

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.

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.



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.



Welcome to St. Anthony The Great Antiochian Orthodox Christian Church

JANUARY 18, 2026

**ATHANASIOS AND CYRIL, PATRIARCHS OF ALEXANDRIA
& TWELFTH SUNDAY OF LUKE**



HAPPY 26TH ANNIVERSARY ST. ANTHONY THE GREAT CHURCH!

**HAPPY 46TH ANNIVERSARY OF PRIESTHOOD TO OUR
BELOVED ABOUNA FR. ELIA SHALHOUB**

4031 Aurora Rd., Melbourne, Florida 32934
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 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 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, JANUARY 18, 2026 TONE 7 / EOTHINON 10 ATHANASIOS AND CYRIL, PATRIARCHS OF ALEXANDRIA & TWELFTH SUNDAY OF LUKE

MARTYR THEODOULA OF ANAZARBUS AND HER COMPANIONS; MAXIMOS, SERBIAN RULER

~ During the Little Entrance, after the verses of the Third Antiphon, 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..." as on ordinary Sundays. After the Little Entrance, sing these hymns in the following order:

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

APOLYTIKION OF SS. ATHANASIOS AND CYRIL IN TONE THREE

(**Thy confession**)

Shining forth with works of Orthodoxy, * ye quenched every false belief and teaching * and became trophy-bearers and conquerors. * And since ye made all things rich with true piety, * greatly adorning the Church with magnificence, * Athanasios and wise Cyril, ye justly found Christ God, * Who through your prayers doth grant Great Mercy unto all.

~ Now sing the apolytikion of the patron saint or feast of the temple.

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.

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We must not content ourselves with offices for administrative and spiritual appointments alone. I say repeatedly to our priests: I do not want you to be managers of religious enterprises; I want you to be spiritual fathers and shepherds of souls. We must nourish the contemporary human person and help him deepen his life and personal relationship with God. In Christ alone does one find the meaning and purpose of life, and through Him discover the true joy for which the heart longs. A Church whose members do not taste the joy of Christ, purity of life, lived love, and mutual support remains nothing more than a religious association. Christ did not come to establish an association—even a religious one. He did not found a religion; He offered a way of life. The Church is His Body, and His Body is always alive. The Church is a living, vibrant organism, overflowing with life.

When I was Metropolitan of the Archdiocese of Hauran, by God’s grace I was able to acquire a house in one of the most beautiful regions of Syria and transform it into a retreat house, which I named “Bethany House.” Did not Christ Himself go to Bethany to His friends, Lazarus and his sisters, to find rest with them? I intended it to be a place of spiritual, psychological, and restorative renewal for the sons and daughters of that archdiocese who were exhausted by the ongoing war. Very quickly, however, it became a destination sought by believers from various archdioceses. How I wish that some capable and generous faithful would take the initiative to establish retreat houses—“Bethany Houses”—for the people of our Archdiocese here in North America.

I dream that in the near future we will have retreat houses in many areas of the Archdiocese, places our faithful can visit to spend days of joy in the presence of God and one another. In this way, we encourage one another to choose the “good portion” that will not be taken away from us. Encourage one another to provide the Archdiocese with retreat houses—for yourselves and for your children after you.



Message from our Women Organization President

Dear ladies, you are warmly invited to join us for a potluck evening with wine!

Event Details:

- **Date:** January 30 (Friday)
- **Time:** After the **5:00pm** Vespers (I asked Abouna to push the service a little earlier)

What to Bring: A favorite dish to share (appetizer, main course, side, or dessert)

This is an excellent opportunity to connect, share stories, and relax. Hope to see you there!

In Christ, Olga

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin’s womb, and, as is meet, didst bless Simeon’s arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

THE EPISTLE

(For Ss. Athanasius and Cyril)

Blessed art Thou, O Lord, the God of our Fathers.

For Thou are justified in all that Thou hast done for us.

The Reading from the Epistle of St. Paul to the Hebrews. (13:7-16)

Brethren, remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through His own blood. Therefore, let us go forth to Him outside the camp and bear the abuse He endured. For here we have no lasting city, but we seek the city, which is to come. Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His Name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

THE GOSPEL

(For the Twelfth Sunday of Luke)

The reading from the Holy Gospel according to St. Luke. (17:12-19)

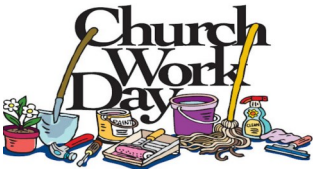
At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, “Jesus, Master, have mercy on us.” When He saw them He said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, “Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?” And He said to him, “Rise and go your way; your faith has made you well.”

~ *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.



Upcoming Events

This Week		Fasting Calendar
Sunday, 1/18	8:45 am: Matins Service, 10:00 am: Divine Liturgy followed by the Anniversary Celebration at Flames restaurant	Abstain from meat, dairy, eggs, fish, olive oil, wine 1/21, 1/23, 1/28 Abstain from meat, dairy, eggs, fish 1/30 View calendar at https://tinyurl.com/AOCfast2026
Wednesday 1/21	5:30 pm: Great Vespers	 January 31, 2026 See flyers on the tables
Saturday, 1/24	4:00 pm: Catechism Class 5:30 pm: Great Vespers followed by Confession	
Sunday, 1/25	8:45 am: Matins Service, 10:00 am: Divine Liturgy, followed by Fellowship Hour & TEEN SOYO Monthly Meeting	

NO COFFEE HOUR TODAY

ST. ANTHONY’S CHURCH 26TH ANNIVERSARY CELEBRATION
AT FLAMES RESTAURANT

Announcements

Epistle Readers	
 January 18th January 25th	Sam Jacobs Subdeacon Jean
	Please pray for the healing of Joni DeBaldo, Georgia Davis, Laney Ricketts, Michealle Carey, Debbie Thieme, Adriana Theodoropoulos, Beverly Delida, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula, Susan Moran, Susan Perers, Ceara Jacobs, William Snell, Vasilika Yardines, Faouzi Najjar, Marie Williams, and His Grace Bishop Nicholas

“Bethany Houses” for Our Time; by His Eminence Metropolitan Saba (Isper)

I was compelled to travel earlier than planned, before the meeting of the Holy Antiochian Synod in October of last year (2025), to Lebanon in order to attend to several personal matters. During that time, I was given the opportunity to stay for a period in a retreat house belonging to one of our monasteries there. From it, I would go out to attend to the matters that had brought me, and then return. That period granted me something I deeply needed: inner calm, through intensified prayer, reading, and walking in nature. I have long emphasized the importance of spiritual retreats. Although my retreat was in a sense forced and mixed with necessary obligations, I nonetheless experienced its benefit, both spiritually and physically. The Orthodox tradition is well acquainted with frequenting monasteries. Traditionally, spiritual retreats in the Orthodox world consist of spending a few days in a monastery, during which the believer follows the monastery’s daily cycle of prayers. In addition, the elder or abbess assigns a personal rule that includes spiritual reading, a prayer rule, and work.

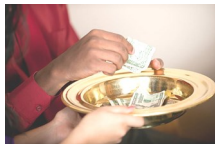
Since monasteries are unable to receive all the faithful, many parishes in recent years have turned to organizing group spiritual retreats—whether in monasteries, parishes, or nearby suitable locations—where participants spend one or more days in an atmosphere of prayer, reading, spiritual conversation, and shared life. These retreats help people recover something of a return to themselves, granting inner peace and allowing them to taste the joy of Christian fellowship within the family of Christ. The contemporary human being lives under mounting tension caused by the accelerating pace of daily life and its pressures. Long working hours, economic strain, exhausting commutes, consumerist lifestyles, and constant preoccupation with livelihood concerns—along with many other factors—have led to exhaustion, frayed nerves, loss of inner balance, mental confusion, and depression that has become one of the most widespread illnesses of our age. Medical statistics indicate that sedatives are among the most commonly sold medications.

All of this requires that the Church not limit herself to preaching and teaching alone, but that she accompany them with renewed pastoral ministry and care for the human person, both collectively and individually. This need is one of the reasons behind my call to revive the ministry of the diaconate in our Archdiocese. At the Archdiocese Convention in 2023, I also called for the revival of prayer groups in parishes and spoke briefly about retreat houses. People today need the Church’s help in organizing short or extended spiritual retreats, taking into account small groups—no more than twenty participants—in quiet, natural settings close to the parish, both to reduce costs and to encourage those with limited means to participate. Participants spend the day in common, quiet prayer. The program should include times for silence, spiritual reading, shared Gospel reflection, discussion around spiritual texts or sayings, as well as silent walks in nature accompanied by the Jesus Prayer. Such a retreat should not be spiritually burdensome, financially costly, nor merely a recreational activity. The modern person, worn down by nervous strain, needs a period of rest—a kind of spiritual, psychological, and even physical convalescence. Secular spiritual organizations are already offering such programs and workshops. This is all the more reason, then, for the Church to make this ministry one of her top priorities—if we truly desire, and we must desire, to seek the salvation of humanity, for whose sake God became incarnate. Is not salvation the very mission of the Church?

visiting the whole country and encouraging all: clergy, monastics, and lay folk, being loved by all as a father. After Constans's death in 350, Constantius became sole Emperor, and Athanasios was again in danger. On the evening of February 8, 356, General Syrianus with more than five thousand soldiers surrounded the church in which Athanasios was serving, and broke open the doors. Athanasios's clergy begged him to leave, but the good shepherd commanded that all the flock should withdraw first; and only when he was assured of their safety, he also, protected by divine grace, passed through the midst of the soldiers and disappeared into the deserts of Egypt, where for some six years he eluded the soldiers and spies sent after him. When Julian the Apostate succeeded Constantius in 361, Athanasios returned again, but only for a few months. Because Athanasios had converted many pagans, and the priests of the idols in Egypt wrote to Julian that if Athanasios remained, idolatry would perish in Egypt, the heathen Emperor ordered not Athanasios's exile, but his death. Athanasios took a ship up the Nile. When he learned that his imperial pursuers were following him, he had his men turn back, and as his boat passed that of his pursuers, they asked him if he had seen Athanasios. "He is not far," he answered. After returning to Alexandria for a while, he fled again to the Thebaid until Julian's death in 363. Saint Athanasios suffered his fifth and last exile under Valens in 365, which only lasted four months because Valens, fearing a sedition among the Egyptians for their beloved Archbishop, revoked his edict in February, 366.

The great Athanasios passed the remaining seven years of his life in peace. Of his fifty-seven years as Patriarch, he had spent some seventeen in exiles. Shining from the height of his throne like a radiant evening star, and enlightening the Orthodox with the brilliance of his words for yet a little while, this much-suffering champion inclined toward the sunset of his life, and in the year 373 took his rest from his lengthy sufferings, but not before another luminary of the truth -- Basil the Great -- had risen in the East, being consecrated Archbishop of Caesarea in 370. Besides all of his other achievements, Saint Athanasios wrote the life of Saint Anthony the Great, with whom he spent time in his youth; ordained Saint Frumentius first Bishop of Ethiopia; and in his Paschal Encyclical for the year 367 set forth the books of the Old and New Testaments accepted by the Church as canonical. Saint Gregory the Theologian, in his "Oration On the Great Athanasios", said that he was "Angelic in appearance, more angelic in mind; ... rebuking with the tenderness of a father, praising with the dignity of a ruler ... Everything was harmonious, as an air upon a single lyre, and in the same key; his life, his teaching, his struggles, his dangers, his return, and his conduct after his return ... he treated so mildly and gently those who had injured him, that even they themselves, if I may say so, did not find his restoration distasteful."

Saint Cyril was also from Alexandria, born about the year 376. He was the nephew of Theophilus, Patriarch of Alexandria, who also instructed the Saint in his youth. Having first spent much time with the monks in Nitria, he later became the successor to his uncle's throne in 412. In 429, when Cyril heard tidings of the teachings of the new Patriarch of Constantinople, Nestorius, he began attempting through private letters to bring Nestorius to renounce his heretical teaching about the Incarnation. When the heresiarch did not repent, Saint Cyril, together with Pope Celestine of Rome, led the Orthodox opposition to his error. Saint Cyril presided over the Third Ecumenical Council of the 200 Holy Fathers in the year 431, who gathered in Ephesus under Saint Theodosius the Younger. At this Council, by his most wise words, he put to shame and convicted the impious doctrine of Nestorius, who, although he was in town, refused to appear before Cyril. Saint Cyril, besides overthrowing the error of Nestorius, has left to the Church full commentaries on the Gospels of Luke and John. Having shepherded the Church of Christ for thirty-two years, he reposed in 444.



Collection Plate Donations
All the cash from collection plate goes to our untouchable building fund to build a bigger Church. Please use envelopes from the podium if you want to donate to our general operating account or other projects.

Blessing of Homes 2026
Fr. Elia is doing House Blessings by request, only if you fill the Request Form (in the back). Please keep in mind that Fr. Elia is available only on the weekend.

FOOD FOR THE NEEDY (Basket in the Foyer)
Please remember to bring non-perishable food as well as toiletries, diapers, etc. when you attend church services.

ST. ANTHONY THE GREAT CHURCH
TEEN SOYO

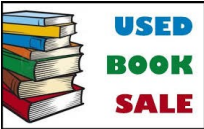
BOOK, BBQ AND MEDIA SALE



FEBRUARY 7TH 9 AM TO 1 PM

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Book and Media sales benefit Teen Soyo Camp Scholarship Fund
BBQ sales will be split with the AMEN organization



As you work to declutter for a New Year, consider donating any used books, CDs, DVDs to Teen Soyo for their Book and Media Sale.

We will be collecting books each Sunday in January and will have a collection box available for drop offs during the weekly services. All proceeds from the book sales will benefit the Teen Soyo Camp Scholarship Fund. For Questions, ask Holly. Sunday School will be having a Garage Sale, so we will take everything else. Ask Yuliya



2026 Parish Calendars
They are here with beautiful iconography inside.
Special thanks to this year's sponsors: Skewers and Flames Mediterranean Grills, who helped to cover the cost.



You can leave a \$5 Donation to Sunday School, when you get yours. Give one to the friend or family so they know about our Church.

ARCHDIOCESE ASSESSMENT 2026
IN 2026 OUR PARISH WILL BE SENDING THE ARCHDIOCESE ASSESSMENTS ON A MONTHLY BASIS IN THE AMOUNT OF ABOUT \$1100.00 TO DEFRAY THIS AMOUNT (\$50.00 per baptized soul) WE ASK YOU TO PAY YOUR ASSESSMENT AS SOON AS POSSIBLE. THANK YOU FOR YOUR GENEROSITY!



12TH SUNDAY OF LUKE

ST. ANTHONY THE GREAT BELOVED IN CHRIST

Our family for the last twenty six years has been very blessed and have worked very hard to accomplish some of our goals spiritually and to own our own house of worship and the beautiful property we have.

As we grow and increase in numbers by receiving new members to our family of Saint Anthony, we have decided to build a bigger House of Worship and other facilities to accommodate our spiritual needs and to secure the future of children.

Today we welcome and thank also all our friends and supporters who came from far and near to share with us this Anniversary celebration.

Looking for your love and support to make our dream become a reality.

In Christ,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

Blessing of Homes 2026

Most of us are familiar with the Orthodox Christian tradition of having our homes blessed following the celebration of the Feast of Theophany. The

tradition of blessing our homes is not simply a sentimental custom without meaning. Houses are traditionally blessed with Holy Water each year bringing the blessings of the Waters sanctified on the Feast of Theophany, the celebration of our Lord Jesus Christ's baptism. The priest brings this Water into the home to personally bless each family member by renewing the awareness of God's presence in our homes.

TODAY'S FEAST: ST. ANTHONY THE GREAT

Saint Anthony, the Father of monks, was born in Egypt in 251 of pious parents who departed this life while he was yet young. On hearing the words of the Gospel: "If thou wilt be perfect, go and sell what thou hast, and give to the poor" (Matt. 19:21), he immediately put it into action. Distributing to the poor all he had, and fleeing from all the turmoil of the world, he departed to the desert. The manifold temptations he endured continually for the span of twenty years are incredible. His ascetic struggles by day and by night, whereby he mortified the uprisings of the passions and attained to the height of dispassion, surpass the bounds of nature; and the report of his deeds of virtue drew such a multitude to follow him that the desert was transformed into a city, while he became, so to speak, the governor, lawgiver, and master-trainer of all the citizens of this newly-formed city. The cities of the



also enjoyed the fruit of his virtue. When the Christians were being persecuted and put to death under Maximinus in 312, he hastened to their aid and consolation. When the Church was troubled by the Arians, he went with zeal to Alexandria in 335 and struggled against them in behalf of Orthodoxy. During this time, by the grace of his words, he also turned many unbelievers to Christ.

Saint Anthony began his ascetic life outside his village of Coma in Upper Egypt, studying the ways of the ascetics and holy men there, and perfecting himself in the virtues of each until he surpassed them all. Desiring to increase his labors, he departed into the desert, and finding an abandoned fortress in the mountain, he made his dwelling in it, training himself in extreme fasting, unceasing prayer, and fierce conflicts with the demons. Here he remained, as mentioned above, about twenty years. Saint Athanasius the Great, who knew him personally and wrote his life, says that he came forth from that fortress "initiated in the mysteries and filled with the Spirit of God." Afterwards, because of the press of the faithful, who deprived him of his solitude, he was enlightened by God to journey with certain Bedouins, until he

came to a mountain in the desert near the Red Sea, where he passed the remaining part of his life. Saint Athanasius says of him that "his countenance had a great and wonderful grace. This gift also he had from the Saviour. For if he were present in a great company of monks, and any one who did not know him previously wished to see him, immediately coming forward he passed by the rest, and hurried to Anthony, as though attracted by his appearance. Yet neither in height nor breadth was he conspicuous above others, but in the serenity of his manner and the purity of his soul." So Passing his life, and becoming an example of virtue and a rule for monastics, he reposed on January 17 in the year 356, having lived altogether some 105 years.

ATHANASIOS THE GREAT AND CYRIL, PATRIARCHS OF ALEXANDRIA

In the half-century after the First Ecumenical Council held in Nicea in 325, if there was one man whom the Arians feared and hated more intensely than any other, as being able to lay bare the whole error of their teaching, and to marshal, even from exile or hiding, the beleaguered forces of the Orthodox, it was Saint Athanasios the Great. This blazing lamp of Orthodoxy, which imperial power and heretics' plots could not quench when he shone upon the lampstand, nor find when he was hid by the people and monks of Egypt, was born in Alexandria about the year 296. He received an excellent training in Greek letters and especially in the sacred Scriptures, of which he shows an exceptional knowledge in his writings. Even as a young man he had a remarkable depth of theological understanding; he was only about twenty years old when he wrote his treatise "On the Incarnation." Saint Alexander, the Archbishop of Alexandria, brought him up in piety, ordained him his deacon, and after deposing Arius for his blasphemy against the Divinity of the Son of God, took Athanasios to the First Council in Nicea in 325. Saint Athanasios was to spend the remain-



der of his life laboring in defense of this Holy Council. In 326, before his death, Alexander appointed Athanasios his successor. In 325, Arius had been condemned by the Council of Nicea; yet through his hypocritical confession of Orthodox belief, Saint Constantine the Great was persuaded by Arius's supporters that he should be received back into the communion of the Church. But Athanasios, knowing well the perverseness of his mind, and the disease of heresy lurking in his heart, refused communion with Arius. The heresiarch's followers then began framing false charges against Athanasios. Finally Saint Constantine the Great, misled by grave charges of the Saint's misconduct (which were completely false), had him exiled to Tiberius (Treves) in Gaul in 336. When Saint Constantine was succeeded by his three sons Constantine II, Constans, and Constantius, in 337, Saint Athanasios returned to Alexandria in triumph. But his enemies found an ally in Constantius, Emperor of the East, and he spent a second exile in Rome. It was ended when Constans prevailed with threats upon his brother Constantius to restore Athanasios (see also Nov. 6). For ten years Saint Athanasios strengthened Orthodoxy throughout Egypt,