

"HEAVENWARD! HEAVENWARD!"

Teach year on the 2nd Sunday of the Great Fast, the Holy Orthodox Church honors the memory of ST. GREGORY PALAMAS. Gregory lived in the 14th century and would rise to the prominent position of Archbishop of Thessalonica one day. He is best remembered, however, for his exemplary life as a monastic: a life he embraced at the young age of 20.

Much of Gregory's life was lived on Mt. Athos. Much of his time was spent in contemplative silence and prayer. He fully embraced the spirit and philosophy of "hesychasm" -- a method of inward prayer of the heart that was taught by the severe ascetics of the Holy Mountain.

As St. Gregory gained popularity and notoriety with the Church, his teaching of hesychasm caused him to be at odds with other theologians and hierarchs. His position that God, unapproachable in His Essence, was nevertheless revealed through His Energies. This brought Gregory ridicule and condemnation. He was even imprisoned and labelled a "heretic" for maintaining that the Kingdom of God is within us -- in our **WHOLE NATURE**, body and soul. Ultimately, the Council of Blachernae upheld the truth of his teachings. This is why he is praised in his troparion on this day as being the "light of Orthodoxy" and the "champion of theologians."

St. Gregory Palamas fell asleep in the Lord on November 14, 1359 A.D. He was canonized a saint just 9 years later. His dying words were: "Heavenward! Heavenward!" Indeed, the life lived by this blessed saint was constantly pointed in the direction of the Kingdom of God.

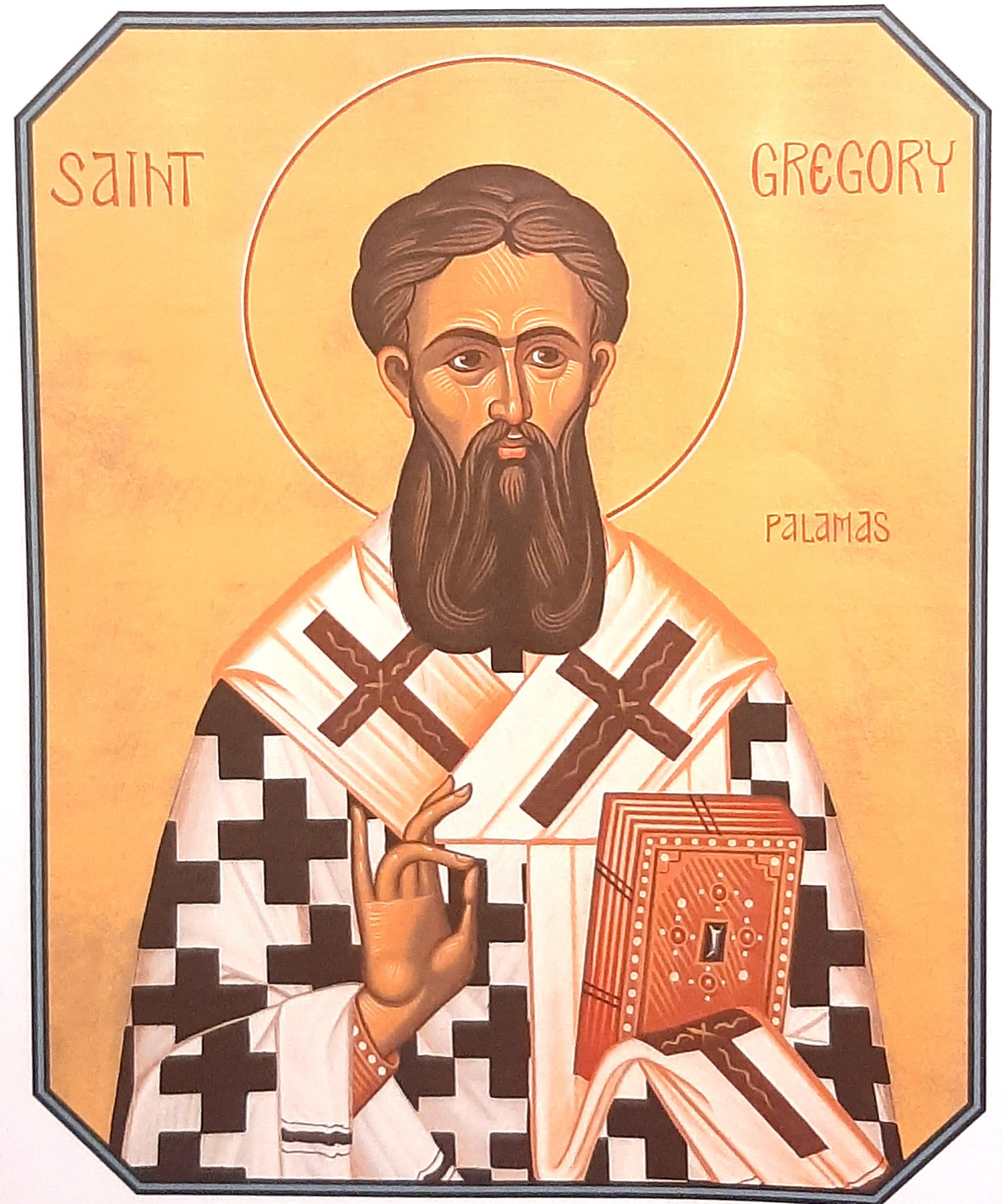
Icon by Austin Kachek - Manville, NJ

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 Church

4031 Aurora Rd., Melbourne, Florida
Mailing address : P.O.Box 267, Melbourne, FL 32902
Very Rev. Fr. Elia Shalhoub, Pastor & Dean of South Florida Deanery
Phone: (305) 812-4940 , E-Mail: elia_shalhoub@yahoo.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 worshiping 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 Eminence Metropolitan SABA within 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 16

SECOND SUNDAY OF GREAT LENT

COMMEMORATION OF GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA
MARTYR SABINOS OF EGYPT; VENERABLE CHRISTODOULOS THE WONDERWORKER OF PATMOS
DIVINE LITURGY OF ST. BASIL THE GREAT

~ 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 FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

APOLYTIKION FOR ST. GREGORY PALAMAS IN TONE EIGHT

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonder-worker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

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.

Please support our sponsors



PERI KIROS
321-432-1993
perikiros@gmail.com

WWW.MYGREEKAGENT.COM



Address: 144 Fifth Ave Indialantic FL 32903
Phone #: 321-727-8944
Website: Skewersgrille.com



Mario J. Mandese D.C.
Address
1300 Pine Tree Dr #7
IHB, FL 32937
Phone: (321) 257-7593
Fax: (321) 420-1762

If you would like to promote your business, and support our bulletin, place your ad here. Only \$100 a year - that's less than \$2 per ad. To place your ad in our weekly bulletin call or email Yuliya: (321) 960-9564 or



FERGUSON PEST MANAGEMENT

321-258-8311

140 Tomahawk Dr. #M57
Indian Harbour Beach, FL 32937

Georges Ferguson
Certified Operator



FLAMES
Modern Mediterranean Grill
Live Entertainment Tuesday thru Saturday
Flames kitchen reignites the Mediterranean flare in today's culinary world of inventions. We honor our traditional recipes with a new take on old favorites. Our scratch kitchen adds culmination to our passion for good food.
1270 N Wickham Rd - Ste 40 - Melbourne, FL 32935
(321) 777-6677 ♦ www.flamesgrille.com



Florentine Jewelers
3RD GENERATION JEWELERS SINCE 1928
321-777-0093
1270 Highway A1A
Satellite Beach, FL 32937
f t i p e
FlorentineJewelry.com



Crochet In The Shade
Handcrafted Dragons, Aliens and other Fantastic Creatures
MESSAGE QUESTIONS TO
Chris (727) 857-9351
Nan (321) 961-6150
crochet.in.the.shade@gmail.com

attacking those who do as best as they can, then you are acting contrary to what your faith teaches you, and you are hurting yourself and others. If you knew how much work so many people do voluntarily in your Church, then you would be ashamed of how little you may be doing in comparison and adopt a more positive and constructive attitude. God has given you great potential. If you have spiritual eyes, look within yourself and see it, silence your destructive criticism, become like the faithful over the little, and become worthy of our Lord’s words: "I will set you over much; enter into the joy of your Lord" (Matthew 25:21).

Food for Hungry People 2025
51st Anniversary Lenten Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
16 "Button up your overcoat" - so simple to do. They are not only hungry but very cold too. Deposit .50 for each coat in your home.	17 For every cellphone in your home, pay .30. It is "long distance" to hungry areas in most parts of the world. Let's make it a toll free number.	18 How many extension cords do you have in your home? Pay .25 for each. Let's "extend" a helping hand to those who need it.	19 For each pie or cake in your home, deposit .40 for each. We should never "dessert" the hungry.	20 How many Apple products do you own? For every one deposit .35. Let's never "tune out" the hungry.	21 For every salt and pepper shaker, pay .25. Let's all "sprinkle" their lives with a little seasoning.	22 For every TV show that was watched today pay .35. TV helps us see around the world, this money will help us feed the hungry around the world.
23 How many computers do you own? Pay .30 for each. Let's take a "byte" out of hunger!	24 How many pictures do you have on your walls? Just "picture" yourself without food & deposit .15 for each picture.	25 Pay .30 for each pair of contacts or eyeglasses you have. This will help us "see" clearly the need of caring for the hungry.	26 Do you have musical instruments in your home? Pay .75 for each. This is a "key" to sharing and caring.	27 How many loaves of bread do you have in your home? Pay .25 for each. Give them this day their daily bread!	28 Count your tea or coffee cups and deposit .10 each. Our "cup" runneth over, so let's fill theirs.	29 "I've got my love to keep me warm," that's true, but the hungry have only you. Pay .25 for each blanket in your home.

The amount we give is not judged by the largeness of our gifts but the largeness of our hearts.
— St. John Chrysostom

KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY) IN TONE EIGHT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

THE EPISTLE

Thou, O Lord, will preserve us and keep us from this generation.
Save me, O Lord, for the godly man hath disappeared.

The Reading from the Epistle of St. Paul to the Hebrews. (1:10-2:3)

Thou, “O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail.” But to which of the angels did He say at any time, “Sit on My right hand, until I make thine enemies a footstool for thy feet?” Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

THE GOSPEL

The Reading from the Holy Gospel according to St. Mark. (2:1-12)

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven.” Now, some of the scribes were sitting there, reasoning in their hearts, “Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?” And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, “Why do you reason thus in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your pallet and walk’? But that you may know that the Son of Man has authority on earth to forgive sins” – He said to the paralytic – “I say to you, rise, take up your pallet and go home.” And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, “We never saw anything like this!”

ST. BASIL LITURGY MEGALYNARION

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

Announcements

March is Antiochian Women's Month

During this month, women of will do all of the Epistle readings and Sermons.

	Epistle Readers	Sermon	
Mar 16	Yuliya	Ceara Jacobs	St. Paul to the Hebrews. (1:10-2:3)
Mar 23	Kh. Odette	Yuliya	St. Paul to the Hebrews. (4:14-5:6)
Mar 30	Skylla Holland	Michealle Carey	St. Paul to the Hebrews. (6:13-20)

Blessing of Homes 2025

Fr. Elia is doing House Blessings by request, only if you fill the Request Form (at info table). Please keep in mind that Fr. Elia is available only on the weekend.



**Today's Coffee Hour
is sponsored by
Camelia Groetsenia
in Memory of her father
Nicolae
May He Rest in Peace and
May His Memory be Eternal!**

Offering Holy Bread

It is the tradition of the Orthodox Church to offer Holy Bread for a Divine Liturgy for the health of a loved one; in memory of one who has fallen asleep in the Lord; a feast day, anniversary, birthday or other special occasion. The customary donation is \$25.00 per offering. Please fill out the form by the candles.

Mar 16– March 30 Fasting Calendar

Great Lent Fast: Abstain from meat, dairy, eggs, fish, olive oil & wine

Oil and Wine permitted on Saturdays and Sundays

The Feast of the Annunciation is Tues, 3/25. Oil, Wine, and Fish are permitted.

View calendar at <https://tinyurl.com/AOCfast2025>

THANK YOU FOR TODAY'S COFFEE HOUR SPONSORS



PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX TO PREPARE AND SERVE FOOD FOR OUR COFFEE HOUR .

March Birthdays & Anniversaries

- 02: James (Alan) Zolo
- 03: Abby Zabrodskey
- 04: Noah Bellinger
- 08: Bryce Shonka
- 12: Enrique (Henry) Soto
- 17: Stella White
- 20: Rayne Zims
- 21: Faris Adili, Jeffrey Dick
- 27: Micah Riter
- 29: Michael Lieberman B-day
- 30: Adrian and Carrie Matos Wedding Anniversary



May God Grant You Many Years!

Happy Heavenly Birthday to Ann Shark (March 17) and Luke Delida (March 30)
May their Memory be Eternal!

action and initiative. Endless criticism. Endless demands. The result is spiritual and moral decline, both individually and collectively. As the Proverb says, “When words are many, transgression is not lacking” (10:19). There is a big difference between destructive and constructive criticism.

Constructive criticism of something means that you are well aware of its dimensions, have a firm grasp of the situation, and see, with a keen eye, the areas of success and failure, strengths and weaknesses, aiming to correct the negative by improving the positive. Criticism in this sense is a scientific work, carried out by experts who seek a positive goal.

On the other hand, destructive criticism is the product of gossip and superficial talk that seeks to attack. It does not distinguish between the deed and the doer. In fact, the criticism is not so much about the work as it is about the person doing the work. Destructive criticism leads to discouragement, frustration, despair, and demoralization of the person.

Constructive criticism focuses on a project, work, idea, or theory in order to correct, reform and enrich. Destructive criticism focuses all its energy and hatred on the person or persons involved.

The constructive critic is equipped with the necessary means to be helpful. He knows when, how, and where his criticism will bear good fruit. He chooses words wisely and finds the appropriate times to present better ideas. He knows all aspects of the matter, so his criticism leads to constructiveness. The destructive critic, on the other hand, is an ignorant person who seeks to attack, insult, destroy, spread pessimism, and prevent joy in the moment, highlighting the wrongdoings of others due to his own narrow-mindedness, selfishness, and negativity.

The constructive critic is driven by understanding, while the destructive critic is driven by anger. The constructive critic seeks to improve and foster initiatives out of goodwill and love, while the destructive critic kills every endeavor, spreading frustration because of his spiritual darkness.

You can be positive and constructive, contributing to and supporting all good work, perpetuating and expanding it; or you can be the complete opposite. If you consider yourself a true Christian, you are forced to be in the first category. Your faith, if it is alive, always pushes you in your striving for spiritual growth, virtues, self-knowledge, and purification. A true Christian demands improvement of himself first. He seeks to live his convictions, not to impose them on others through force. He understands the words of the gospel are directed at him, not reading them as a condemnation of others. This is why he does not dwell on pitfalls. By experiencing his own weakness, he sympathizes with the weakness of others and has mercy on them. He is a person who longs to actualize the Kingdom of God wherever he is, and realizes that the Kingdom of God is not just any place, but within him, first and foremost. He works on himself, and shares with others whatever he finds useful, and sees in himself the ability to contribute to it.

If someone else does a good deed, you rejoice in it, even if imperfect. If you are a faithful Christian, you extend a helping hand to him, forgive his shortcomings, without attacking or injuring him. If you are negligent and abstain from the work of love, without contributing even a grain of wheat to a destitute and hungry person, then you should be completely silent, and ashamed of yourself, if you raise your voice in destructive criticism or protest. Take care of your brethren before you ask them to take care of you. You have no right to demand help from anyone, but you have a duty to yourself to provide it. If you are a true Christian, you rejoice for your brother when you see him succeed.

How widespread and painful is the spiritual and moral decay in the heart of the people! There are those who toil and sacrifice their time, health, and money for the Church, despite the imperfections in their work and service. When you do not serve but rather limit yourself to

- The Holy Week: monastics eat no meals at all from the Holy Thursday evening until Pascha. Holy Friday is the day of the strictest fast. On Holy Saturday, a little bit of fruit and wine is permitted for sustenance. The fast is usually broken after the midnight Divine Liturgy on Pascha day.

What fasting is not: Now that we’ve talked about the rules of fasting, we must understand that there are some actions we should not do while trying to fast. First of all, it is very important to note that fasting is a very personal action. We should not boast about it or even mention it at all. Here’s what the Gospel tells us:

“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.” (Matthew 6:16-18)

Just like with giving alms, when we fast, we must do it in secret. We are not fasting to show others how good we are. We fast because we want to get closer to God by thinking more about Him, not the food. Which brings us to another point: eating too much “permitted” foods during Lent. Are we really fasting if we eat a huge meal full of rice, seafood and vegetables and go to sleep afterwards, because we are so full? In this case, it would be better to eat a small piece of meat with nothing else on the side, than to feast on “permitted” foods like that.

The point of fasting is to think less about food and more about God; be “hungry” for God and His Word. Feeling slightly physically hungry helps us to get into that headspace. During Lent, our life must become more simple, so the meals we eat must be simple as well. When we fast it is good to cut back on entertainment and take on good things. The point is to try to concentrate on what’s more important - God and the people around us.

The third point is that fasting alone doesn’t save us or do us any good. Fasting is not a diet; rather, it is a spiritual exercise that we do to open our hearts to God. If we fast but always appear irritated and angry because of it - we are not fasting at all. Fasting always goes together with prayer and giving alms - this is something to always remember.

Destructive Criticism

By His Eminence Metropolitan Saba

Tatiana Goricheva is a Russian philosopher who, along with some of her companions, came to the Orthodox faith after a long search and going astray. She came to the Orthodox faith with uncompromising strength and vigor. In one of her writings, she says that the Christian in (communist) Russia lives a personal, silent witness, as a kind of protest against the errors in society and the restrictions imposed on the Church. In other words, the Christian's direct reaction to the mistakes of others is to avoid them in his own behavior and life, and not by pointing them out to others. Her readers are struck by the spiritual depth of her writings that makes them wonder why this depth is not found in all those who know Christ. Seeing a mistake in an area is a positive thing, as it motivates you to correct it, but to focus on a mistake in others while ignoring it in yourself is a dangerous thing that must be addressed. The Holy Scripture says, "Why do you look at the speck in your brother's eye, but do not care about the speck in your own eye?" (Matthew 7:3). There is constant chatter in church circles. Confusion about everything. Questioning every

Upcoming Events

<u>This Week</u>	<u>Upcoming Sunday Calendar</u>
Sunday, 3/16 8:45 am: Matins Service 10:00 am: Divine Liturgy, <i>followed by The Icon Procession</i> Annual Parish General Meeting Coffee Hour	Below lists the upcoming Sundays from January 26th until Holy Pascha, which falls on April 20th this year. We invite you to join us each week for Sunday Liturgy to celebrate this special commemoration of Jesus’ life, death, and Resurrection. <i>Please mark these special dates on your calendar.</i>
Monday 3/17: 5:30 pm Great Compline	March 16: 2nd Sunday of Lent
Wednesday 3/19: 5:30 pm Lenten Vespers	March 23: 3rd Sunday of Lent (Elevation of the Holy Cross - wear your crosses)
Friday, 3/21: 5:00 pm Akathist	March 30: 4th Sunday of Lent
Saturday, 3/22	April 6: 5th Sunday of Lent
4:00 pm: Catechism Class	April 13: PALM SUNDAY
5:30 pm: Great Vespers	April 18: GOOD FRIDAY
<i>followed by Confessions</i>	April 20: HOLY PASCHA
	April 27: THOMAS SUNDAY
RAFFLE BASKETS - GET YOUR TICKETS TODAY - SEE PRISCILLA OR ETHAN MONEY WILL HELP TO COVER FATHER’S HOTEL STAY	

FOOD FOR HUNGRY PEOPLE COIN BOX PROGRAM

Please make sure to pick up your coin BOX to take home.
You can use a calendar in the back of this bulletin to make collecting coins fun with kids.
Boxes will be due back on Sunday after Pascha (April 27).

	Sunday School News We are starting to work on Creative Arts Festival. The theme is "Behold the maidservant of the Lord! Let it be to me according to your word." +Luke 1:38 Dear Parents, please mark these dates for our meetings: Saturday, March 16 preparation in Sunday School; Saturday, March 22 meet at the Church to work on the project; Sunday, March 30 finish up in Sunday School (details to follow) March 23 No Sunday School (Feast of the Elevation of the Holy Cross) Saturday, April 12 St. Lazarus Retreat at 11am-1pm (Session with Abouna, food, crafts, Easter Egg Hunt).	
--	---	--

FOOD FOR THE NEEDY (Basket in the Foyer)
Please remember to bring non-perishable food as you attend church services.
It will be distributed to the needy within the local community.



Please pray for the healing of Michealle Carey, Debbie Thieme, Adriana Theodoropoulos, Beverly Delida, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula, Susan Moran, William Snell, Vasilika Yardines, and Faouzi Najjar





SECOND SUNDAY OF LENT
(ST. GREGORY PALAMAS)
BELOVED IN CHRIST

Obedience

In speaking of Christ's humility, Saint Paul said that Jesus was obedient to God His Father "unto death, even death on a cross" (Philemon 2.8). In truth, Jesus obeyed God in all that He did. "For I have come down from heaven, not to do my will, but the will of Him who sent me. And this is the will of Him who sent me, that I should lose nothing of all that He has given me, but raise it up on the last day" (John 6.38–39).

There is no degradation in obedience to God, nothing shameful or demeaning. On the contrary, to do the will of God is glory and life. It is the highest dignity of man, his greatest joy and delight (Psalm 119). It is the way of perfection for all, even for the man Jesus Himself. Disobedience to God and His Son Jesus Christ is the source of all sin. Refusal to submit to God in all things is the cause of all sorrow and death. Those who hear the Gospel and fail to enter into the eternal rest of God, do so only "because of disobedience" (Hebrews 5–6; Deuteronomy 4.29–31).

In the Orthodox spiritual tradition, obedience is a basic virtue: obedience to the Lord, to the Gospel, to the Church (Matthew 18.17), to the leaders of the Church (Hebrews 13.7), to one's parents and elders, to "every ordinance of man" (1 Peter 2.13, Romans 13.1), "to one another out of reverence for Christ" (Ephesians 6.21). There is no spiritual life without obedience, no freedom or liberation from sinful passions and lusts. To submit to God's discipline in all of its human forms, is the only way to obtain "the glorious liberty of the children of God" (Romans 8.21). God disciplines us as His children out of His great love for us. "He disciplines us for our good, that we might share His holiness" (Hebrews 12. 3–11). Our obedience to God's commandments and discipline is the exclusive sign of our love for Him and His Son.

- Fr. Thomas Hopko 'The Virtues'

Your servant in Christ,
Fr. Elia Shalhoub
Very Rev. Fr. Elia Shalhoub, Pastor



TODAY'S FEAST: ST. GREGORY PALAMAS

This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea. He spent some time in Thessalonica being treated for an illness that came from his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like-mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended

courageously for the true dogmas of the Church of Christ, teaching in particular that divine grace is not created, but is the uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359.

His holy relics are kept in the Cathedral of Thessalonica. A full service was composed for his feast day by the Patriarch Philotheus in 1368, when it was established that his feast be celebrated on this day. Since works without right faith avail nothing, we set Orthodoxy of faith as the foundation of all that we accomplish during the Fast, by celebrating the Triumph of Orthodoxy the Sunday before, and the great defender of the teachings of the holy Fathers today.

SAVINOS THE MARTYR OF EGYPT

The holy Martyr Sabine was from Hermopolis in Egypt, and was known for his zeal and piety. During the persecution of Diocletian, he concealed himself with other Christians in a small dwelling outside the city. But when he was discovered, and professed his faith in Christ, he was taken before Arian the Governor, and after he had been tortured he was drowned in the river. Concerning Arian the Governor, See also December 14.

CHRISTODOULOS THE WONDERWORKER OF PATMOS

Saint Christodulus, who was from the region of Nicaea of Bithynia, was the son of Theodore and Anna, and was given the name John. He assumed the monastic habit in his youth and was renamed Christodulus ("slave of Christ" in Greek). At first, he lived the ascetical life in various places, then he received permission and monetary aid from the Emperor Alexis I Comnenus (reigned 1081-1118), and built on the island of Patmos a church and monastery named in honour of Saint John the Evangelist. These buildings stand to this day. However, when the Arabs attacked that place, he fled with his disciples and went to Euboea (Euripus), where also he completed the course of his life about the end of the eleventh century on the 16th of March. The disciples of this righteous man took his sacred incorrupt remains and transferred them to his own monastery, where they repose to this day for the sanctification of those who have recourse



PREPARING FOR GREAT LENT

FASTING DURING THE GREAT LENT

The Great Lent is the longest fasting season of the year for the Orthodox. We all know about the importance of prayer, almsgiving and fasting - the three pillars of Lent. But what are the rules of fasting and are there some things we should not do during this season? Read this article and find out. The Orthodox rules of fasting Rather than provide us with laws of fasting, the Orthodox Church provides us with guidelines or what could be called as rules. The Lenten fasting rules are very strict and are mostly followed by monastics. Laity usually keeps the first and the last week of the Great Lent super strictly. However, this depends on the person and their parish. The rules of Lenten fast are written down in the liturgical book called the Typikon.

The Orthodox Church rules for fasting:

- Weekdays: No meat or any animal products, like dairy. No fish (however, invertebrates - seafood with no backbone - are permitted)
- There are two feasts that take place during Great Lent - Annunciation on March 25th (April 7th) and Palm Sunday (the last Sunday before Easter). On those feasts the rules are a bit different: fish, is permitted, regardless of the day of the week.