

As Moses abandoned Egypt, to free the people of God from the slavery of Pharaoh and to lead them to the Land of the Promise, so also Christ was crucified willingly for the salvation of the world, and was voluntarily crucified for the salvation of the world, and he defied shame and dishonor, the mockery of death on the cross, out of excessive love for man.

Moses makes the faithful man of every age ponder. He chooses hardship for the salvation of his people and to be mocked like Christ, while rejecting sin, delight and pleasures of the treasures of "Egypt", because he looked to a recompense from God. The holy Confessors of our faith resemble him, who even gave their blood for Orthodoxy and the honor of the sacred icons, which "is transported to the prototype", according to Basil the Great.

Archim. N.K

MARCH 5, 2023 SUNDAY OF ORTHODOXY, *Conon the Gardener , Parthenios the New Martyr who contested in Didymoteichos , Mark the Ascetic , Righteous Father Mark of Athens , John the Bulgarian , Mark the Faster , George the New-Martyr of Rapsani , Eulogios the Martyr , Eulabios the Martyr , Conon the Isaurian , Archelaos the Martyr of Egypt*

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

GOSPEL READING : *John 1:43-51*

tone of the week : *Plagal First Tone*

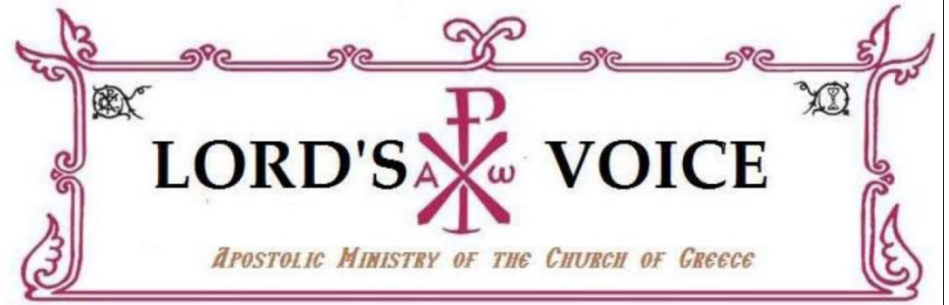
EOTHINON : *Fifth Eothinon*

SUNDAY, MARCH 12, 2023 SUNDAY OF ST. GREGORY

PALAMAS, *Symeon the New Theologian , Gregory Dialogos, Bishop of Rome, Phineas, grandson of Prophet Aaron, Paul Aurelian, Bishop of Brittany.*

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

GOSPEL READING : *Mark 2:1-12*



71ST YEAR MARCH 5 2023

PAMPHLET # 10 (3640)

ORTHODOX FAITH AND LIFE

Today's Sunday is dedicated to the Orthodox faith and tradition. The occasion for the establishment of this celebration was the restoration in the year 842 of the sacred icons. As you know, they had been taken down by the iconoclasts, who were not in a position to understand the theological and liturgical background of their honorific worship. The Empress Saint Theodora, whose sacred relic - after the Capture of Constantinople - is preserved incorrupt in Corfu, contributed most to the pacification of the Church and the Empire.

During her reign, the cruel persecutions against the Orthodox, and the iconoclastic disputes that lasted more than a hundred years, ceased. The Orthodox faith and respect for the holy icons were restored.

Soon, the celebration of their restoration took on a wider content. It was considered as the triumph of Orthodoxy against the various heretical deviations, by which man is separated from Christ.

THE SUNDAY EPISTLE *HEBREWS 11: 24-26, 32-40*

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth.

In addition, our Church has since aptly established that on today's Sunday, in every way, External Missions be projected, with the reminder of our debt to help morally, prayerfully, and materially in spreading the Gospel "to all nations". And this, because there is a direct interdependence between the reception of the Truth and its delivery to those who are ignorant of it. The Orthodox Church, without moving away from the Gospel and the teaching of the holy Fathers, is constantly discussing with the world, and wishes

to deliver to it whatever she has received. That is the legacy of the true faith and her prophetic, apostolic, martyrical and patristic ethos; the Lord Jesus Christ himself, Crucified and Resurrected; for the world to be ecclesiasticized, to live and be saved.

The Saints of the Old Testament, God's colleagues

The Epistle reading of the day corresponds directly to content of the feast of Orthodoxy. It comes from the Apostle Paul's Epistle to the Hebrews, which is addressed to Christians of Jewish origin, who very likely lived in Palestine, and knew the Old Testament well. Paul refers to persons who were God's colleagues in the realization of salvation in Christ; to the Patriarchs, Moses, the kings and prophets, and all the Saints and Righteous, who lived and struggled with faith as the support in the one and true God.

The prophet Moses, a foreshadowing of the Lord

The Apostle particularly highlights the prophet Moses, who, as is known, was miraculously saved when he was an infant, because they did not throw him into the river Nile to drown. He was adopted by the Pharaoh's daughter. He grew up in the royal palaces and was "educated in all the wisdom of the Egyptians" (Acts 7:22). However, despite all this, in his heart, the faith in the true God and fervent love for the Israeli people afflicted by the Egyptians was alive, from whose bowels he himself came.

That's why he refused the privileges and positions provided to him by Egyptians, and he preferred to suffer hardships with his fellow countrymen. This act of Moses has a very great importance for the Christian Church, as it is a prophetic typos of what would later happen to the Lord himself.