Ministry Team Meeting- Sat. May 18th

Holy Events:
+A new Parish Directory draft is in process just checking for accuracy and a couple of additions. (Next week release date)

+Youth and Young Adult 17-35 Lenten Retreat at Camp Nazareth MARCH 29th-31st  Cost: 75$ 

+A Parish Family Lenten Retreat will be held on Saturday, April 6th –Divine Liturgy – 9am - Retreat to follow, confession will be available for families and youth following the retreat – Great Vespers will be at 4pm.