



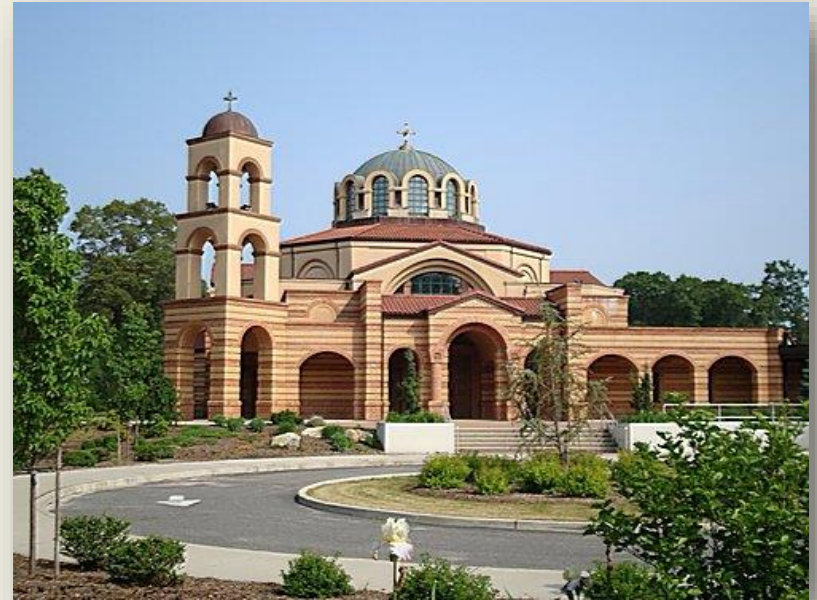
**ASSUMPTION GREEK ORTHODOX CHURCH  
430 SHEEP PASTURE ROAD  
PORT JEFFERSON, NEW YORK 11777**

**631-473-0894**

# **ASSUMPTION GREEK ORTHODOX CHURCH**

**OF PORT JEFFERSON, NY.**

## **ICONOGRAPHY PROGRAM**



**430 SHEEP PASTURE ROAD  
PORT JEFFERSON, NEW YORK 11777**

## THE WORD "ICON" AS IT OCCURS IN THE SCRIPTURES

**Iconography** (from Greek: εικονογραφία) refers to the making and liturgical use of **icons**, pictorial representations of Biblical scenes from the life of Jesus Christ, historical events in the life of the Church, and portraits of the saints. Images have always been a vital part of the Church, but their place was the subject of the Iconoclast Controversy in the 8th and 9th centuries, especially in the East.

The icons found in Orthodox Churches are a celebration of the fact that Jesus Christ is indeed the Word of God made flesh and that anyone who has seen Jesus has seen the Father (John 12:45 and 14:8-12). As the 7th Ecumenical Council held in the city of Nicea in 787 AD proclaimed, icons are in color what the Scriptures are in words: witnesses to the incarnation, the fact that God has come among us as a person whom we can see, touch and hear. In fact, in the traditional language of the Church, icons are not painted but written and an iconographer is literally "one who writes icons."

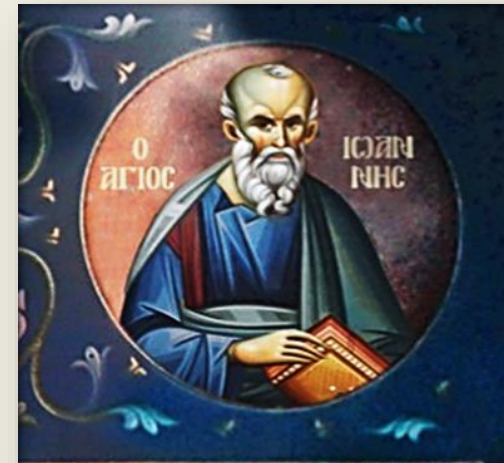
### "Written" or "Painted"?

The most literal translation of the Greek word εικονογραφία (*eikonographia*) is "image writing," leading many English-speaking Orthodox Christians to insist that icons are not "painted" but rather "written." From there, further explanations are given that icons are to be understood in a manner similar to Holy Scripture—that is, they are not simply artistic compositions but rather are witnesses to the truth the way Scripture is. Far from being imaginative creations of the iconographer, they are more like scribal copies of the Bible.

In Greek, a painted portrait of anyone is also a γραφή (*graphi*), and the art of painting itself is called ζωγραφική (*zographiki*) while any drawing or painting can be referred to as ζωγραφιά (*zographia*). Ancient Greek literally uses the same root word to refer to the making of portraits and the making of icons, but distinguishes whether it is "painting from life" (ζωγραφιά) or "painting icons" (εικονογραφία).

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Saint John the Evangelist (Άγιος Ιωάννης ο Εύαγγελιστής)



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Prophet Daniel (Προφήτης Δανιήλ)

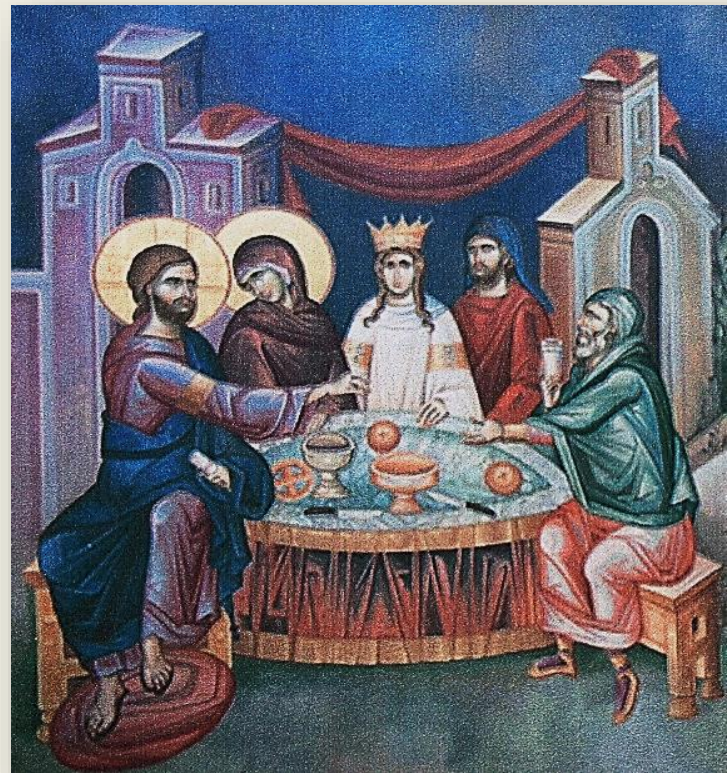


Prophet Micah (Προφήτης Μιχαίας)



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The Wedding at Canaa



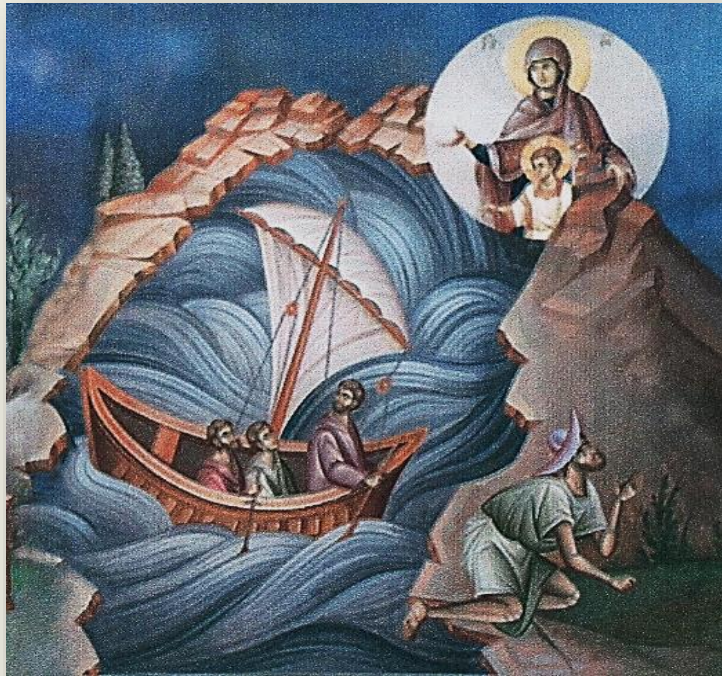
It was at the **Wedding at Canaa** where Jesus performed his first miracle according to the Gospel of John. In the biblical account, Jesus and his mother, the Virgin Mary, were invited to a wedding and when the wine ran out Jesus turned water into wine by performing a miracle. John adds that: "Jesus did this, in Cana of Galilee and it revealed his glory and his disciples believed in him."

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## **ICON NOT YET INSTALLED IN NEED OF A SPONSOR**

Panagia the Theoskepasti

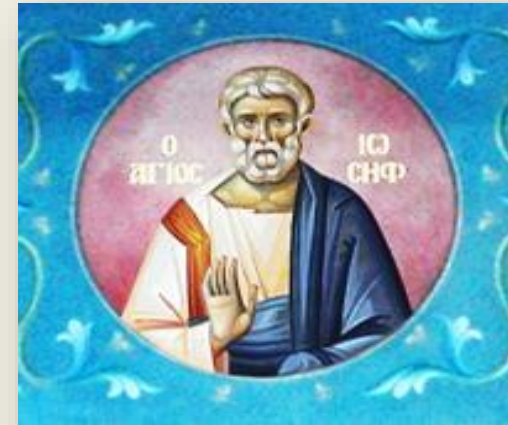


According to tradition, on a stormy night, an icon came from the sea towards the island of Andros with a strange light coming from it. People on the island followed the light that led them to a small cave where they found the icon of the Virgin Mary. They venerated it and brought it to the Chapel of St. Athanasios. The next day however the icon returned to the cave! Thus, the islanders decided to build a temple over the cave. The church was built in no time, but the roof was missing because there was no wood. The Panagia helped in that... On another stormy night, a boat loaded with wood was in danger in the sea off the island of Andros. The Captain along with the sailors prayed to the Panagia to save them. The skipper threw the timber into the sea and so the ship was saved. The timber slowly came to shore near the cave which was used to cover the temple. Thus the name "Theoskepasti".

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## **CALL OUR OFFICE FOR DONATION TO SPONSOR THIS ICON**

Saint Joseph the Betrothed (Άγιος Ιωσήφ ο Μνήστωρ)



Prophet Isaiah (Προφήτης Ησαΐας)



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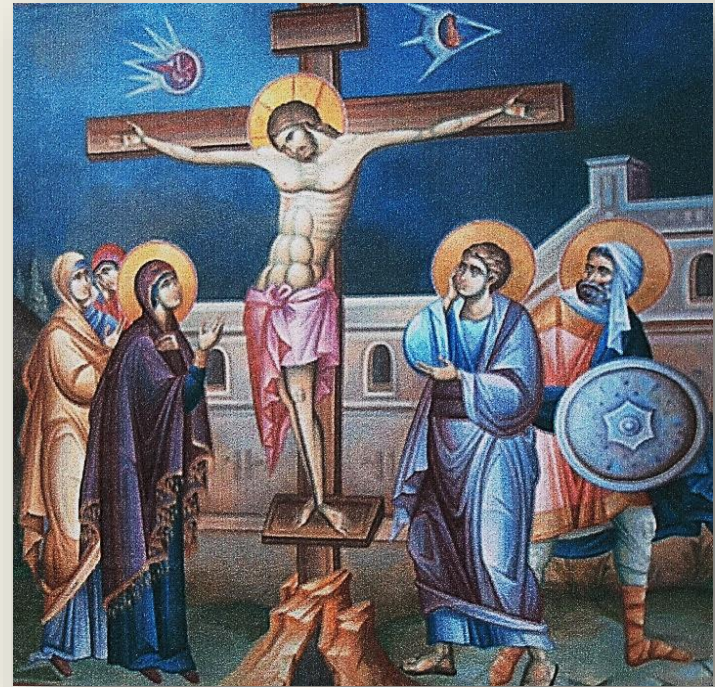
Saint Ioakim (Άγιος Ιωακείμ)



Saint Anna (Αγία Άννα)



The Crucifixion of Christ



Jesus Christ, the central figure of Christianity, died on a Roman cross as recorded in Matthew 27:27-56, Mark 15:21-38, Luke 23:26-49, and John 19:16-37. Christian theology teaches that Christ's death provided the perfect atoning sacrifice for the sins all mankind, thus making the crucifix, or cross, one of the defining symbols of Christianity. Take some time to meditate on this Bible story about the crucifixion of Jesus, with Scripture references, interesting points or lessons to be learned from the story, and a question for reflection: On the Christian Holy Day known as Good Friday, observed the Friday before Easter, Christians commemorate the passion, or suffering, and death of Jesus Christ on the cross. Many believers spend this day in fasting, prayer, repentance, and meditation on the agony of Christ on the cross.

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## **ICON NOT YET INSTALLED IN NEED OF A SPONSOR**

Saints Mathew and Disciple John the Damaskinos



Matthew the Apostle Greek: Ματθαῖος, Matthaïos; also known as Saint Matthew was one of the twelve apostles of Jesus and, according to Christian tradition, one of the four Evangelists. Matthew was a 1st-century Galilean (presumably born in Galilee, which was not part of Judea or the Roman Iudaea province), the son of Alpheus. As a tax collector he would have been literate in Aramaic and Greek. His fellow Jews would have despised him for what was seen as collaborating with the Roman occupation force.

After his call, Matthew invited Jesus home for a feast. On seeing this, the Scribes and the Pharisees criticized Jesus for eating with tax collectors and sinners. This prompted Jesus to answer, "I came not to call the righteous, but sinners to repentance."

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## **SAINT MARINA**

St. Marina lived in Pisidia, Turkey, in the early fourth century. Her father was a pagan priest, and her mother died in childbirth. The unwanted Marina was then left in the care of a nursemaid, who was later sent to work as a shepherdess. While still a teenager, Marina made a vow of perpetual chastity to God. One day while Marina was tending sheep, a Roman prefect attempted to seduce her. When she refused his advances, she was denounced as a Christian. Upon refusing to sacrifice to the pagan gods, she was subjected to tortures, including being beaten with clubs and her skin being raked with iron combs. One rather unusual torment included plunging Marina into a cauldron of boiling water, out of which she came unharmed. Again imprisoned, the devil kept trying to frighten her by appearing as a dragon and he attempted to devour her, holding half of her body in his mouth. Praying, she made the sign of the cross and the beast was torn apart and vanished.

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### **SAINT MARKELLA**

Agia (Saint) Markella is the patron Saint of Chios Island, Greece. Agia Markella was born and raised in Volliso, the largest town in Southern Chios. Her mother was a devout Christian but her father, who was mayor of the village, was an idolater. St. Markella's mother passed away at a young age and Markella was left to be raised by her father. Unfortunately, her father began to have sinful desires for Markella. At the age of 18 and at the prime of her teenage life, the scared Markella ran to the nearby mountains to hide and to protect her purity. At this point, her father didn't stop to think what he was doing, and set off to the mountains in an effort to find her. She started to run towards the beach, and from the beach to the rocks and cliffs. At this point, her father realized that he could not follow her, he tried to knock her down in order to catch her. He took his bow and arrow and successfully wounded her and her blood began to flow everywhere. To this day during the festivities of her Feast Day, her blood becomes visible on the rocks where she was wounded for all the faithful to see the miracle of St. Markella.

### **ICON NOT YET INSTALLED IN NEED OF A SPONSOR**

Saints John and Disciple Prohoross



John the Evangelist (Greek: Εὐαγγελιστής Ἰωάννης, is the name traditionally given to the author of the Gospel of John. Christians have traditionally identified him with John the Apostle, John of Patmos, and John the Presbyter, Christian tradition says that John the Evangelist was John the Apostle. The Apostle John was a historical figure, one of the "pillars" of the Jerusalem church after Jesus' death. He was one of the original twelve apostles and is thought to be the only one to have lived into old age and not be killed for his faith. John is associated with the city of Ephesus, where he is said to have lived and been buried. Some believe that he was exiled (around 95 AD) to the Aegean island of Patmos, where he wrote the Book of Revelation. However, this is a matter of debate, with some attributing the authorship of Revelation to another man, called John of Patmos or to John the Presbyter.

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## **ICON NOT YET INSTALLED IN NEED OF A SPONSOR**

Saints Luke and Disciple Theofanis



The Evangelist St. Luke was a native of Antioch in Syria, and by profession a physician; and it is the general opinion of most ancient historians with the art of painting. After our Lord's ascension into heaven, he spent a great part of his time with St. Paul, whom he accompanied to various places, and greatly assisted in bringing over proselytes to the Christian faith. This so endeared him to that apostle, that he seems delighted with owning him for his fellow-laborer, and in calling him "the beloved physician," and the "brother whose praised is in the gospel."

St. Luke preached the gospel with great success in a variety of places, independent of his assisting St. Paul. He traveled into different parts of Egypt and Greece, in the latter of which countries the idolatrous priests were so incensed against him that they put him to death, which they effected by hanging him on the branch of an olive-tree. The anniversary of his martyrdom is held on the 18th of October.

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## **ICON NOT YET INSTALLED IN NEED OF A SPONSOR**

Saints Mark and Disciple Kosmas the Poet



Mark was an Evangelist—one of the four men who wrote the Gospels found in the New Testament. Mark's Gospel was written first, and it is the shortest description of Jesus' life, Death, Resurrection, and Ascension. Mark's writings helped both Matthew and Luke to write their Gospels. Mark was not one of the original Apostles, and he probably never knew Jesus. Instead, we believe that he was a member of the first Christian community. In his writings, St. Peter refers to Mark as his "son." Peter may have used this term to show his love for Mark, or he may have used it because he was the one who baptized Mark. It is believed that Peter was the primary source for Mark's Gospel.

Mark traveled with Sts. Paul and Barnabas to spread the Good News about Jesus. During his imprisonment in Rome, Paul mentions Mark's concern for him and writes about how helpful Mark is in the ministry of helping others to believe in Jesus (Colossians. 4:10; 2 Timothy 4:11).

Mark founded the Church in Egypt and he became bishop of Alexandria, an important center of trade and power during ancient times. He died there sometime between the years 68-74 AD as a martyr for his belief in Jesus.

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