



St. Anthony The Great Antiochian Orthodox Church

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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, MARCH 13, 2022

TONE 5 / EOTHINON 5

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

TRANSLATION OF THE RELICS OF NIKEPHOROS, PATRIARCH OF CONSTANTINOPLE;
BISHOPS POPLIAS AND MARIOS
DIVINE LITURGY OF ST. BASIL THE GREAT

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.

THE FIRST ANTIPHON

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Who shall tell of the mighty acts of the Lord? Who shall make all of His praises to be heard? Let the redeemed by the Lord say so, whom He has delivered from the hand of the enemy. (**Refrain**)
Glory... Both now... (**Refrain**)

THE SECOND ANTIPHON

Let them acknowledge the Lord for His mercies, and for His wondrous works for the sons of men.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

Let them exalt Him in the church of the faithful, and in the assembly of the presbyters. (**Refrain**)

The eyes of the Lord are upon those that fear Him, upon those that hope in His mercy; to hear the mourning

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ALL OUR SERVICES IN THE CHURCH FOR THE MONTH OF **MARCH** WILL BE OPEN

WITH SOME RESTRICTIONS,

WE NEED TO KEEP SOCIAL DISTANCING AND THE MASK WILL BE RECOMMEND-

ED BECAUSE OF THE COVID VARIANT SITUATION.

THE COFFEE HOUR is back on track.



TODAY'S FEAST SUNDAY, MARCH 13TH 2022
(SUNDAY OF ORTHODOXY)
1ST SUNDAY OF THE GREAT LENT

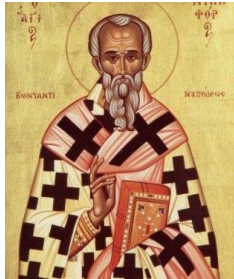
For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717-741) and ending in the reign of Theophilus (829-842). After Theophilus's death, his widow the Empress Theodora (celebrated Feb. 11), together with the Patriarch Methodius (June 14), established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: "If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema." Then with common prayer and fasting during the whole first week of the Forty-day Fast, she asked God's forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy.

REMOVAL OF THE RELICS OF NICEPHOROS,
PATRIARCH OF CONSTANTINOPLE

Saint Nicephorus was ordained Patriarch of Constantinople in Easter 806 AD. During the reign of the mighty iconoclast Leo V, he was forced to resign and live in exile for thirteen years in a monastery. After the death of Emperor Leo, he returned to Constantinople during the days of Michael II, the Stammerer. The emperor promised to restore Nikephoros to the Patriarchate, provided he no longer raised the question of the restoration of the Holy Icons. The saint did not agree, so he again left Constantinople.

He died venerably on June 2, 828 AD. Following the triumph of the Holy Icons, the removal of Patriarch Ioannis from the throne and the election of Methodius, Empress Theodora approved the deposition of the remains of the venerable Patriarch Nicephorus in Constantinople.

Thus, Methodius of Constantinople, followed by priests and numerous believers, went to the monastery of Saint Theodore, where the venerable relic was located, and transferred it by the royal ship to Constantinople. There, the kings and the Senate welcomed it with great honor and then deposited it in the Great Church. It was then transferred to the Church of Saint Apostles on March 13, the same date that the Saint had been exiled.



of those in captivity, and to loose the sons of those appointed to death. (**Refrain**)
Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will acknowledge Thee forever.
~ During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the **First Sunday of Great Lent**. 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, chant the apolytikia 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 OF FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

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.

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

Blessed art Thou, O Lord, the God of our fathers. For Thou art just in all that Thou hast done for us.

The Reading from the Epistle of St. Paul to the 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 pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

THE GOSPEL

The Reading from the Holy Gospel according to St. 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 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 Jesus, "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, Thou art the Son of God! Thou art 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 Jesus 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."

~ The Divine Liturgy of St. Basil the Great continues as usual with the following variables.

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 Women's month

| | Epistle | Sermon |
|----------|----------|------------|
| March 13 | Patricia | Kh. Odette |
| March 20 | Holly | Michealle |
| March 27 | Yuliya | Yuliya |

Ladies' Project - Fish Luncheon

Celebrate the Feast of the Annunciation of the Theotokos with us.
Join us March 27th after the Liturgy to support our efforts
on raising money for building a Cathedral at the Antiochian Village.

Creative Arts Festival Camp

Dear parents, we are close to the due date on our art entries.
Please bring your children to Church Saturday, March 19 at 3pm-6pm

Cheese-Fare Sunday

Last Week we have raised \$105 for our Sunday School. Thank you for your support <3



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.

Food For Hungry People

Please pick up your coin boxes and bring them back after Pascha.
See insert in the back of this bulletin for every day fun ideas of collecting coins.



1st Sunday of Lent
Sunday of Orthodoxy

Beloved Brothers and Sisters in Christ,
As we enter this season of Holy and Great Lent, we do so in repentance and prayer, contemplating our relationship with God and the state of our souls. We begin an intense time of worship and reflection, seeking the blessings and grace of our Creator and Redeemer. We commit our time, our hearts and our minds to a journey that will strengthen our faith and lead us to abundant and eternal life.
On this journey we are led by the prayers and services of the Church to reflect on our struggles and our spiritual challenges. We are called into the holiness of worship and the presence of God, so that we might see our weaknesses and the aspects of our lives that are contrary to His divine and saving will. However, Lent is not a time of despair, hopelessness and defeat. It is a season of grace. From the beginning of the Triodion period with the Sunday of the Publican and the Pharisee, to its culmination in Holy Week, this time affirms God's great love for us. The commemorations, hymns, and prayers constantly direct our hearts and minds to the forgiveness and mercy that He offers to us. With hope in His grace, we sing as the prodigal son, "Open Your arms, O Christ, and in loving-kindness receive me as I return from a far country of sin and passions" (Matins of the Sunday of the Prodigal Son). As we venerate the Holy Cross, we exclaim, "Shine, Cross of the Lord, shine with the light of grace upon the hearts of those who honor you" (Vespers of the Sunday of the Cross). In affirming that God commends His love towards us (Romans 5:8), we also recognize our need for His grace. We are guided during this solemn period to reflect on our spiritual lives, our actions and attitudes, our goals and wants, and to see how our lives will be transformed by His grace and redemption.
Lent is also a holy time in which we commemorate the Theotokos and many Saints and Martyrs who were filled with the grace of God and offered true and beautiful witnesses of the power of grace. We seek their intercessions, asking them to pray for us and for the gift of God's great mercy. As we experience the deliverance and healing of His grace, we too become witnesses. With divine peace in the midst of the struggles of life, we praise God for His compassion. With hope in the power of the ineffable and holy Resurrection, we speak of His marvelous grace even in the face of death. We affirm in boldness and surety that nothing can separate us from God's love.
Thus, we begin this blessed Lent seeking the grace of God with contrite and willing hearts. To experience His grace in its fullness, we commit to exalt our minds from the passions, to arm our flesh with purity and acts of compassion, to make our feet beautiful with the preaching of the Gospel. And through spiritual discipline and prayer His grace will lead us to a glorious victory of light and life.
With paternal love,

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

The 2022 Pledge Form is available.
Please fill one Today before you leave the church if you have not done so.

Make Lent a Spiritual Spring

(From Fr. Alexander Schmemman book-Great Lent)

Man today has become a giant. Jet airplanes have given him wings to fly faster than sound. Radar has given him eyes so powerful that he can see through fog and darkness. Electronics have given him a giant ear to amplify the slightest whisper, turn it into a shout and hurl it around the world. Nuclear fission has given man powerful fists with which he can wipe out entire cities with one blow.

Unless man acquires a new giant soul to match his giant eyes, ears and fists, he will not remain a giant for long. How can man acquire a giant soul?

Perhaps the period of Lent can be of assistance to us in this respect; for Lent was always intended by the Church to be a period of growth for the soul, growth in the life of God.

Soon the snow will melt in the northern climes.

The grass will turn green. Chipmunks, toads and frogs will awaken from their winter sleep. Tulips will bloom and the trees will be covered with buds. Earth will come alive.

What is it that will cause the earth to come alive? Spring! Of course. But what is in spring that causes the earth to come alive? The greatest secret of spring is the sun. Spring is the in-between period when the earth is changing its position, turning the north toward our great source of heat and light: the sun. Spring, then, is that time when our hemisphere simply moves into the position where the sun can bring new life.

It is significant that Lent happens to coincide with spring. I think there is a wonderful lesson for us in this happy coincidence. Lent should be for all of us a period of placing ourselves in the position where the best things can happen to us. That position for Orthodox Christians is the presence of Christ, where the Sun of His love and power can shine into our arid souls to bring about a real awakening, a real springtime of the soul. Lent should be for all of us a period of turning our souls toward the Source of Power and New Life through daily prayer, spiritual reading, the divine liturgy and participation in the sacraments.

The Church's service book for Lent (Triodion) calls this period the "spiritual spring which blossoms with the fruits of the Spirit ... love, JOY, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22).

A folk tale of the Belgian Congo tells of a clearing made in virgin jungle. Certain ground was exposed to sunlight for the very first time. Strange shoots appeared, strange plants, with flowers of indescribable beauty. Men had not dreamed that these exquisite plants could grow in that place. Often the same is true with us. We allow old sins and evil habits to grow to the point where our soul becomes like a jungle. But if through sincere repentance we allow Christ to forgive us, He will remove the sins that hide us from the life-giving Sun of His Spirit. He will make flowers of indescribable beauty grow where formerly there were weeds. He will help us achieve our greatest potential.

LENTEN SERVICES

Great Lent is the time of preparation for the feast of the Resurrection of Jesus Christ. It is a time of renewed devotion: of prayer, fasting, and almsgiving. Quite often, we over-emphasize fasting and we forget about the need to pray and remembering the poor. For without prayer and almsgiving, fasting is merely a diet. During this coming Lenten season, make time for prayer - **“for prayer is making room for God in our lives.” (Metropolitan Antony Bloom)** The following are the opportunities to come together during the weekdays and pray at Saint Anthony during our Lenten journey.

The Compline Service is a worship service before we retire for the evening. We turn to God and ask Him for his protection to "shelter us under the shadow of His wings." It is a series of psalms, hymns and prayers that help us ask forgiveness from God for the sins of the day and protection from evil for the night that comes. Great Compline Service will be prayed each **Monday at 5:30 PM.**

On Wednesday evenings during Lent, the Church offers **the Liturgy of the Presanctified Gifts.** The basic structure of this unique Liturgy is that it contains daily vespers, special prayers and Communion. There are also several OT Bible readings from the Psalms, the Book of Genesis and Proverbs. Since we do not celebrate weekday liturgies during Lent (besides the the Feast of the Annunciation on March 25th), the Church gives us the Presanctified Liturgy to offer us another opportunity to receive Holy Communion outside of Sundays.

The Presanctified Liturgy will be prayed each Wednesday at 5:30 PM.

On the five Fridays of Great Lent, a service called the **“Salutations to the Virgin Mary”** is held in the Orthodox Church. The origin of this service comes from 626 AD, when Constantinople was besieged by the Avars and sought to take over the great City. Patriarch Sergios led a procession around the city wall with an icon of the Theotokos. The people prayed all night “without sitting” (Akathistos in Greek). That night, a strong wind, which many believe was sent by God, after hearing the intercessions of the Virgin Mary, caused a storm which destroyed the enemy fleet, which withdrew from the city, sparing her. This event occurred on August 8, 626. The poem of the Salutations was composed by Saint Romanos the Melodist.

Salutations to the Theotokos (also known as the Akathist Hymn or Madayah) Service on the first five Fridays of Lent at 5:30 PM.

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.

| | | | |
|----------|--------------------|----------|---------------|
| March 20 | 2nd Sunday of Lent | April 17 | PALM SUNDAY |
| March 27 | 3rd Sunday of Lent | April 22 | GOOD FRIDAY |
| April 3 | 4th Sunday of Lent | April 24 | HOLY PASCHA |
| April 10 | 5th Sunday of Lent | 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
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Subdeacon Jean Najjar
Alix Hall
John and Joanne Karas
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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!

Food For Hungry People 2022 48th Anniversary

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|--|--|---|--|--|---|
| | MARCH 7 How many clocks do you have in your home? Deposit .25 for each in your Food for Hungry People Box because "time" is running out for those who are starving. | 8 "Put a little love in your heart," get FFHP off to a good start. Put in a dime for all the "loves" in your life. | 9 Count the number of Bibles in your home and deposit .50 for each, because Jesus said, "I was hungry and you gave me food." | 10 Count the number of soda cans or water bottles in your home. Put in .15 each, because Jesus said, "I was thirsty and you gave me drink." | 11 How many tablets do you own? Deposit .25 each. Tablets can be a means of communication. Let's communicate our love for the hungry. | 12 Count the number of steps (inside and outside) of your home. Pay .10 for each step. Help the hungry "step" into a new future. |
| 13 How many mirrors are in your home? Pay .15 for each. Let your "mirror" reflect the image of one who cares. | 14 Count the locks in your home. Pay .20 for each lock. Let's "unlock" the door that gives hope to the hungry. | 15 How many rings do you have? Deposit .15 per ring. This will help us b"ring" food to the hungry! | 16 How many eggs are in your refrigerator? Pay .15 for each. Hungry people have to "scramble" for their food. | 17 How many doors does your home have? Pay .20 for each. Help open a "door" to a better future for the world's hungry. | 18 Have everyone in the family deposit all the loose change they have in their pockets or purses. It makes "cents" to help the hungry | 19 How many electrical outlets are in your kitchen and living room? Pay .15 each. You'll get a "charge" out of feeding the hungry. |
| 20 "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. | 21 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. | 22 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. | 23 For each pie or cake in your home, deposit .40. We should never "dessert" the hungry. | 24 How many Apple products do you own? For every one deposit .35. Let's never "tune out" the hungry. | 25 For every salt and pepper shaker, pay .25. Let's all "sprinkle" their lives with a little seasoning. | 26 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. |
| 27 How many computers do you own? Pay .30 for each. Let's take a "byte" out of hunger! | 28 How many pictures do you have on your walls? Just "picture" yourself without food & deposit .15 for each picture. | 29 Pay .30 for each pair of contacts or eyeglasses you have. This will help us "see" clearly the need of caring for the hungry. | 30 Do you have musical instruments in your home? Pay .75 for each. This is a "key" to sharing and caring. | 31 How many phone chargers can you find in your home? Pay .25 for each. You'll get a "charge" out of helping the hungry. | APRIL 1 Count your tea or coffee cups and deposit .10 each. Our "cup" runneth over, so let's fill theirs. | 2 "I've got my love to keep me warm," that's true, but the hungry have only you. Pay .15 for each blanket in your home. |

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

The Sunday of Orthodoxy, March 13, 2022

To be read from the pulpit and printed in the bulletin.

Brother Hierarchs, Reverend Clergy, and Beloved Faithful in Christ:

Greetings and blessings to you in the name of our great God and Savior, Jesus Christ! As we reach the end of the first week of Great Lent, I pray that God will give all of you good strength to complete the course of the Fast with firm devotion and spiritually enriching temperance.

Today we celebrate the triumph of the true Faith over the heresy of iconoclasm and over all other false teachings that have threatened to undermine the glorious gospel of our Lord Jesus Christ—“the Faith once and for all delivered to the saints” (Jude 3). The Church’s perennial struggle against heresy is one reason why theological education is so crucial. Without well-educated clergy capable of teaching the Faith, such rabbit trails of human foolishness would have led us far astray from the path of salvation. The Church cannot survive without knowledgeable and wise priests, who bring God’s saving words to us—the divine law that brings life. This is a particular ministry of priests, and God’s people hunger for it, as the Holy Prophet Malachi says: “The lips of a priest will maintain knowledge, and [the people] will seek the law from his mouth because he is a messenger of the Lord Almighty” (2:7).

Every year on the Sunday of Orthodoxy, we ask you to contribute in support of our seminarians who are preparing for ministry in the holy priesthood. These young men have turned their backs on lucrative worldly careers and accepted God’s calling to serve His people. Many come with wives and children to support. As an archdiocese, we have always joined together to help shoulder this burden and support our seminarians, providing them with scholarships and housing aid.

Once again, I ask you to donate generously in support of our seminarians and their families. Through your gifts you will help prepare these men to be the spiritual leaders of the next generation, proclaiming God’s saving word and leading us on the path of salvation. Let us stand by them now, just as they will stand with us for many years to come.

Wishing you all a soul-profiting remainder of the Fast, I remain,

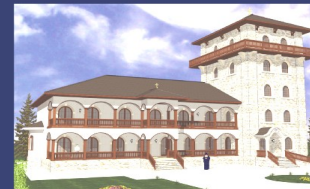
Yours in Christ,

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



THE ANTIOCHIAN VILLAGE PROJECT

Reflecting on the Past—Building for the Future



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& CEMETERY



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