

✠ ✠ ✠ **A TEACHER OF SPIRITUALITY** ✠ ✠ ✠

Have you ever heard the story of the man who walked along the banks of the Jordan River when a lion came along, limping, and in great pain? The man approached the animal, found a sharp splinter in the paw, extracted it and nursed the limb. It is said that the lion thereafter never left the side of his benefactor.

St. Gerasimos of the Jordan is that man. He was a great ascetic of the Church, and is said to have gone through the Great Fast taking no food except the Eucharist at the Liturgy.

The saint died in the year 475. When the lion found his friend gone, he searched everywhere for him. A faithful disciple, Abbot Sabbatios, tried to comfort the beast, but it seems nothing could be done. The abbot said, "Our old friend has gone away and left us orphans, and has migrated to the Lord; but here is food, take and eat." The lion would have no part of it. He kept roaming the cell, roaring with his head raised.

Finally, the lion was led to the grave of Gerasimos. The abbot, standing at the tomb, said: "Behold, here is where the old man is buried." The abbot knelt and wept at the grave of the one he loved as father. Then the lion, too, stretched himself over the grave, with his head on the sand, and moaned in sadness. There the beast stayed, refusing to be moved, until death came and released him from the bonds of this earth.

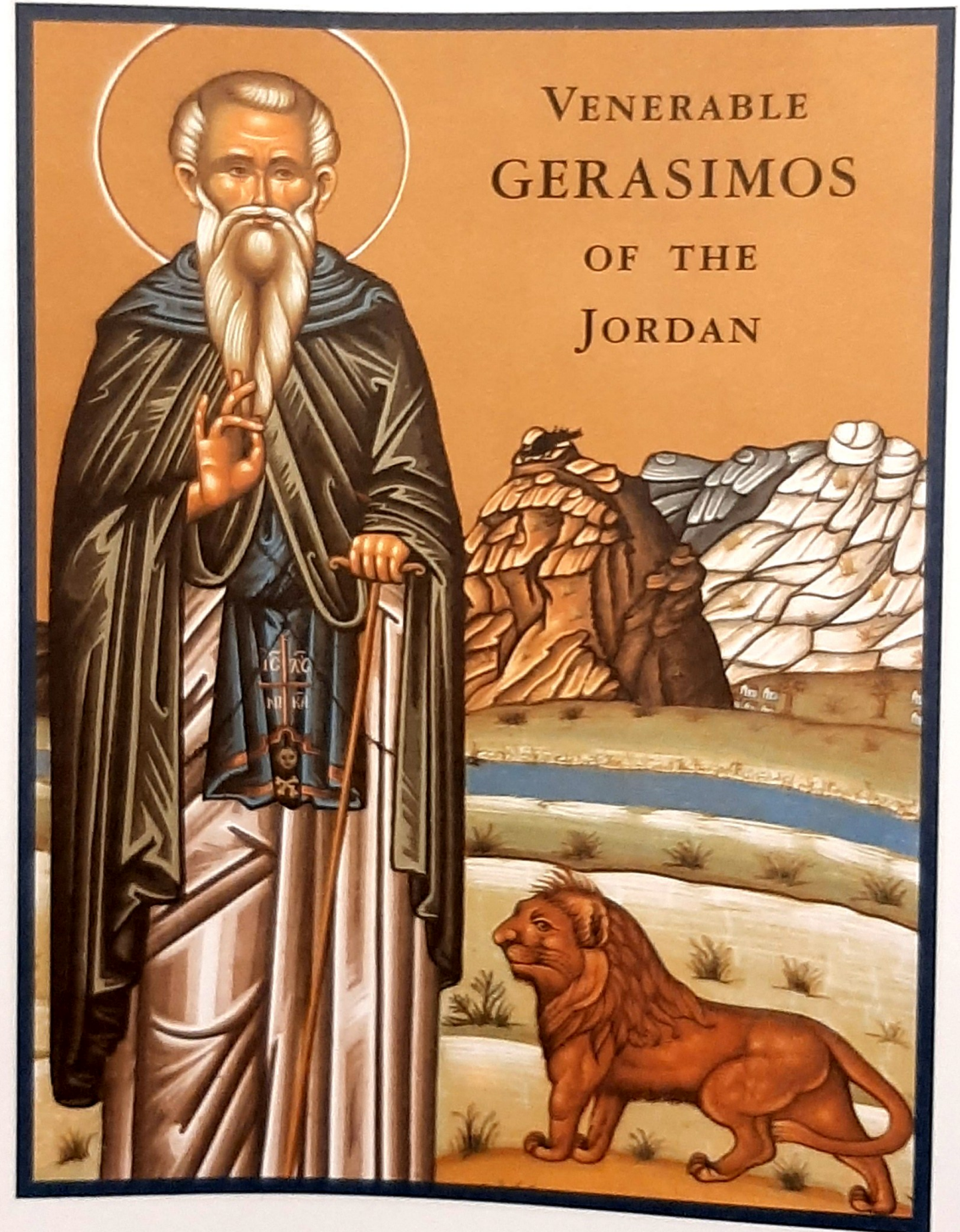
St. Gerasimos, called "the righteous," is a great teacher of spiritual life. He is an example for all to follow in this Lenten Season.

The Orthodox Weekly Bulletin Vestal, Cliffwood, New Jersey Litho in U.S.A.

ABOUT COMMUNION

We are happy that you have joined us today. Indeed, we pray for the "unity of the Faith" for the day when all of Christianity are united as ONE and can share a common Chalice. However, this is not the case as yet. Please note that Holy Communion, the actual Body & Blood of our Lord Jesus Christ, is only for Members of the Orthodox Church who have prepared themselves through prayer, fasting, and confession, & arrived before the Gospel reading. However, everyone is welcome to partake of the blessed bread and receive a blessing from the pastor at the dismissal. If you are interested, you may inquire with the pastor how you can become a member.

If you are a guest or otherwise not a regular communicant, please give your baptismal name when receiving.





St. Anthony The Great Antiochian Orthodox Christian Church

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Very Rev. Fr. Elia Shalhoub, Pastor & Dean of South Florida Deanery
Phone: (305) 812-4940 , E-Mail: elia_shalhoub@yahoo.com
<http://www.stanthonyvorthodoxchurch.com>

WELCOME TO ST. ANTHONY'S

Where people from around the world come together to serve God and our community.

We are glad you are worshipping with us today! This Church is one community of many in the One, Holy, Catholic, and Apostolic Church. The Church of Antioch belongs to two thousand years of evangelization, teaching, history, and tradition which expresses the continued commitment of its members to the Orthodox Christian faith in the Lord Jesus Christ!

St. Anthony Church is a Pan-Orthodox community, under the omophorion of His Beatitude Patriarch JOHN X within the Self-ruled Antiochian Orthodox Christian Archdiocese of North America. If you are a first time visitor, please fill out the guest form located on the literature table. We want you to feel at home in prayer and worship. Please submit your names to the ushers and introduce yourself to Fr. Elia at the end of the service so he may welcome you personally. Following services, please join us for sharing of fellowship, coffee, and food.

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 03, 2024 TONE 6 / EOTHINON 6 SUNDAY OF THE PRODIGAL SON

MARTYRS EUTROPIOS, KLEONIKOS, AND BASILIKOS OF AMASEA; HIEROMARTYR THEODORETOS OF ANTIOCH
~ During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant these hymns in the following order:

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION OF ST. ANTHONY THE GREAT

Thou didst become like the zealous Elijah in his condition, and followed John the Baptist in his upright ways. Becoming a dweller in the wilderness, and an establisher of the universe by thy prayer O Father Anthony. Wherefore intercede thou with Christ our God to save our souls.

KONTAKION FOR THE PRODIGAL SON IN TONE THREE

(**On this day the Virgin**)

Foolishly I sprang away * from Thy great fatherly glory, * and dispersed in wicked deeds * the riches that Thou didst give me. * With the Prodigal I therefore * cry unto Thee now: * I have sinned against Thee, O compassionate Father. * But receive me in repentance; * make me as one of * Thy hired servants, O Lord.

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ADRIANE & TED

2024 PLEDGE DRIVE

**The Pledge Form for 2024 is available for you, please sign one and turn it in ASAP
Thank you to the following Parishioners
who already signed their pledge card**

Fr. Elia and Kh. Odette Shalhoub

Susan Perers

Adrian & Carrie Matos

Priscilla Spinola

Debbie Thieme

Isaac Vaughn

Ionica Dragu

Alix Hall

John & Joanne Karas

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Subdeacon Michael and Alyssa Lieberman

Olga and Carlos Munoz

Zach Ferrel

Ethan Packey

Sam and Ceara Jacobs

Jeffrey & Holly Dick

Kevin Michael Brown

Stephanie Enstice

Subdeacon Michael & Janet Gorczynski

John & Vicky Abodeeli

Alexander Alvarez

**Total Pledges for 2024 from 27 pledges so far is \$97,470
(Our Goal for 2024 is \$100,000.00)**

THE EPISTLE

(For Sunday of the Prodigal Son)

O Lord, save Thy people, and bless Thine inheritance. Unto Thee will I cry, O Lord my God.

The Reading from the First Epistle of St. Paul to the Corinthians. (6:12-20)

Brethren, all things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under the authority of anything. Foods are for the belly, and the belly for foods; but God will destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body; and God both raised up the Lord, and will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I therefore take away the members of Christ, and make them members of a harlot? God forbid! Or, do you not know that he who is joined to a harlot is one body with her? For, "The two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit. Flee fornication! Every sin that a person commits is outside the body, but whoever commits fornication sins against his own body. Or, do you not know that your body is a temple of the Holy Spirit within you, whom you have received from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit, which are God's.

THE GOSPEL

(For Sunday of the Prodigal Son)

The Reading from the Holy Gospel according to St. Luke. (15:11-32)

The Lord spoke this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

~ The Divine Liturgy of St. John Chrysostom continues as usual.

ABOUT THE DIVINE LITURGY

The Divine Liturgy expresses the entire Christian faith in a continuous song of praise and prayer addressed to God. It is focused on God, not on us. There is nothing just for amusement or entertainment.

Since much of the service is the same every week, worshippers know it and can participate personally, either by singing along or just by prayerful attention. Worshippers are surrounded by icons (pictures of Christ and the saints), which remind us that we are participating, while on earth, in the worship of all the angels and saints in

heaven. The entire service (except for the sermon) is sung. The words are all from Scripture or ancient Christian texts. Please follow the service in the books available in the pews. Weekly changes will appear below and marked with a corresponding letter in the service book.

COME BACK

We hope to see you next week. Each Sunday we celebrate the Resurrection of Christ with our morning Matins service at 8:45am followed by the main Sunday service, Divine Liturgy at 10am. Sunday School for the Children Follows Communion. Fr. Elia would love to speak with you and answer any questions you may have. Please fill out our Guest Form (CONNECTION CARD). There's also a place where you can let us know any specific needs or concerns and we will lift them up in prayer. We welcome everyone who would like to learn more about the Orthodox Christian Faith. Please contact Fr. Elia either by E-Mail (elia_shalhoub@yahoo.com) or on his cell phone (305) 812-4940

Announcements

March is Women's month

During this month, you will notice women reading Epistles, doing Sermons.

We will be raffling off beautiful themed baskets for our Annual Project Fundraiser.

Raffle tickets go on sale next Sunday.

	Epistle	Sermon
March 3	Stephanie	Michealle
March 10	Alix	Debbie
March 17	Jenny	"Adam and Eve are cast from Paradise" Forgiveness Sunday
March 24	Priscilla	Sunday of Orthodoxy
March 31	Epistle Hebrews 1:10-2:3	
April 7		Kh. Odette

Our March Birthdays

March 2nd James (Alan) Zolo, March 3 Abby Zabrodskey

March 4 Noah Bellinger, March 8 Bryce Shonka,

March 12 Enrique (Henry) Soto, March 21 Faris Adili and Jeffrey Dick;

March 27 Micah Riter, March 29 Michael Lieberman



Our March Anniversaries

March 30 Adrian and Carrie Matos

May God grant you many more Happy and Healthy years together!

Happy Birthday in Heaven to Ann Shark (March 17) and Luke Delida (March 30). May their memory be Eternal!

TODAY'S COFFEE HOUR IS SPONSORED BY BASILIKA (BILLIE)



Please pray for the healing of Adriana Theodoropoulos, Lori Sorensen, Ethan Packey, Michealle and Tyrone Carey, Beverly Delida, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula.

judgment. While the arrogant person twists his view of life's affairs to suit his selfish interests, the humble person's approach is realistic, baptized with love. Therefore, the latter re-establishes the true understanding of the affairs of life. The arrogant person is negative, accompanied by pessimistic darkness, hopeless and helpless. Meanwhile, the humble person is positive to the end, capable of accepting a changing reality, and accompanied by optimism and ongoing progress. Our spiritual literature has not in vain said that trees devoid of fruit are erect and rise to the heights, while trees full of fruit are always bent. As a matter of fact, the more fruit they carry, the lower they are bent. In Latin, the word humility means "fertile ground." The humble one is like low-lying land that receives water and absorbs it, enhancing its fertility and increasing its fruits. Humility leads to exaltation, while vanity leads to humiliation. For the Bible says that God "brought down the haughty and exalted the humble" (Luke 1:51). Exaltation is beautiful and good, but humiliation is repellent and distasteful. The rooster is only aware of its own pen and is content, believing itself to be the mightiest and strongest. This is what an arrogant person is like—trapped in himself, believing that he is the center of the universe. The eagle, however, flies high and sees the earth and everything on it. It notices its tininess compared to other creatures, mocking the rooster and realizing the extent of the latter's ignorance. Eagles are like humble people: they realize their status and role in the world (as Saint Silouan the Athonite says). The humble person is soft-spoken and does not offend or hurt, unlike the arrogant person. "Treasure does not generate what it lacks." One might say, "I'm not arrogant." This does not necessarily mean this person is humble. Not being arrogant is different from being humble. Here is what the great teacher John of the Ladder says: "Arrogance is different from not being arrogant, and both are different from humility. The arrogant one judges others all day long, and the non-arrogant one does not judge anyone but does not judge himself either. As for the humble person, he judges himself all the time, without being at fault." Pride accompanies individualism, which is why it seems to be a general feature in our current era. The more isolated the person is, the more scared he becomes and tries to protect himself with walls of pride. Pride is a sign of fear, avoidance of confronting oneself and one's flaws. It is an inherent lack of love, if not hatred. As for humility, it is the experience of intimacy and a joyful life that is open to others. The humble person does not share in the sins of others but overflows with mercy for those who are in sorrow. Nothing hurts the humble person more than pride. Our spiritual fathers said that humility is the wall and the roof of the house that protects its children, meaning the virtues, from falling. It is indeed the manifestation of all virtues. The arrogant person derives his existence from his own self, talents, knowledge, money, and the like, while the humble person is certain that his entire existence is derived from God. The humble one always sees himself as standing in God's presence. He constantly seeks to be fulfilled by God and does not waste his time with narcissistic actions that make him lose his best self. A very beautiful girl came to Metropolitan Anthony Bloom for confession. She told him that she admired her beauty to the point of vanity and arrogance. He replied: Well, at least this is true. I advise you to stand in front of the mirror three times a day, look at yourself, and say, Thank you, Lord, for creating me beautiful, but my only contribution to this beauty you have given me is to distort it with my haughty gaze. Pride arises from self-conceit, while humility comes from referring every good deed to God. The humble person attributes everything he has to God, not to himself. Thus, he thanks God, admires Him, and grows in love of Him. The humble person, in short, is the one who realizes that he needs God's mercy, and his constant prayer becomes, like the tax collector, "O God, be merciful to me, the sinner" (Luke 18:13)

The Humble Person

By Metropolitan Saba (Isper)

The humble person is objective and aware of his duties and rights; he knows the extent of his impact on society and realizes his position and role within it. He does not monopolize his talents and abilities but is happy to share them with others, even if their talents end up exceeding his. He rejoices in other people's success and is thrilled by their growth and maturity. He knows neither jealousy nor envy, is thankful for everything, and flourishes on other's progress. As for the arrogant person, he only views things through the lens of his own ego. He is immersed in boastfulness about himself and considers no one else but himself. He is condescending towards others and wants to seize everything for himself. Jealousy kills his soul, envy exhausts him, and he is constantly troubled by those who are more distinguished than him. He is demanding, has a bad temper, and is never satisfied, no matter how much success he might achieve. The humble person realizes how enormous the universe is. Therefore, he is always receptive to other people and ideas. Great scholars tend to be humble because their vast knowledge makes them aware that what they do not know about the universe is much more than what they know. They constantly pursue more knowledge with a sincere zeal, whereas the less learned might be arrogant, haughty, and conceited about what they know. The latter are condescending toward those who are less knowledgeable than them, yet at the same time, they are intimidated by those who are more knowledgeable than them and avoid interacting with them. The humble person is inhabited by love and views every person as a repository of love. He does not exalt himself, because love does not know exaltation. He deals naturally and spontaneously with others, since he does not know how to lie, falsify facts, or wear masks. More precisely, he has no need to act in such a manner because he does not feel insufficient and compelled to cover up or mask his inadequacy with fake or false interactions. Thus, he is a human being with no inferiority complex. In other words, his self-confidence is within normal limits: he does not overstate his self-confidence, as this leads to arrogance and haughtiness, and he does not understate it, as this leads to cowardice and naivety. The humble one is a balanced human being. He does not view himself based on how other people view him and, thus, does not have to act inappropriately in order to please others. Humility is associated with self-knowledge, which is "a person's awareness of his ability and a restless reminiscence of his slightest shortcomings" (as St. John of the Ladder says). What has been said so far is a description that befits humanity in general. For Christians, pursuit of humility surpasses this description, because we strive to imitate our Lord, who says, "Learn from Me, for I am gentle and lowly in heart" (Matthew 11:29). Humility might appear to be a downward descent, yet for believers it is an ascent to the highest and a closeness to the Lord and to Creation in general. Humility is deemed to be the third to the last step for those who seek perfection. In Orthodox spirituality, humility comes right before dispassion (apatheia) and love, which are the summit of the ladder of virtues. The humble person anguishes at pridefulness and pities the arrogant, because he realizes that pride tears apart human nature while humility unites it. The haughty person seeks self-satisfaction through arrogance and cruelty towards others. He thinks that his existence depends on humiliating others, while the humble person understands that loving others is the basis of his and their existence. The humble person knows that any judgment about others is distorted if it is tinged with pride, because it is not based on a pure and valid contemplation of reality. Conversely, humility leads to careful insight, devoid of passion, and therefore, to sound

Happy International Women Day to all the ladies!

You just smile and the world changes.

*Let the harmony and colors of spring
shine in your life!*

*The willingness to listen,
the patience to understand, the strength
to support, the heart to care, and just to
be there, that is the beauty of a lady.*



Sunday of the Prodigal Son PREPARING FOR GREAT LENT

There are so many times throughout my day that people ask me to pray for people. Whether an email, phone call or in person - it is a daily occurrence. I have always felt that this is such an important part of my ministry. But the truth of the matter is that prayer is something not just for the priest.

Praying for others is a central part of our daily lives as Orthodox Christians. We need to pray daily. You may be so busy throughout your day that you feel that you don't have time to pray.

I remember listening to a sermon of a bishop who said, "I have so much to do today, I must spend at least an hour a day in prayer".

You see, prayer gives us strength; Prayer gives us peace; Prayer gives us patience; Prayer gives us humility; Prayer allows us to put focus in our lives.

Saint John of Kronstadt, a wonderful 20th century saint of our Church writes, "When you prayer, endeavor to pray more for others than for yourself alone. When you pray for others it purifies the heart, strengthens faith and hope in God, and arouses love for God and our neighbor. If you make a habit of praying for the salvation of others, God will give you an abundance of spiritual gifts, the gifts of the Holy Spirit. But be careful, for there is a great difference between repeating names apathetically and remembering them heartily. Pray for them with the same ardor and zeal as you would pray for yourself."

Make time today to commune with the one who created you! Make time today to pray for others! Make time today to pray for the forgiveness of your sins! Make time today to pray. I guarantee . . . it will be worth every minute! 1 Thessalonians 5:17-18 "Pray without ceasing; give thanks; for this is the will of God." Have a Blessed Day!

In Christ,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

This Sunday we read our Lord's parable of the Prodigal Son (which Charles Dickens called the greatest story in the English Language). The following is a reflection on God's mercy in terms of this parable...

Do not call God just, for His justice is not manifest in the things concerning you. And if David calls Him just and upright, His Son revealed to us that He is good and kind. 'He is good', He says 'to the evil and to the impious.' How can you call God just when you come across the Scriptural passage on the wage given to the workers?...How can a man call God just when he comes across the passage on the prodigal son who wasted his wealth with riotous living, how for the compunction alone which he showed, the father ran and fell upon his neck and gave him authority over all his wealth? Where, then, is God's justice, for while we are sinners Christ died for us.

- St. Isaac of Syria

PREPARING FOR GREAT LENT

FATHER ALEXANDER SCHEMANN

RETURN FROM EXILE (The Sunday of the Prodigal Son)

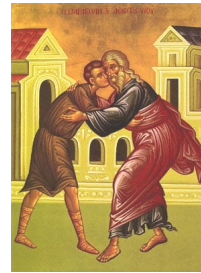
On the third Sunday of preparation for Lent, we hear the parable of the Prodigal Son (Lk. 15: 11-32). Together with the hymns of this day, the parable reveals to us the time of repentance as man's *return from exile*. The prodigal son, we are told, went to a far country and there spent all that he had. A far country! It is this unique definition of our human condition that we must assume and make ours as we begin our approach to God. A man who has never had that experience, be it only very briefly, who has never felt that he is exiled from God and from real life, will never understand what Christianity is about. And the one who is perfectly "at home" in this world and its life, who has never been wounded by the nostalgic desire for another Reality, will not understand what is Repentance. Repentance is often simply identified as a cool and "objective" enumeration of sins and transgressions, as the act of "pleading guilty" to a legal indictment. Confession and absolution are seen as being of a juridical nature. But something very essential is overlooked-without which neither confession nor absolution have any real meaning or Power. This "something" is precisely the feeling of *alienation from God*, from the joy of communion with Him, from the real life as created and given by God. It is easy indeed to confess that I have not fasted on prescribed days, or missed my prayers, or become angry. It is quite a different thing, however, to realize suddenly that I have defiled and lost my spiritual beauty, that I am far away from my real home, my real life, and that something precious and pure and beautiful has been hopelessly broken in the very texture of my existence. Yet this, and only this, is repentance, and therefore it is also a deep desire *to return*, to go back, to recover that lost home. I received from God wonderful riches: first of all life and the possibility to enjoy it, to fill it with meaning, love, and knowledge; then-in Baptism-the new life of Christ Himself, the gift of the Holy Spirit, the peace and the joy of the eternal Kingdom. I received the knowledge of God, and in Him the knowledge of everything else and the power to be a son of God. And all this I have lost, all this I am losing all the time, not only in particular "sins" and "transgressions," but in the sin of all sins: the deviation of my love from God, preferring the "far country" to the beautiful home of the Father.

But the Church is here to remind me of what I have abandoned and lost. And as she reminds me, I *remember*: "I have wickedly strayed away from Thy fatherly glory," says the *Kontakion* of this day, "and

wasted with sinners the riches Thou gavest me. Then do I raise the prodigal's cry unto Thee, O bountiful Father: I have sinned against Thee; take me back as a penitent, and make me as one of Thy hired servants." And, as I *remember*, I find in myself the desire to return and the power to return: " ... I shall return to the compassionate Father crying with tears: Receive me as one of Thy servants"

One liturgical particularity of this "*Sunday of the: Prodigal Son*" must be especially mentioned here. At Sunday Matins, following the solemn and joyful Psalms of the *Polyeleion*, we sing the sad and nostalgic Psalm 137: By the rivers of Babylon, there we sat down, and we wept when we remembered Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

It is the Psalm of exile. It was sung by the Jews in their Babylonian captivity as they thought of their holy city of Jerusalem. It has become forever the song of man as he realizes his exile from God, and realizing it, becomes man again: the one who can never be fully satisfied by anything in this fallen world, for by nature and vocation he is a pilgrim of the Absolute. This Psalm will be sung twice more: on the last two Sundays before Lent. It reveals Lent itself as pilgrimage and repentance-as *return*.



TODAY'S FEAST, SUNDAY MARCH 3, 2024 SUNDAY OF THE PRODIGAL SON

Through the parable of today's Gospel, our Saviour has set forth three things for us: the condition of the sinner, the rule of repentance, and the greatness of God's compassion. The divine Fathers have put this reading the week after the parable of the Publican and Pharisee so that, seeing in the person of the Prodigal Son our own wretched condition -- inasmuch as we are sunken in sin, far from God and His Mysteries -- we might at last come to our senses and make haste to return to Him by repentance during these holy days of the Fast. Furthermore, those who have wrought many great iniquities, and have persisted in them for a long time, oftentimes fall into despair, thinking that there can no longer be any forgiveness for them; and so being without hope, they fall every day into the same and even worse iniquities. Therefore, the divine Fathers, that they might root out the passion of despair from the hearts of such people, and rouse them to the deeds of virtue, have set the present parable at the forecourts of the Fast, to show them the surpassing goodness of God's compassion, and to teach them that there is no sin -- no matter how great it may be -- that can overcome at any time His love for man.

EUTROPIOS, KLEONIKOS, VASILISKOS, ZENOS, & ZOILIS THE MARTYRS

The Martyrs, who were from Amasia, were fellow soldiers and kinsmen of Saint Theodore the Tyro (see Feb. 17). They were betrayed to the Governor Asclepiodotus as Christians, during the reign of Diocletian (284-305). After many torments, Eutropius and Cleonicus were crucified; Basiliscus was not slain together with them, but was shut up in prison, in the hope that with time he might change his mind and sacrifice to the idols. He was beheaded on May 22; see also the account on that day.