



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 20, 2022 TONE 6 / EOTHINON 6 SECOND SUNDAY OF GREAT LENT

COMMEMORATION OF GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA
THE HOLY FATHERS SLAIN AT THE MONASTERY OF MAR SABBAS; NEW-MARTYR MYRON OF CRETE
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.

~ 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 SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION FOR ST. GREGORY PALAMAS IN TONE EIGHT

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonder-worker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

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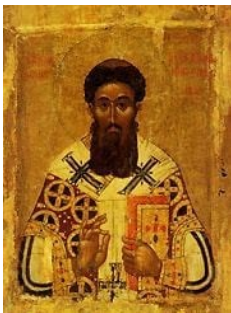
ALL OUR SERVICES IN THE CHURCH FOR THE MONTH OF MARCH WILL BE OPEN

WITH SOME RESTRICTIONS,

WE NEED TO KEEP SOCIAL DISTANCING AND THE MASK WILL BE

RECOMENDED BECAUSE OF THE COVID VARIANT SITUATION.

THE COFFEE HOUR is back on track.



TODAY'S FEAST SUNDAY, MARCH 20TH 2022
2ND SUNDAY OF THE GREAT LENT
ST. GREGORY PALAMAS

This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea. He spent some time in Thessalonica being treated for an illness that came from his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended courageously for the true dogmas of the Church of Christ, teaching in particular that divine grace is not created, but is the uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359. His holy relics are kept in the Cathedral of Thessalonica. A full service was composed for his feast day by the Patriarch Philotheus in 1368, when it was established that his feast be celebrated on this day. Since works without right faith avail nothing, we set Orthodoxy of faith as the foundation of all that we accomplish during the Fast, by celebrating the Triumph of Orthodoxy the Sunday before, and the great defender of the teachings of the holy Fathers today.

RIGHTEOUS FATHERS SLAIN AT THE MONASTERY OF ST. SAVAS

The Righteous Martyrs were put to death by the barbarians during the reign of Emperor Heraclius, when Saint Modestus was Patriarch of Jerusalem (632-634).

- It is pointless for someone to say that he has faith in God if he does not have the works which go with faith... namely, deeds of love and compassion.
St. Gregory Palamas

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

Thou, O Lord, shalt keep us and shalt preserve us. Save me, O Lord, for the godly man is no more!

The Reading from the Epistle of St. Paul to the Hebrews. (1:10-2:3)

Thou, "O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail." But to which of the angels did He say at any time, "Sit on My right hand, until I make thine enemies a footstool for thy feet?" Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

THE GOSPEL

The Reading from the Holy Gospel according to St. Mark. (2:1-12)

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of Man has authority on earth to forgive sins" – He said to the paralytic – "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"

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

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.

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

March is Women's month

	Epistle	Sermon
March 20	Holly	Michealle
March 27	Yuliya	Yuliya

Ladies' Project - Fish Luncheon

Celebrate the Feast of the Annunciation of the Theotokos at St. Anthony's. Join us next Sunday, March 27th after the Liturgy to support our efforts on raising money for building a Cathedral at the Antiochian Village.

Food for the Needy

Thank you to everyone who has brought non perishable food donations to the 'Food for the Needy' box located in our Church Narthex. You are encouraged to continue to drop off non perishable food items, as well as toiletries, diapers, etc. as you attend church services. All items are distributed to the needy within the local community.

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 at the information table.



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.



2nd Sunday of Lent

AND THE COMMEMORATION OF ST. GREGORY PALAMAS,
BISHOP OF THESSALONICA

This Sunday is the Second of the Great Fast in which we continue our celebration of The Triumph of Orthodoxy by celebrating the 14th-Century vindication of Orthodoxy (hesychastic prayer and the possibility of a direct knowledge of God in his uncreated energies) by St. Gregory Palamas, Archbishop of Thessaloniki. The Gospel for this Sunday is Mark 2:1-12 (The Sick of Palsy) and St. Nicolai's comments (Homilies, vol. I, p. 146-147) on being in Christ's presence tie in nicely to the celebration of St. Gregory:

We must come and stand in the presence of the living Lord. This is the most important thing on the path to salvation: to come with faith into the Lord's presence, and to feel this presence. At times, the Lord Himself comes and reveals his gracious presence to us, as he came to Martha and Mary at Bethany, as He suddenly appeared to the Apostle Paul on the road, or to the other apostles on the Sea of Galilee and on the road to Emmaus, in the room with shut doors or to Mary Magdalene in the garden, or to many of the saints in dreams and or visions. Sometimes, men were brought by the apostles into the Lord's presence, as Andrew brought Simon Peter and Philip brought Nathaniel, and as the apostles' successors and the missionaries have brought thousands and millions of believers to the Lord, and as one believer has brought another. Finally, people themselves sometimes make the greatest efforts to come into the Lord's presence, as was the case with these four men who tore open the roof of the house in order to let the sick man down in front of the Lord. These are the three ways that man can feel themselves in the Lord's presence. it is for us to exert ourselves and strive to come into the Lord's presence, and for God to allow us into His presence and illumine us by it.

We must therefore take these three ways in reverse order, which is to say that we must, with faith and longing, do all we can to come into God's presence; then we must follow the call and directions of the of the holy, apostolic Church and the Church's Fathers and Teachers; and lastly, only after fulfilling the first two conditions we must, with prayer and hope, wait upon God to bring us to Himself and by His presence, to illumine, strengthen, heal, and save us.

- St. Nicolai of South Canaan
In Christ,
Fr. Elia Shalhoub
Very Rev. Fr. Elia Shalhoub, Pastor

FASTING DURING THE GREAT LENT

(From Fr. Alexander Schmemman book-Great Lent)

The Great Lent is the longest fasting season of the year for the Orthodox. We all know about the importance of prayer, almsgiving and fasting - the three pillars of Lent. But what are the rules of fasting and are there some things we should not do during this season? Read this article and find out.

The Orthodox rules of fasting

Rather than provide us with laws of fasting, the Orthodox Church provides us with guidelines or what could be called as rules. The Lenten fasting rules are very strict and are mostly followed by monastics. Laity usually keeps the first and the last week of the Great Lent super strictly. However, this depends on the person and their parish.

The rules of Lenten fast are written down in the liturgical book called the Typikon.

The Orthodox Church rules for fasting:

- Weekdays: No meat or any animal products, like dairy. No fish (however, invertebrates - seafood with no backbone - are permitted), no wine, no olive oil.

- Weekends: Same rules, but oil and wine are permitted.

- There are two feasts that take place during Great Lent - Annunciation on March 25th (April 7th) and Palm Sunday (the last Sunday before Easter). On those feasts the rules are a bit different: fish, wine and oil are all permitted, regardless of the day of the week.

The Holy Week: monastics eat no meals at all from the Holy Thursday evening until Pascha. Holy Friday is the day of the strictest fast. On Holy Saturday, a little bit of fruit and wine is permitted for sustenance.

The fast is usually broken after the midnight Divine Liturgy on Pascha day.

What fasting is not

Now that we've talked about the rules of fasting, we must understand that there are some actions we should not do while trying to fast.

First of all, it is very important to note that fasting is a very personal action. We should not boast about it or even mention it at all. Here's what the Gospel tells us:

“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.” (Matthew 6:16-18)

Just like with giving alms, when we fast, we must do it in secret. We are not fasting to show others how good we are. We fast because we want to get closer to God by thinking more about Him, not the food. Which brings us to another point: eating too much “permitted” foods during Lent. Are we really fasting if we eat a huge meal full of rice, seafood and vegetables and go to sleep afterwards, because we are so full? In this case, it would be better to eat a small piece of meat with nothing else on the side, than to feast on “permitted” foods like that.

The point of fasting is to think less about food and more about God; be “hungry” for God and His Word. Feeling slightly physically hungry helps us to get into that headspace. During Lent, our life must become more simple, so the meals we eat must be simple as well. When we fast it is good to cut back on entertainment and take on good things. The point is to try to concentrate on what's more important - God and the people around us.

The third point is that fasting alone doesn't save us or do us any good. Fasting is not a diet; rather, it is a spiritual exercise that we do to open our hearts to God. If we fast but always appear irritated and angry because of it - we are not fasting at all. Fasting always goes together with prayer and giving alms - this is something to always remember.

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
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Dr. & Mrs. Alex Skaff
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Alix Hall
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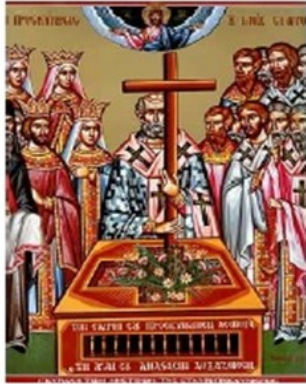
(Our Goal for 2022 is \$75,000.00)

**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.



SPIRITUAL BOUQUET for the ADORATION OF THE HOLY CROSS

(FEAST IS MARCH 27)

**We are looking for donations for the flowers for
the Feast of the Adoration of the Holy Cross.
Please mark “Holy Cross Flowers” in
the memo section on your check. Thank you!**

DEADLINE IS FRIDAY, MARCH 25

SIGN-UP FORM

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(Please list as you would like it printed in the bulletin)

Donation Amount: \$ _____

Please select:

_____ In Memory of (List Name below):

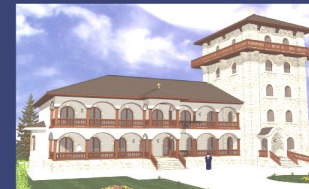
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