



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
Pastor's address: 2295 Oklahoma St.. W. Palm Beach, FL 33406
<http://www.stanthonyorthodoxchurch.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 Metropolitan JOSEPH 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, FEBRUARY 27, 2022 TONE 3 / EOTHINON 3 SUNDAY OF THE LAST JUDGMENT (MEAT FARE)

VENERABLE PROKOPIOS THE CONFESSOR OF DECAPOLIS; THALELAEUS, HERMIT OF GABALA IN SYRIA

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

~ 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 the apolytikia in the following order:

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

APOLYTIKION OF ST. ANTHONY THE GREAT IN TONE FOUR

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 God to save our souls.

KONTAKION FOR SUNDAY OF LAST JUDGMENT IN TONE ONE

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire

Please support our sponsors



Peri Kiros, REALTOR
GRS, GRI, ABR, SRES, ALHS, ePRO, SFR
3230 Murrel Road
Rockledge, FL. 32955
Direct: (321) 432-1993

Peri doesn't *LET* things happen
She *MAKES* things happen!

Website: MyGreekAgent.com
Email: PeriKiros@Gmail.com



Dr. Julia Bunker, D.D.S
General Dentistry

Info@dentalchoiceofmelbourne.com
Dental Choice Of Melbourne
402 N. Babcock St. Suite 103
Melbourne, FL 32935
Office (321) 600-4487
Fax (321) 622-6630
dentalchoiceofmelbourne.com

[@DentalChoiceofMelbourne](https://www.facebook.com/DentalChoiceofMelbourne)

OLYMPIA
Cafe

1512 SOUTH HARBOR CITY BLVD.
MELBOURNE, FLORIDA 32901
P: 321-676-8910 • F: 321-676-8911
WWW.OLYMPIACAFEMELBOURNE.COM
ADRIANE & TED

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 yuliya.warner@yahoo.com

Covid Precautions Update

Over the past few weeks, our country, state and local communities have witnessed a substantial increase in Covid 19 cases after the 'Omicron' variant. We ask that you please be mindful of the following:

If you are experiencing any Covid symptoms, please contact your medical provider and refrain from attending church services.

There is currently a mask mandate at Saint Anthony's. For those who does not have one, a box of masks have been placed on the table in the Church Narthex.

We ask that you please continue to maintain social distancing when possible, in particular while in line to receive Communion; and at the Dismissal while you are receiving the blessing at the end.

We are putting a hold on our Coffee Hour, until we see a decline in the Covid Cases.



SUNDAY, FEBRUARY 27TH 2022
(SUNDAY OF THE LAST JUDGEMENT MEAT FARE)
3RD SUNDAY OF THE TRIODION

The foregoing two parables -- especially that of the Prodigal Son -- have presented to us God's extreme goodness and love for man. But lest certain persons, putting their confidence in this alone, live carelessly, squandering upon sin the time given them to work out their salvation, and death suddenly snatch them away, the most divine Fathers have appointed this day's feast commemorating Christ's impartial Second Coming, through which we bring to mind that God is not only the Friend of man, but also the most righteous Judge, Who recompenses to each according to his deeds. It is the aim of the holy Fathers, through bringing to mind that fearful day, to rouse us from the slumber of carelessness unto the work of virtue, and to move us to love and compassion for our brethren. Besides this, even as on the coming Sunday of Cheese-fare we commemorate Adam's exile from the Paradise of delight -- which exile is the beginning of life as we know it now -- it is clear that today's is reckoned the last of all feasts, because on the last day of judgment, truly, everything of this world will come to an end. All foods, except meat and meat products, are allowed during the week that follows this Sunday.

ST. RAPHAEL OF BROOKLYN

Saint Raphael Hawaweeny was born on November 8th, 1860 A.D., in Damascus, Syria, to pious Christian parents. He studied Arabic grammar and mathematics at the Antiochian Patriarchate parochial school where he was tonsured a reader in 1874. His strong academics served him well throughout his life, providing for him numerous opportunities to succeed and grow. He accepted a position in 1877 as an assistant teacher of Arabic and Turkish, which became full time in 1879. In 1889 he was tonsured a monk while working with Patriarch Hierotheos at the patriarchate, traveling with him on pastoral visits and serving as his personal assistant. Longing to continue his theological studies, Raphael petitioned the Patriarch for permission to study at Halki Theological School, which was the only option for students of the Antiochian Patriarchate as the Balamand Seminary in Lebanon had been closed since 1840. After much persistence, Raphael received the blessing of the Patriarch and enrolled in Halki Seminary where he was ordained a deacon in 1885. After completing his degree at Halki, the young Deacon Raphael studied at the Kiev Theological Academy, working as a liaison between the Moscow and Antiochian patriarchates. Deacon Raphael was ordained to the holy priesthood in 1889 while in Kiev, continuing to serve that community for many years. The opening of the Suez Canal in 1869 led to the subsequent collapse of the silk industry in the Middle East, causing many Syrians and others to immigrate to the United States. These new citizens desired to have their religion present in their new homeland and sent letters to their mother churches for pastoral help. A few priests were sent, but none lasted, and so the people asked for Father Raphael Hawaweeny to come to America and serve. Both the Antiochian and Moscow Patriarchs agreed to this idea, and Father Raphael left for America where the people greeted him with great love. Father Raphael then spent many years serving the Syrians in Brooklyn, New York, but he desired to scan the continent for Syrians and other Orthodox Christians who were without spiritual leadership. He traveled by train and carriage across the nation, finding Orthodox Christians, recording their location, and performing liturgies, baptisms, and weddings. Upon his return to Brooklyn, Father Raphael worked to find clergy to send to these dispersed communities, giving them a full time pastor to minister to their needs. In 1909, by the hands of Bishops Tikhon and Innocent of the Moscow Patriarchate, he was the first bishop consecrated in the New World. The now Bishop Raphael continued his ministry to the Christians throughout America. Bishop Raphael worked tirelessly in Brooklyn to mediate disputes between the Orthodox Christians from Syria and Maronite Catholic Christians who often fought violently with one another. Despite numerous outbursts and setbacks, Bishop Raphael continued his ministry serving the Orthodox throughout his vast diocese. One such incident was when an influential leader of the Maronite group was killed and many people accused Bishop Raphael of ordering his murder. This led to many people attempting to harm the bishop, but he endured it all willingly. He was arrested under attempted murder charges, but was eventually cleared and let go after much time and money was spent in his defense.



floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

THE EPISTLE

(For Sunday of the Last Judgment)

The Lord is my strength and my song. With chastisement has the Lord chastened me!

The Reading from the First Epistle of St. Paul to the Corinthians. (8:8-9:2)

Brethren, food will not bring us closer to God; for neither if we eat, are we the better, nor if we do not eat, are we the worse. But take heed lest by any means this authority of yours become a stumbling block to those who are weak. For if any one sees you, as someone who has knowledge, reclining at a table in an idol's temple, will not the conscience of the one who is weak be emboldened to eat of the things sacrificed to idols, and through your knowledge the weak brother perishes, for whom Christ died? And thus, sinning against the brethren, and wounding their conscience when it is weak, you sin against Christ. Therefore, if food causes my brother to stumble, I will not eat meat forever, lest I cause my brother to stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of my apostleship are you in the Lord.

THE GOSPEL

(For Sunday of the Last Judgment)

The Reading from the Holy Gospel according to St. Matthew. (25:31-46)

The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at his left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.' And they will go away into eternal punishment, but the righteous into eternal life."

~ *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

 February 27th	EPISTLE READING Ionica Dragu St. Paul to the Corinthians. (6:12-20)
--	--

March is Women's month

During this month, you will notice women reading Epistles, doing Sermons.
We will also have our Annual Project Fundraiser.

	Epistle	Sermon
March 6	Jenny	Debbie
March 13	Patricia	Kh. Odette
March 20	Holly	Michealle
March 27	Yuliya	Yuliya

Cheese-Fare Sunday

Join us next week for pancake Fundraiser hosted by Sunday School and parents.
Adults - \$10, children under 12 - \$5

Book Discussion

Dear ladies, we apologize for a mishap last Friday.
We will have our book meeting next Friday, March 4 at 7pm.

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 inserted, if you wish to offer Holy Bread.



Please pray for the healing of John Thieme, Debbie Thieme, Ann Shark, Jennifer Glass, Luke and Beverly Delida, Lisa Zolton, Tatiana Jones, Gabriella Baika, Ted Theodoropoulos, Susan Perers, Lou Abraham, Alix Hall, Shirley Young, Nina and Diogo Penas, Beth Manzini, John Archambeau, Holly Blank, Alex & Soula.



Sunday of the Prodigal Son
PREPARING FOR GREAT LENT

Make Some Time for Prayer

"What can I say to those people who, in the Church, neither stand in silence, nor join in the singing, but instead meet one another and mix our reasonable worship of God with worldly chatter? They do not listen themselves to the divinely inspired words, and prevent others who want to listen from doing so.
'How long do you halt between two opinions?' as Elijah the Tishbite would say (I Kgs. 18:21). You want simultaneously to come together for prayer and for worldly, ill-timed words. Of course you succeed in neither purpose, because you destroy the one with the other, or rather, they destroy each other. How long before you stop talking idly in this place? You make this house of prayer into a place of business or impassioned speech (cf. Lk. 19:46). In this house the words of eternal life are both spoken and heard, on the one hand by us, as we beseech God for eternal life with unashamed hope, and on the other hand by God, as He gives eternal life to those who ask with their whole heart and mind. But He will not give it to those who do not even apply their whole tongue, as it were, to asking."

-- St. Gregory Palamas

"We must renew our commitment to personal prayer and liturgical participation, to keeping the fasts of the Church, to giving our time and financial resources to the ministries of the Church, and, most especially, to being healed through self-examination and Confession."

-- His Eminence, Archbishop JOSEPH

May God bless us all with repentance and peace during the upcoming holy season!

In Christ,
Fr. Elia Shalhoub
Very Rev. Fr. Elia Shalhoub, Pastor

HOUSE BLESSINGS ARE IN PROGRESS

Fr. Elia would like to bless each of the homes of all of the parishioners of St. Anthony. If you have not filled out a House Blessing form, please do so as soon as possible. Form is available at the Display table for your convenience.

for the Dead of Meat- Fare Saturday serves as a pattern for all other commemorations of the departed and it is repeated on the *second, third* and *fourth* Saturdays of Lent. It is *love* again that constitutes the theme of "*Meat-Fare Sunday*." The Gospel lesson for the day is Christ parable of the Last Judgment (Matt. 25:31-46). When Christ comes to judge us, what will be the criterion of His judgment? The parable answers: *love-not* a mere humanitarian concern for abstract justice and the anonymous "poor. but concrete and personal love for the human person, a human person, that God makes me encounter in my life This distinction is important because today more and more Christians tend to identify Christian love with political economic, and social concerns; in other words, they shift from the unique *person* and its unique personal destiny, -anonymous entities such as "class," "race," etc. Not that these concerns are wrong. It is obvious that in their respective walks of life, in their responsibilities as Citizens, professional men, etc., Christians are called to care, to the best of their possibilities and understanding, for a just, equal, and in general more humane society. All this, to be sure, stems from Christianity and may be inspired by Christian love. But Christian love as such is something different, and this difference is to be understood and maintained if the Church is to preserve her unique mission and not become a mere "social agency," which definitely she is not. Christian love is the "possible impossibility" to see Christ in another man, whoever he is, and whom God, in His eternal and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a "good deed" or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself. For, indeed, what is love if not that mysterious power which transcends the accidental and the external in the "other" his physical appearance, social rank, ethnic origin, intellectual capacity-and reaches the *soul of* the unique and uniquely personal "root" of a human being, truly the part of God in him? If God loves every man it is because He alone knows the priceless and absolutely unique treasure, the "soul" or "person" He gave every man. Christian love then is the participation in that divine knowledge and the gift of that divine love. There is no "impersonal" love because love *is* the wonderful discovery of the "person" in "man," of the personal and unique in the common and general. It is the discovery in each man of that which is "lovable" in him, of that which is from God. In this respect, Christian love is sometimes the opposite of "social activism" with which one so often identifies Christianity today. To a "social activist" the object of love is not "person" but *man* an abstract unit of a not less abstract "humanity." But for Christianity, man is "lovable" because he is *person*. There person is reduced to man; here man is seen only as person. The "social activist" has no interest for the personal, and easily sacrifices *it* to the "common interest." Christianity may seem to be, and in some ways actually is, rather skeptical about that abstract "humanity," but it commits a mortal sin against itself each time it gives up its concern and love for the person. Social activism is always "futuristic" in its approach; it always acts in the name of justice, order, happiness to come, to be achieved. Christianity cares little about that problematic future but puts the whole emphasis on the *now-the* only decisive time for love. The two attitudes are not mutually exclusive, but they must not be confused. Christians, to be sure, have responsibilities toward "this world" and they must fulfill them. This is the area of "social activism" which belongs entirely to "this world." Christian love, however, aims beyond "this world." It is itself a ray, a manifestation of the Kingdom of God; it transcends and overcomes all limitations, all "conditions" of this world because its motivation as well as its goals and consummation is in God. And we know that even in this world, which "lies in evil," the only lasting and transforming victories are those of love. To remind man of this *personal* love and vocation, to fill the sinful world with this love- this is the true mission of the Church. The parable of the Last Judgment is about Christian love. Not all of us are called to work for

"humanity," yet each one of us has received the gift and the grace of Christ's love. We know that all men ultimately need this *personal love-the* recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that men are in prison and are sick and thirsty and hungry because that personal love has been denied them. And, finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ's love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to love, shall we be judged. For "inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me " (From Fr. Alexander Schmemman book “Great Lent”)

UPCOMING SUNDAY CALENDAR

Below lists the upcoming Sundays from January 30th until Holy Pascha, which falls on April 24th this year. We invite you to join us each week for Sunday Liturgy to celebrate this special commemoration of Jesus’ life, death, and Resurrection. Please mark these special dates on your calendar.

February 27	Meatfare Sunday (Last Judgement)
March 6	Cheesefare Sunday (Forgiveness Sunday)
March 7	Beginning of Great Lent
March 13	1st Sunday of Lent (Sunday of Orthodoxy)
March 20	2nd Sunday of Lent
March 27	3rd Sunday of Lent
April 3	4th Sunday of Lent
April 10	5th Sunday of Lent
April 17	PALM SUNDAY
April 22	GOOD FRIDAY
April 24	HOLY PASCHA
May 1	THOMAS SUNDAY

2022 PLEDGE DRIVE

Thank you to the following Parishioners who already signed their pledge card.

Very Rev. Fr. Elia & Kh. Odette Shalhoub
Patricia Smith
Debbie Thieme
Dr. & Mrs. Alex Skaff
Subdeacon Jean Najjar
Alix Hall
John and Joanne Karas
Lou Abraham
Gabriella Baika
Mark and Lori Sorenson
Susan Perers
Ionica Dragu
Michael and Janet Gorczynski
Peri Kiros
Adrian and Carrie Matos
Deborah Abdo Dambrosio
Michealle Carey
Mr. and Mrs. Bill Jackson
Mr. and Mrs. Robert Dodge
Yuliya Gabbasova
Subdeacon Michael And Alyssa Liberman
Jeffrey Bellinger
Carlos and Olga Munoz
Isaac Vaughn
Ann Shark
Kevin Michael Brown
Stephanie Enstice
Jeff & Holly Dick
Tristan & Jennifer Riter

{Our Goal for 2022 is \$75,000.00}

**THE ARCHDIOCESE ANNUAL ASSESSMENT (\$50.00) PER BAPTISED SOUL
EVERY PARISHIONER IS RESPONSIBLE TO PAY THIS ASSESSMENT ONCE A
YEAR BESIDE YOUR PLEDGE TO THE CHURCH.**

**IF YOU HAVEN'T SUBMITTED THE ASSESSMENT MONEY YET,
PLEASE DO SO AS SOON AS YOU CAN. THANK YOU FOR YOUR GENEROSITY!**

Throughout his time in North America, Bishop Raphael founded 36 parishes to bring the Church to the faithful who were without a priest to guide them. Bishop Raphael truly lived out Gospel in all aspects of his life, striving tirelessly for the people in his care, even to the point of sacrificing his own physical health in order to maintain the spiritual health of his people. Bishop Raphael died on February 27th, 1915, at his home in Brooklyn. His funeral was attended by hundreds of people, including clergy from all ethnic backgrounds, illustrating his love for all of the people of God regardless of where they came from. The sacred relics of Saint Raphael, "the good shepherd of the lost sheep in North America," were first interred in a crypt beneath the holy table at his Saint Nicholas Cathedral in Brooklyn on March 7th, 1915, before being moved to the Syrian section of Mount Olivet Cemetery in Brooklyn on April 2nd, 1922. They were finally translated to the Holy Resurrection Cemetery at the Antiochian Village near Ligonier, Pennsylvania, on August 15th, 1988. His sanctity was officially proclaimed by the Holy Synod of the Orthodox Church in America on March 29th, 2000, and his glorification was celebrated on May 29th of that year at the Monastery of Saint Tikhon in Pennsylvania.

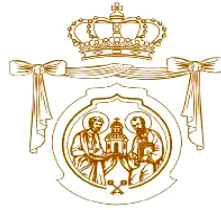
PREPARING FOR GREAT LENT

FATHER ALEXANDER SCHMEMANN

Meatfare Sunday (Sunday of the Last Judgement)

This Sunday is called "*Meat-Fare*" because during the week Following it a limited fasting-abstention from meat is prescribed by the Church. This prescription is to be understood in the light of what has been said above about the meaning of preparation. The Church begins now to "adjust" us to the great effort which she will expect from us seven days later. She gradually takes us into that effort-knowing our frailty, foreseeing our spiritual weak-ness. On the eve of that day (Meat-Fare Saturday), the Church invites us to a universal commemoration of all those who have "fallen asleep in the hope of resurrection and life eternal" This is indeed the Church's great day of prayer for her departed members. To understand the meaning of this connection between Lent and the prayer for the dead, one must remember that Christianity is the religion of *love*. Christ left with his disciples not a doctrine of individual salvation but a new commandment "that they love one another," and He added: "By this shall all Know that you are my disciples, if you love one another." Love is thus the foundation, the very life of the Church which is, in the words of St. Ignatius of Antioch, the "unity of faith and love." Sin is always absence of love, and therefore separation, isolation, war of all against all. The new life given by Christ and conveyed to us by the Church is, first of all, a life of reconciliation, of "gather-ing into oneness of those who were dispersed," the restoration of love broken by sin. But how can we even begin our return to God and our reconciliation with Him if in ourselves we do not return to the unique new commandment of love? Praying for the dead is an essential expression of the Church as *love*. We ask God to remember those whom we remember and we remember them because we love them. Praying for them we meet them in Christ who is Love and who, because He is Love, overcomes death which is the ultimate victory of separation and loyeliness. In Christ there is no difference between living and dead because all are alive in Him. He is the Life and that Life is the light of man. Loving Christ, we love all those who are in Him; loving those who are in Him, we love Christ: this is the law of the Church and the obvious rationale for her of prayer for the dead. It is truly our love in Christ that keeps them alive because it keeps them "in Christ," and how wrong, how hopelessly wrong, are those Western Christians who either reduce prayer for the dead to a juridical doctrine of "merits" and "compensations" or simple reject it as useless. The great Vigil

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Great Lent, 2022

TO BE READ FROM THE PULPIT AND PRINTED IN THE BULLETIN

Beloved Clergy and Faithful of our Archdiocese,

Blessings to you and your families in the name of our great God and Savior, Jesus Christ!

As we enter Great Lent—this consecrated season of repentance—the Church summons us to focus even more intently on drawing near to God. She shows us proven paths of approach to Him: not just fasting and prayer but also sharing our material blessings with others. From the saints we learn that charitable giving is not just about helping our neighbor, but even more importantly, it is a means of approach to God. St. Paul encourages us, “Do not forget to do good and to share, for God is well pleased with such sacrifices” (Heb. 13:16), and he thus teaches us that charity is a form of holy sacrifice—an act of worship that shows our love for God and invites Him into our lives.

In the same vein, St. John Chrysostom describes philanthropy as a holy and priestly ministry, urging us to “put on the vestment of philanthropy, which is holier than the priestly clothing.” He goes on to exhort us: “When you see a poor believer, think that you behold an altar; when you see a miserable beggar, do not just refrain from insulting him but even reverence him” (Homily 20 on Second Corinthians). His words remind us that people in need do us a service, by providing us a way to show God love and honor. For, as our Lord said, “As you did it to one of the least of these my brethren, you did it to me” (Matt. 25:40).

With this in mind, over the past 48 years our Archdiocese has encouraged you to give alms during Lent through *Food for Hungry People and Charitable Outreach*. Once again, we appeal to your generosity and your love of God, asking you to offer God a gift by putting food and other necessities into the hands of the poor. May your gift from the heart be received by God as a pleasing and holy sacrifice, and may He give you in return the joy of His presence.

With prayers that we all be granted strength for the holy struggle ahead and that we be found worthy to celebrate joyously the victory of our Crucified and Risen Lord, I remain,

Your Father in Christ,

+ JOSEPH
Archbishop of New York and Metropolitan of all North America

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Great Lent, 2022

TO BE READ FROM THE PULPIT AND PRINTED IN THE BULLETIN

Beloved Clergy and Faithful of our Archdiocese,

Blessings to you and your families in the name of our great God and Savior, Jesus Christ!

As we enter Great Lent—this consecrated season of repentance—the Church summons us to focus even more intently on drawing near to God. She shows us proven paths of approach to Him: not just fasting and prayer but also sharing our material blessings with others. From the saints we learn that charitable giving is not just about helping our neighbor, but even more importantly, it is a means of approach to God. St. Paul encourages us, “Do not forget to do good and to share, for God is well pleased with such sacrifices” (Heb. 13:16), and he thus teaches us that charity is a form of holy sacrifice—an act of worship that shows our love for God and invites Him into our lives.

In the same vein, St. John Chrysostom describes philanthropy as a holy and priestly ministry, urging us to “put on the vestment of philanthropy, which is holier than the priestly clothing.” He goes on to exhort us: “When you see a poor believer, think that you behold an altar; when you see a miserable beggar, do not just refrain from insulting him but even reverence him” (Homily 20 on Second Corinthians). His words remind us that people in need do us a service, by providing us a way to show God love and honor. For, as our Lord said, “As you did it to one of the least of these my brethren, you did it to me” (Matt. 25:40).

With this in mind, over the past 48 years our Archdiocese has encouraged you to give alms during Lent through *Food for Hungry People and Charitable Outreach*. Once again, we appeal to your generosity and your love of God, asking you to offer God a gift by putting food and other necessities into the hands of the poor. May your gift from the heart be received by God as a pleasing and holy sacrifice, and may He give you in return the joy of His presence.

With prayers that we all be granted strength for the holy struggle ahead and that we be found worthy to celebrate joyously the victory of our Crucified and Risen Lord, I remain,

Your Father in Christ,

+ JOSEPH
Archbishop of New York and Metropolitan of all North America