



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 06, 2022 TONE 4 / EOTHINON 4 SUNDAY OF FORGIVENESS (CHEESE FARE)

THE 42 MARTYRS OF AMORIA IN PHRYGIA; DISCOVERY OF THE PRECIOUS CROSS AND NAILS BY ST. HELENA; VENERABLE FRIDOLIN, ENLIGHTENER OF THE UPPER RHINE

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 FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world 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.

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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 6TH 2022
(SUNDAY OF FORGIVENESS, CHEESE FARE)
4TH SUNDAY OF THE TRIODION

The Holy Fathers have appointed the commemoration of Adam's exile from the Paradise of delight here, on the eve of the holy Forty-day Fast, demonstrating to us not by simple words, but by actual deeds, how beneficial fasting is for man, and how harmful and destructive are insatiety and the transgressing of the divine commandments. For the first commandment that God gave to man was that of fasting, which the first-fashioned received but did not keep; and not only did they not become gods, as they had imagined, but they lost even that blessed life which they had, and they fell into corruption and death, and transmitted these and innumerable other evils to all of mankind. The God-bearing Fathers set these things before us today, that by bringing to mind what we have fallen from, and what we have suffered because of the insatiety and disobedience of the first-fashioned, we might be diligent to return again to that ancient bliss and glory by means of fasting and obedience to all the divine commands. Taking occasion from today's Gospel (Matt. 6:14-21) to begin the Fast unencumbered by enmity, we also ask forgiveness this day, first from God, then from one another and all creation.

42 MARTYRS OF AMORION IN PHRYGIA

These Martyrs, men of high rank in the Roman (Byzantine) army, were taken captive when the city of Amorion in Phrygia fell to the Moslem Arabs in 838, during the reign of Theophilus the Iconoclast. Among them were Aetius and Melissenus, the generals; Theodore, the chief of the imperial ceremonial bodyguard; Craterus, the eunuch; Callistus, Constantine, Bassoes, and Theophilius, who were military officials; and certain others who held important positions. Because of their experience in war and their virtue, the Moslems did not slay them, but tried by all means to convert them to Islam and have them to fight in their own campaigns. They kept the holy Martyrs shut up in a dark dungeon in the city of Samarra in Syria, threatening and abusing them, making promises of glorious rank and magnificent riches, keeping them in hunger, oppression, and darkness, not for a few weeks, or a few months, but for seven full years. Finally, unable to break the courage and faith of their captives, they beheaded them in the year 845.

KONTAKION FOR FORGIVENESS SUNDAY IN TONE SIX

O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.

THE EPISTLE

(For Sunday of Forgiveness)

O chant unto our God, chant ye. Clap your hands, all ye nations!

The Reading from the Epistle of St. Paul to the Romans. (13:11-14:4)

Brethren, now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day, not in reveling and drunkenness, not in chambering and licentiousness, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts. But as for the one who is weak in faith, receive him, but not for disputes over opinions. For one believes he may eat anything; but the weak person eats herbs. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to be the judge over the servant of a stranger? To his own master he either stands or falls; but he will be made to stand; for God is able to make him stand.

THE GOSPEL

(For Sunday of Forgiveness)

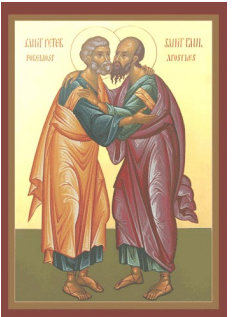
The Reading from the Holy Gospel according to St. Matthew. (6:14-21)

The Lord said to His Disciples: If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father



ther forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

~ 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

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 today for Pancake Brunch Fundraiser hosted by Sunday School and parents.
Adults - \$10, children under 12 - \$5

Cheesefare Sunday (Forgiveness Sunday)

O Lord, we were estranged before from paradise, because of eating from the tree. Therefore, lead us into it again by Thy Cross and by Thy Passion, my Savior and my God. Fortify us therein that we may fulfill our fast with becoming purity, and worship Thy divine Resurrection and Passover of salvation, by the intercessions of Thy Mother.
+ from Orthros, Tone 2
According to the Lenten Fast, Cheese-Fare Sunday is the last day on which eggs and dairy are eaten before Pascha.

Food For Hungry People

Today we start our FFHP program. 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.



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.



PARING FOR GREAT LENT

Sunday of Forgiveness
(Cheese-Fare Sunday)

FASTING AND FEASTING

Lent should be more than a time for fasting.
It should also be a joyous season of feasting.
Lent is a time to fast from certain things and to feast on others.
It is a season in which we should:

Fast from judging others; feast on the Christ dwelling in them.
Fast from emphasis on differences; feast on the unity of all life.
Fast from thoughts of illness; feast on the healing power of God.
Fast from words that pollute; feast on phrases that purify.

Fast from discontent; feast on gratitude.
Fast from anger; feast on patience.
Fast from pessimism; feast on optimism.
Fast from worry; feast on divine order.
Fast from complaining; feast on appreciation.

Fast from negatives; feast on affirmatives.
Fast from bitterness; feast on forgiveness.
Fast from self-concern; feast on compassion for others.
Fast from discouragement; feast on hope.
Fast from suspicion; feast on truth.
Fast from thoughts that weaken; feast on promises that inspire.

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

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

"If anyone has hurt us – our parent, our brother or sister, a neighbor – then we must forgive them all from the heart, and when we have done so, the Lord will know. Our forgiveness must not be confined to words only. The Lord wants us to forgive from the heart." Elder Thaddeus, Our Thoughts Determine Our Lives, p 169

PREPARING FOR GREAT LENT

CHEESE FARE SUNDAY (Sunday of Forgiveness) By Metropolitan ANTHONY of Sourozh

In the Name of the Father, the Son and the Holy Spirit. Amen.

The weeks that have preceded Forgiveness Sunday are weeks during which, in the form of stories that actually took place or of parables, we are presented with the basic sins, the basic brokenness of ours.

This was the time when we should have examined ourselves deeply, deeply; stood before God, at times with horror at what we have accepted to be, at times with pain at what has become of us in the consequence of the life which was ours.

And now we have come to a point which is called Lent. Lent is an Old English word derived from the German that means spring, the beginning of life. Lent is no longer the time allotted to us for repentance. It is the time which, having repented week after week, we should be able together to move along a path that will lead us, through the examples of saints, first to Calvary with Christ and see there what the consequences are of our own sinfulness; because as we read in the life of one saint, in response to a priest who was begging Christ to punish the evil-doers, the Lord appeared to him and said, 'Never ask Me for that. If there was only one sinner in the world I would become man again, and again die upon the cross for him or her to be saved.'

When we will stand together at the foot of the cross on Great Thursday night or by the tomb of Christ on Great Friday, we must realize that this has happened because of each of us — not for the totality of mankind taken wholesale, but because of each of us. Christ died for each of us. And we must at that moment bring to Him ourselves in such a way as to show Him that for us, His death upon the cross was not in vain. And then move towards the Resurrection to rise with Him, to rise in exultation, to rise in gratitude, but to rise also renewed, a new creature — not perfect yet, because we have years during which we will have to follow the same path step by step, again and again, until we reach our full maturity and can enter into God's Kingdom.

Today we will ask forgiveness from one another. This is totally unrealistic if we imagine that we can approach each of those who have hurt us, wounded us, at times destroyed our lives, and say, 'Let us agree that the horror that you have brought into my life does not exist. I forgive you. Go in peace.'

We are not mature enough for this. The martyrs were capable of this; we are not. But a thing which we can do, which each of us can do, is to say, 'Because you are so loved of God, so loved by Christ, that He became man, lived, taught and died for you, and not only for me, I accept you as you are. Indeed, I would be so happy if you were different, if you were not a cross on my shoulders, a wound in my heart, a terror in my life, a humiliation. But there is still time ahead of us, and for the moment I accept you as you are and I shall carry you, this acceptance, on my shoulders. As St Paul says, 'Carry one another's burdens, because it is the way in which you will have fulfilled the law of Christ.'

And carrying the burden upon our shoulders means primarily to accept my neighbor as he is, hoping that things will change, praying for him or for her that the grace of God should transform, transfigure this person — but also me, because what judge am I of another's sins while I am a sinner, while I am a temptation, a wound in the life of so many others?

So let us make this attempt. When we come to one another and say, 'Forgive me' it will not mean, if you answer 'Yes I do' that nothing that was wrong between us is annihilated, exists no more. But it means 'I accept you as you are, sinful, a wound in my flesh, a wound in my heart, a problem in my life — but I accept you and I will carry this acceptance, and you, throughout life,

and pray for God's blessing to be on you and pray for God to heal both of us, that I should become such that I do not lead you into temptation, be the cause of your own fall.

Let us therefore pray together during this service, bring to God true repentance of what we are and what we have been, but also bring one another to God. Moving towards Calvary, moving towards the resurrection has been compared by one of the ancient writers to travelers who board the same ship. They will never arrive safe if there are quarrels between them, if they are not at one. Let us be at one, with Christ who is at the rudder, with Christ who has given His life for each of us, however difficult we are for one another. And when we say, 'Yes, I forgive,' it means, 'I accept you as you are with whatever consequence.'

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 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!

The Darkness

By Abbott Tryphon

For those who embrace the enjoyment of partying and entertainment, all in an attempt to avoid the hardships and life struggles that make great souls, they will have failed to embrace the essential element that makes this life journey salvific. They will have avoided their service of love by enduring those difficulties that unite them to the love of Christ, and Paradise itself will have been sacrificed. The Lord promised us that the yoke would be easy, and the burden light (Matthew 11:30), if we but unite ourselves to Him. Christ opens the door to Paradise, fills our hearts with His divine love, and we become new creatures. But if we do not have Christ, we do not have love, and all our material gain will have led us down the road to a spiritual void that is darkness. If we do not have Christ, even our fasting, virtue, labor, and prayer will have been meaningless. When we turn to Christ and let His embrace lift us out of the stagnation of this present world, we will have gained everything, eternity will be ours, and love will have filled the void that is this present darkness. *(The Very Reverend Abbot Tryphon is Igumen of All-Merciful Savior Orthodox Monastery on Vashon Island, Washington.)*

“A holy soul cares for his neighbors, either close at hand or far away. He cares where the homeless will spend the night, how the hungry will be fed, with what the naked will be clothed. He cares and he prays for the salvation of his neighbors: that their hearts may be filled with love towards God, that their minds may be directed towards God, that the wicked may turn from the paths of wickedness, that the hesitant may be confirmed in the Faith, that the firm may persevere, that the departed may behold the Face of God, that the living may be written in the Book of Life in the Kingdom of Light.”

St. Nicholas Velimirovich

Food For Hungry People 2022

48th Anniversary

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.

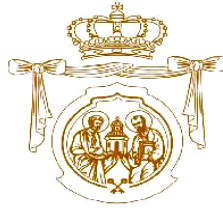
With prayers that we all be granted strength for the holy struggle ahead and that we be found worthy to celebrate joyously the victory of our Crucified and Risen Lord, I remain,

Your Father in Christ,

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

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**

March 2022

Beloved Antiochian Women throughout our God-Protected Archdiocese:

Many blessings to you and your families as we approach the start of Great Lent, that beautiful season of repentance and renewal.

For many years now, March has been dedicated to recognizing your important contributions to the life of our parishes and our archdiocese. What an appropriate time for us to emphasize the role of women in our Church! Later this month we will celebrate the Feast of the Annunciation, when the Virgin Mary learned that she would bear the Savior of the World and said “Yes” to God’s plan for her. She accepted this role with faith and courage and remained faithful to her Son through all the difficulties that followed, enduring the sword that Righteous Symeon foretold would pierce her own soul also (Luke 2:35).

In imitation of the Most-Holy Theotokos, you now accept the ministries entrusted to you and persevere in them with faith and love, and it is right for us to acknowledge this not just for one month but throughout the year. On behalf of our archdiocese, I thank you for all your good works: from fundraising for archdiocesan projects to assisting those in unfortunate circumstances; from cooking for parish events to providing spiritual nourishment by sponsoring retreats.

This year we have as our annual-project theme “Reflecting on the Past—Building for the Future.” It focuses on the next phases of development at the Antiochian Village, which you have been working to support for a few years now: a new cathedral (with a crypt for our deceased hierarchs and a shrine to house the holy relics of St. Raphael of Brooklyn), a residence for our hierarchs when they retire, an independent/assisted living facility, and a monastery on a secluded part of the property. This project will bless many future generations and will stand as a monument to your loving generosity, along with that of many others throughout our archdiocese.

As we begin our Lenten journey, I pray that each of you will be spiritually strengthened to accomplish the course of the Fast with humility and love for one another. May it strengthen your resolve to continue working together in harmony for the glory of God and the good of the Church, doing your best and never giving up.

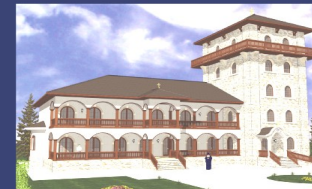
Your Father in Christ,

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



THE ANTIOCHIAN VILLAGE PROJECT

Reflecting on the Past—Building for the Future



THE MONASTERY
& CEMETERY



THE EPISCOPAL
RETIREMENT RESIDENCE



AN INDEPENDENT/
ASSISTED LIVING FACILITY

www.antiochian.org/AVPJT

AVPJT@antiochian.org

