









FEAST

DAY

ICONS

*The Nativity
of the
Theotokos*

*The Entrance
of the
Theotokos
into the
Temple*

*The Elevation
of the
Cross*

*The Nativity of
Our Lord,
Jesus Christ*

*Theophany
or
Epiphany*

*The
Annunciation
of the
Theotokos*

*The
Presentation of
Our Lord
to the
Temple*

*The Entrance of
Our Lord
into
Jerusalem
[Palm Sunday]*

***PASCHA:
The
Resurrection
of
Our Lord***

***Pentecost:
the Coming
of the
Holy Spirit***

***The
Ascension
of
Our Lord***

***The
Transfiguration
of
Our Lord***

*The
Dormition
of the
Theotokos*

NAMES

OF

THE

FEAST DAYS

**Celebrated
September 8th**

(September 21)

**Celebrated
November 21st**

(December 5th)

**Celebrated
September
14th**

(September 27th)

**Celebrated
December 25th**

(January 7th)

**Celebrated
January 6th**

(January 20th)

**Celebrated
March 25th**

(April 7th)

**Celebrated
February 2**

(February 15)

**Celebrated on
the
Sunday before
Pascha**

**Celebrated on
the first
Sunday after
the Spring
Equinox after
Passover**

**Celebrated 50
days after the
Resurrection
Pascha**

**Celebrated 40
days after the
Resurrection
[Pascha]**

**Celebrated on
August 6
(August 19)**

Celebrated on

August 15

(August 28)

DATES

OF THE

FEAST DAY

CELEBRATIONS

Troparion

Your nativity, O Virgin,
has proclaimed joy to the whole
universe!
The Sun of Righteousness, Christ
our God,
has shone on thee, O Theotokos!
By annulling the curse,
He bestowed a blessing.
By destroying death,
He has granted us Eternal Life.

Troparion

Today is the prelude of the good
will of God,
of the preaching of the salvation of
mankind.
The Virgin appears in the Temple of
God,
In anticipation proclaiming Christ to
all.
Let us rejoice and sing to her:
Rejoice,
O Fulfillment of the Creator's
dispensation!

Troparion

O Lord, save Your people,
and bless Thine inheritance.
Grant victories to the Orthodox
Christians
over their adversaries,
and by virtue of Your Cross,
preserve Your habitation.

Troparion

Your Nativity, O Christ our God,
Has shone to the world the Light of
Wisdom!
For by it, those who worshipped the
stars,
Were taught by a star to adore Thee
The Sun of Righteousness!
And to know Thee, the Orient from
on high.
O Lord, Glory to Thee!

Troparion

When You, O Lord, were baptized
in the Jordan,
The Worship of the Trinity was
made manifest!
For the voice of the Father bore
witness to You,
And called You His Beloved Son!
And the Spirit, in the form of a
dove,
Confirmed the truthfulness of His
Word.
O Christ our God, who has revealed
Yourself
And has enlightened the world,
Glory to You!

Troparion

Today is the beginning of our
salvation, the revelation of the
Eternal Mystery! The Son of God
becomes the Son of the Virgin as
Gabriel announces the coming of
Grace. Together with him, let us cry
to the Theotokos: Rejoice! Mary,
full of grace, the Lord is with you!

Troparion

Rejoice, O Virgin Theotokos, Full
of Grace!
From you shone the Sun of
Righteousness,
Christ our God,
Enlightening those who sat in
darkness!
Rejoice and be glad, O Righteous
Elder;
You accepted in your arms the
Redeemer of our souls,
Who grants us the Resurrection.

Troparion

By raising Lazarus from the dead
before your passion. You did
confirm the universal resurrection,
O Christ God! Like the children
with the palms of victory, we cry
out to You, O Vanquisher of death:
Hosanna in the highest! Blessed is
He that comes in the name of the
Lord!

Troparion

Christ is risen from the dead,
trampling down death by death, and
upon those in the tombs bestowing
life!

Troparion

You were transfigured upon the
mountain, O Christ Our God,
showing to Your disciples Your
glory as much as they as could bear.
Do also in us sinners, though we be,
shine Your everlasting light. At the
intercession of the Theotokos, O
Giver of Light, glory to You! (Fr.
Seraphim Dedes)

Troparion

You ascended in glory, O Christ our
God, making the Disciples joyful
with the promise of the Holy Spirit.
And this blessing convinced them
that You are the Son of God, the
Savior of the World!

Troparion

O blessed are You, O Christ our
God, Who by sending down the
Holy Spirit upon them made the
fishermen wise, and through them
illumined the world and to You the
universe was drawn, all glory to
You. O Lord. (Villas, Green Book)

Troparion

In giving birth, you preserved your
virginity!

In falling asleep you did not forsake
the world, O Theotokos!

You were translated to life, O
Mother of Life,

And by your prayers you deliver our
souls from death!

FEAST

DAYS

**TROPARIA
(HYMNS)**

About the Icon

St. Anna -the central figure of this feast's icon - is an elderly woman, robed in blue and attended by nurses and mid-wives,

The **Theotokos** is shown held in the arms of a nurse at her mother's bedside, and being presented to the gray-bearded **St. Joseph** by another nursemaid (lower right).

Adapted from The Icon Book, by Boojamra, Essey, McLuckie & Matusiak.

About the Icon

Ss. Joachim and Anna are shown as an elderly couple on the left side of the icon - **Joachim** with white hair and beard, **Anna** robed in blue.

The **Theotokos** appears as a miniature adult in the center of the icon, rather than an infant.

The high priest **Zachariah** is to Mary's right. He receives her with open arms. Zachariah, the father of St. John the Baptist, is depicted as white-haired and elderly.

Adapted from The Icon Book, by Boojamra, Essey, McLuckie, and Matusiak.

About the Icon

The central figure in the icon is **St. Makarios, Bishop of Jerusalem**, who holds the Cross high above the crowd for veneration.

In the crowd are **St. Helen** (crowned woman, lower left) and her son, **Constantine the Great** (crowned man, lower right), along with scores of saintly bishops, priests and deacons, and the citizens of Jerusalem.

Above the Cross is the domed **Church of the Holy Sepulcher** that SS. Constantine and Helen built over the site.

Adapted from The Icon Book, by Boojamra, Essey, McLuckie & Matusiak.

About the Icon

In the center of the icon is a **scroll on a stand** that reminds us of the Old Testament prophecy of Isaiah that a "virgin shall bear a child."

The **Angel Gabriel** (on the left) points to Mary. His hand is centered over the scroll as a fulfillment of that prophecy.

Mary, on the right, holds a spool of woolen yarn in her left hand. Just as sheep give their wool to clothe us, so the Theotokos gave her flesh and blood to clothe the Son of God in a garment of humanity.

Adapted from The Icon Book, by Boojamra, Essey, McLuckie & Matusiak.

About the Icon

In the center of the icon we see the **infant Christ-Child** lying in a manger or fodder bin, tightly swaddled (wrapped), next to the Theotokos who is reclining on a blanket.

A **cow** (the earthly) and the **star** (the heavenly) remind us that all of creation rejoices at the birth of the Messiah.

St. Joseph – the Guardian of Christ and His Mother - is being tempted to doubt the virgin birth by the elderly hunchbacked Satan. Satan is the only figure wearing dark colors.

From the left we see the **Magi** coming to adore Christ and bring gifts. The **hosts of angels** worship Christ from above, and announce His coming to the **shepherd** (pictured facing the angels at right).

Adapted from The Icon Book, by Boojamra, Essey, McLuckie, and Matusiak.

About the Icon

St. Joseph is shown on the extreme left, as an elderly man with white hair and beard. He is sometimes depicted holding a cage with two turtledoves for the offering.

The **Theotokos** stands beside him with her arms extended toward her Son, Jesus. She is traditionally shown in blue garments.

The **center gates to the Holy of Holies**, the most sacred section of the Temple, are seen in the background.

The elderly St. Simeon holds the infant Christ **the God-Receiver** in front of and above those doors.

Behind St. Simeon stands **St. Anna the Prophetess**,

Taken from The Icon Book, by Boojamra, Essey, McLuckie, and Matusiak.

About the Icon

Christ stands in the Jordan River at the center of the icon.

Dressed in brown animal skins and a green cloak, the ascetical **Forerunner and Baptist John** looks disheveled. He stands on the bank to the left of Christ with his hand raised.

The **Holy Spirit**, in the form of a dove, is directly over Christ.

To the right, the **angels** stand in an attitude of worship to the Trinity.

Adapted from The Icon Book, by Boojamra, Essey, McLuckie, and Matusiak.

About the Icon

Christ is the central figure and is depicted seated upon a donkey.

The Disciples are on the extreme left, and the **Jews** on the extreme right.

The **children** are the miniature people. One is climbing the tree to cut branches and other is in front of the donkey spreading out a garment before Christ.

The **city of Jerusalem** is shown as the walled buildings on the right; the **dome symbolizes the Temple**.

Adapted from The Icon Book, by Boojamra, Essey, McLuckie, and Matusiak.

About the Icon

Christ — the central figure, is robed in white to denote His Divinity; the aureole [elongated halo] encompasses Him; at His feet are the demolished brass gates of Hades and the keys and broken locks to these gates .

Adam our Forefather — is being pulled from his tomb by the right hand of Christ; he is portrayed as an old man with white hair and beard.

Eve our Forbearer —is being pulled from her tomb by the left hand of Christ; she is portrayed as an old woman.

The Righteous of the Old Testament — the group on the left lived and died before the Incarnation; the two figures in the front Holy Kings David and his son Solomon the Wise.

The Righteous of the New Testament — the group on the right died after the Incarnation but before Christ's death and resurrection; the two figures in the front of the group are Saint John the Forerunner and St. Joseph the Guardian of Christ.

Taken from The Icon Book, by Boojamra, Essey, McLuckie & Matusiak

About the Icon

Christ is the central figure. As He ascends into Heaven He bestows a blessing upon the world and promises to send the Comforter, the Holy Spirit. He is clothed in white to signify the brilliant Light of His divinity.

The Theotokos is the figure below Christ.

The Disciples are in two groups, on either side of the Theotokos.

Taken from The Icon Book, by Boojamra, Essey, McLuckie & Matusiak.

About the Icon

The Disciples – Tradition relates that they were gathered in the same Upper Room where they had shared the Last Supper with Christ.

The Book of the Gospels - Now that Christ is Ascended and sits on the right hand of the Father, the place of honor is occupied by the Book of the Gospels. In some icons, the Theotokos, the mother of the church community, is seated in the center.

The World – the entire creation/cosmos received the outpouring of the holy Spirit and is symbolized by a crowned figure sitting in the middle of the Disciples. He holds twelve scrolls in a cloth, the preaching of the twelve Disciples. Sometimes he is shown sitting in a dark cave, which represents that all of the creation was sitting in darkness waiting for the coming of Christ. He is call Cosmos.

In some icons **tongues of fire** are above the heads of the Disciples.

Adapted from The Icon Book, by Boojamra, Essey, McLuckie, and Matusiak

About the Icon

Christ is the central figure; He is clothed in white and completely surrounded by an aureole (elongated halo) to is shown from Him.

St. Elijah the Prophet is pictured on the left, and **St. Moses the Lawgiver** on the right. Moses holds in his hands the tablets of the Ten Commandments that he received on Mount Sinai.

The Disciples Peter, James and John are the three figures shown below Christ; they are portrayed as being overcome by the Uncreated Light of Divinity.

Taken from The Icon Book by Boojamra, Essey, McLuckie, and Matusiak.

About the Icon

The **Theotokos** is depicted upon the funeral bier.

Christ, standing behind the Theotokos, has come to receive His Mother's soul into heaven; He holds in His left arm an infant in white, symbolizing the soul of the Theotokos. Christ also is robed in white and appears in an aureole (elongated halo) depicting the Light of His Divinity.

The Apostles are depicted on either side of the bier; the group on the left is led by St. Peter who stands at the head of the bier; the group on the right is led by St. Paul who stands at the foot of the bier.

Below the bier is a figure of **Antonius the Jew**, who tried to disrupt the procession, was punished, but later repented of his sins and embraced Christianity through Baptism.

Taken from The Icon Book, by Boojamra, Essey, McLuckie & Matusiak.

**FEAST
DAY**

**DESCRIPTIONS
OF THE
ICONS**

FUN FACTS

The Theotokos appears twice in this Feast Day icon.

FUN FACTS

The Theotokos is but a toddler [age 3 or 4] in this Feast Day icon.

FUN FACTS

There are people from both the 4th and 7th centuries in this Feast Day icon.

FUN FACTS

This is the only Feast Day icon that includes Satan.

FUN FACTS

This Feast Day icon depicts the first time that the Holy Trinity manifest/shows itself.

FUN FACTS

A special visitor in this Feast Day icon surprises the Theotokos.

FUN FACTS

In this Feast Day icon we see two very old people waiting to see the Messiah, the Christ.

FUN FACTS

This is the only Feast Day icon that includes children.

FUN FACTS

This Feast Day icon includes Adam and Eve.

FUN FACTS

Fire and wind are part of the story of this Feast Day icon.

FUN FACTS

In this Feast Day icon Jesus is shown sending the Holy Spirit.

FUN FACTS

In this Feast Day icon we see three Disciples rolling down the mountain.

FUN FACTS

Someone gets his hands cut off in this Feast Day icon.

FEAST

DAY

FUN

FACTS

FEAST DAY MATCHING GAME

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