

ABBREVIATED SYNODIKON OF ORTHODOXY SUNDAY

After the Prayer before the Ambo, the following is said by the Priest:

Now God has at last made clear what He has willed today, and has done a second time what He accomplished earlier. For earlier, after the passage of many years when the holy icons suffered contempt and dishonor, He turned back piety to Himself. Now, a second time, after a brief period of thirty years' wickedness^[1], He has restored to our unworthy selves freedom from vexation, the redemption of those who grieve, the renewed proclamation of piety, the assurance of the veneration of icons, and the feast that bears to us all these saving gifts.

For in the icons we see the Master's sufferings for our sake, the cross, the tomb, Hades slain and despoiled, the martyrs' combats, their crowns, salvation itself, which the Judge of the combat and Giver of the prize and the crowns has accomplished in the midst of the earth.

Today we make festival on this holy day, and making merry together and rejoicing in prayers and litanies, we cry out in psalms and songs:

(sung) **Who is so great a God as our God? Thou art the God who does wonders, Thou art the God who does wonders. Our God, our God, our God is so great who does wonders.** (*Ps. 76[77]:14-15*)

For You mock those who despise Your glory, and show those who dare boldly to set themselves against Your icon to be cowardly and put them to flight.

But there is thanksgiving to God, and the sovereign trophy against the antagonists in these matters; yet another statement and detailed indictment makes clear the contests and struggles [that have taken place] against those who fight against the icons.

As we stand in possession of the spiritual Jerusalem, in a certain place of

¹ This was first declared on Sunday, March 11, in the year 843.

rest after the passage through the desert, in imitation of Moses, or rather as obedient to a divine command, we set up a pillar made out of great stones, ready to be written on, it is right and fitting that we should inscribe in the hearts of the brothers the blessings that are due to those who kept the law and the curses which the lawless have brought upon themselves. Therefore we say:

1. Those who confess the incarnate presence of God the Word by word, by mouth, in the heart and the mind, by writing, and in icons:

People: May their memory be eternal!

2. Those who know the difference in essences of the one and the same hypostasis (i.e., *person*) of Christ attribute to it properties both created and uncreated, visible and invisible, capable of suffering and beyond suffering, circumscribed and uncircumscribed; they ascribe to the divine essence uncreatedness and the rest, while they acknowledge in the human nature the other qualities, including being circumscribed, and affirm all this both in word and in images:

People: May their memory be eternal!

3. Those who, believing and proclaiming, preach the words of the Gospel in writings, and the deeds in forms, to gather together in a single duty that includes both proclamation through words, and sure confirmation of the truth through icons:

People: May their memory be eternal!

4. Those who sanctify their lips by the word, and then those who hear them through the word, knowing and preaching that as the eyes of those who see are sanctified by the sacred icons, so the mind is led to the knowledge of God, just as it is through consecrated churches, and sacred vessels and other holy treasures:

People: May their memory be eternal!

5. Those who know that the rod and the tablets, the ark and the lamp, and the table, and the altar (*Ex. 25-27; Heb. 9:1-5*) depicted in advance and prefigured the All-holy Virgin, Mary, the Mother of God; and also that these things prefigured her, and she did not become them, for the maiden was and remained after giving birth to God a virgin, and therefore the maiden is to be depicted in images rather than foreshadowed in types:

People: May their memory be eternal!

6. Those who know and accept and believe the prophetic visions, as the Divine himself gave them shape and form, which the chorus of prophets behold and explain; and who, strengthened by the written and unwritten tradition of the Apostles, continuing to the Fathers, therefore express holy things in images and honor them:

People: May their memory be eternal!

7. Those who understand Moses, who said, **Be attentive to yourselves that on that day, when the Lord God spoke on the mount Horeb, you heard the sound of words, but you saw no likeness** (*Deut. 4:15*), and know how to answer rightly, that if we see something, we truly see, as the son of thunder taught us, **He who was from the beginning, whom we heard, whom we saw, whom we beheld with our own eyes, and our hands touched, concerning the Word of life** (*1 Jn. 1:1*), and to these we bear witness; and again, as the other disciples of the Word, **we ate with Him and drank with Him**, not only before His passion, but also **after the passion and the resurrection** (*Acts 10:41*); those who are able to distinguish the precepts in the law from the teaching of grace, and see that He is invisible in the former, but seen and touched in the latter, and that therefore what has been seen and touched is to be depicted in icons and worshipped:

People: May their memory be eternal!

As the Prophets saw, as the Apostles taught, as the Church has received, as the Teachers express in dogma, as the inhabited world understands together with them, as grace illumines, as the truth makes clear, as error

has been banished, as wisdom makes bold to declare, as Christ has assured, so we think, so we speak, so we preach, honoring Christ our true God, and His Saints, in words, in writings, in thoughts, in sacrifices, in churches, in icons, worshipping and revering the One as God and Lord, and honoring them because of their common Lord as those who are close to Him and serve Him, and making to them relative veneration.

This is the faith of the Apostles; this is the faith of the Fathers; this is the faith of the Orthodox; this faith makes fast the inhabited world. These preachers of true religion, we praise as brothers and as those we long to have as our fathers, to the glory and honor of the true religion for which they struggled.

People: Amen.

We conclude the Divine Liturgy by singing "Blessed be the Name of the Lord..." (3x) and the rest.