

WEEK OF EXTERNAL MISSIONS

The Office of External Missions of the Apostolic Ministry of the Church of Greece, strives for the spreading of the word of God, especially in the areas of Africa and of Asia, the monthly payment of indigenous clergymen and for many other things.

We thank you for your support of our mission work. The Account (IBAN) of the National Bank: GR0501101460000014655807494. We fervently ask, after whatsoever deposit, that you communicate with the Office of External Missions at the telephone number 210-727-2313, 315, 316.

SUNDAY, MARCH 13 2022 SUNDAY OF ORTHODOXY *Removal of the relics of Nicephorus, Patriarch of Constantinople, Pouplios the Martyr, Bishop of Athens, Christina the Martyr of Persia, Gerald, Bishop of Mayo*

tone of the week : *Plagal First Tone*

EOTHINON : *Fifth Eothinon*

EPISTLE READING : *St. Paul's Letter to Hebrews 11:24-26, 32-40*

GOSPEL READING : *John 1:43-51.*

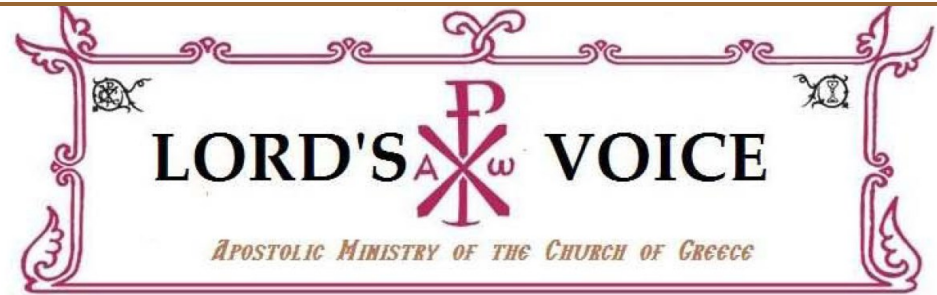
SUNDAY, MARCH 20 2022 SUNDAY OF ST. GREGORY

PALAMAS *Righteous Fathers slain at the Monastery of St. Savas, Myron the New Martyr of Crete, Cuthbert the Wonderworker, Bishop of Lindisfarne, Photini the Samaritan Woman.*

Pouplios the Martyr, Bishop of Athens, Christina the Martyr of Persia, Gerald, Bishop of Mayo.

EPISTLE READING : *St. Paul's Letter to the Hebrews 1:10-14; 2:1-3*

GOSPEL READING : *Mark 2:1-12*



70TH YEAR MARCH 13 2022 PAMPHLET # 11 (3589)

THE TRIUMPH OF FAITH

“As the prophets beheld, as the Apostles have taught, as the Church has received, as the teachers have dogmatized... as truth has been revealed... thus we declare; thus we affirm; thus we proclaim Christ our true God, and honor His saints in words, writings, with the sacrifice of the divine Eucharist..., ...and, on the one hand, worshiping and reverencing Christ as God and Lord, and on the other, honoring the saints, the low and offering them proper veneration”, as we read in the Synodikon of the 7th Ecumenical Synod.

The battle of the devil

The 1st Sunday of Lent today, the Sunday of Orthodoxy, and we all know well from the history of our ecclesiastical matters, that there was a long period that troubled and beleaguered the unity of our holy Church, the discussion about the icons. On the one hand, those called “iconoclasts”, people with heretical convictions and beliefs, who essentially denied the thandric person of Christ, and found an area, manner and time to express their heresy, rejecting and blaspheming the veneration of the holy icons. Together with them, unfortunately, also quite a number of rulers, clergymen and lay people of that period.

THE SUNDAY GOSPEL (JOHN 1:43-51)

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

multitude of Orthodox lay people remained firm in the true faith. Presiding in the truth of Christ, Saint John of Damascus and Saint Theodore the Studite shown forth. They and the holy seventh Ecumenical Synod categorically proclaimed that the veneration of the sacred relics and sacred icons is a God-given tradition of the Church, that is blessed and imparts grace. It does not at all go against the dogma of the Church, nor does it comprise idolatry, as the iconoclasts of every age foully maintained and maintain.

Furthermore, Christ Himself received a material body for our salvation, and for this reason, Saint John Damascene preaches, dogmatizing unto the ages: "I will never cease respecting the matter through which my salvation became a reality. The Son of God, perfect

God and perfect man, took matter, bread and wine, and with these, in the upper room of the Mystical Supper, founded the Divine Eucharist. The veneration of the holy icons, no matter what material they are made of – wood, metal, color – do not comprise an idolatrous worship, but "is transferred to the prototype". Consequently, faithfully venerating a beautiful iconographed icon, we do not worship the wood or the egg tempera, but the sacred person of Christ, of the Virgin Mary, of the Forerunner and of all the saints.

The gift of faith

So, this faith of the Apostles, of the Fathers, of the Orthodox, this faith which supported the universe, is proclaimed today by the Gospel reading of the Divine Liturgy. We admire the faith of the two disciples of our Lord, Philip and Nathaniel, a faith which Christ Himself blessed and received well, a faith which is a holy spiritual progress for him who lives it. A faith which is a heaven-sent taste, from the present age, of the Kingdom, and of the goods that God has prepared for those who love Him.

We always need to have in mind, that the mark, throughout time, of this experience is the attachment to the dogmas and the Tradition of our Church. This is the par excellence work of the Christian, the constant and permanent effort to obey the teaching, the orders and exhortations of our holy Church. Saint John Damascene again trains us, teaching that "faith without works" – "workless" - and "works without faith" – "faithless" – will be disapproved in the same manner by God. The person who believes without hesitations or presuppositions, lives the experience of freedom through the good bond and the light yoke of the Lord. He does not waver in his very busy life, and the divided opinion of those who think they are wise, of the present time, imitating the simplicity of faith of Philip and of Nathaniel.