

THE GOOD SHEPHERD CARES FOR ALL!

Written in the Gospel of Matthew 18:12, it states: "IF A MAN HAS 100 SHEEP AND ONE GOES ASTRAY, DOES HE NOT LEAVE THE 99 TO SEEK THE ONE THAT IS LOST?" Just as the icon on today's bulletin depicts, he is referring to our Lord as the GOOD SHEPHERD.

Artists often give the impression that the life of a shepherd is a peaceful and idyllic one. In reality, it was a grim struggle for survival that he experienced on a daily basis. In the rugged and rough hills of Judea, a shepherd had to be a companion, leader, defender and provider for his flock. Indeed, a flock's very existence depended upon their shepherd. To the shepherd, EVERY MEMBER OF HIS FLOCK was important. He would seek out the sheep who would stray from the rest, and he would give special attention to the weak and injured entrusted to his care.

It is no wonder, then, that Christ would proclaim: "I AM THE GOOD SHEPHERD, AND I KNOW MY SHEEP, AND AM KNOWN BY MY OWN." (John 10:14) Yes, our Saviour takes the role of a shepherd to the ultimate level. He protects His flock from their enemies. He feeds them with His own Body and Blood. He knows His sheep from within, dwelling in their hearts through the power of the Holy Spirit. He loves His sheep - loves them so much that He would willingly give up His life for them.

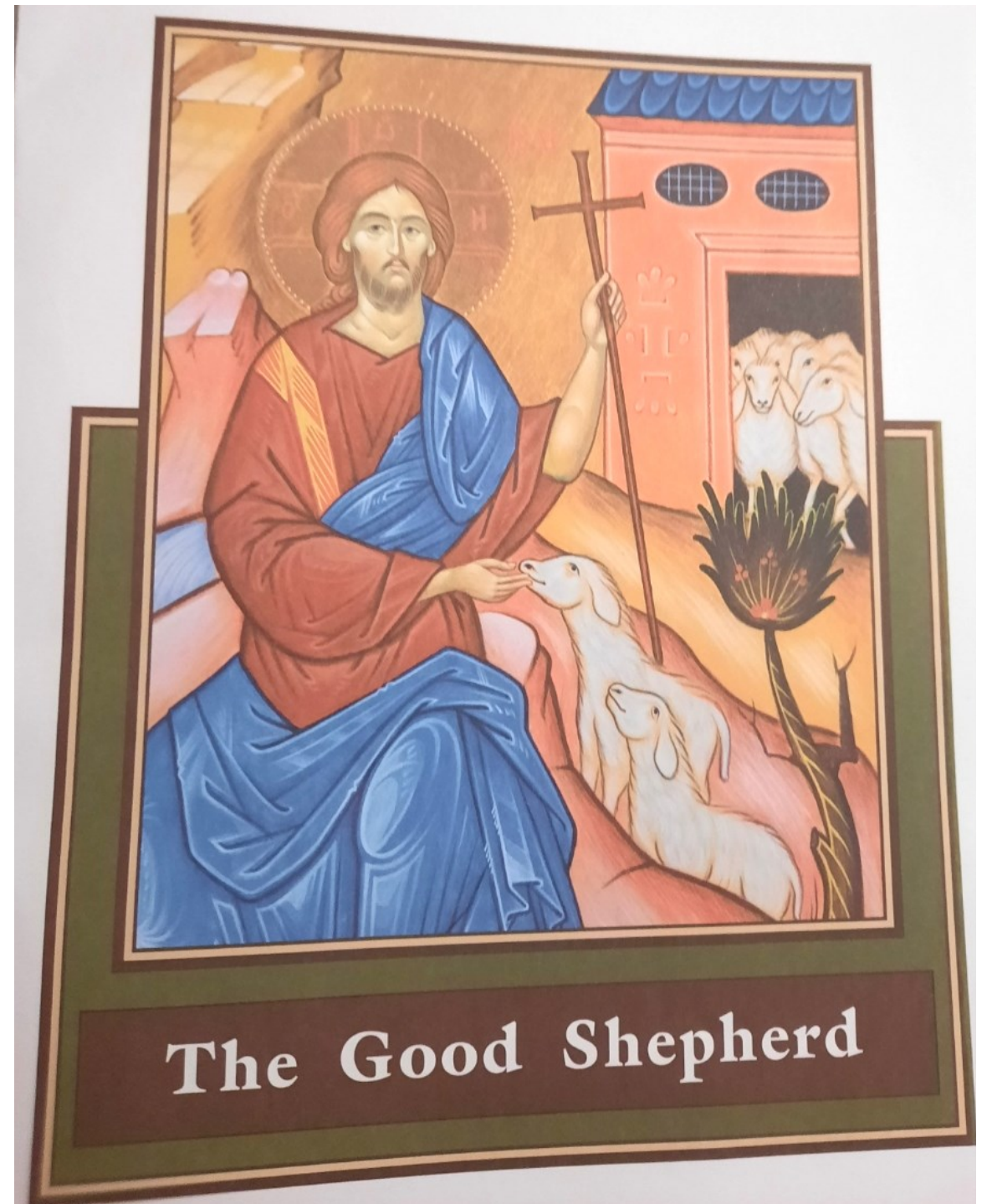
Christ clearly points out the reward that awaits His chosen flock: "I GIVE THEM ETERNAL LIFE, AND THEY SHALL NEVER PERISH." (John 10:28)

The Orthodox Weekly Bulletin Vestal, Cliffwood, New Jersey Litho in U.S.A.

ABOUT COMMUNION

We are happy that you have joined us today. Indeed, we pray for the "unity of the Faith" for the day when all of Christianity are united as ONE and can share a common Chalice. However, this is not the case as yet. Please note that Holy Communion, the actual Body & Blood of our Lord Jesus Christ, is only for Members of the Orthodox Church who have prepared themselves through prayer, fasting, and confession, & arrived before the Gospel reading. However, everyone is welcome to partake of the blessed bread and receive a blessing from the pastor at the dismissal. If you are interested, you may inquire with the pastor how you can become a member.

If you are a guest or otherwise not a regular communicant, please give your baptismal name when receiving.



The Good Shepherd



St. Anthony The Great Antiochian Orthodox Church

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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

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 His Beatitude Patriarch JOHN X 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 12, 2023 TONE 2 / EOTHINON 2 SUNDAY OF THE PRODIGAL SON

MELETIOS, ARCHBISHOP OF ANTIOCH; NEW-MARTYR CHRISTOS OF CONSTANTINOPLE

~ 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 these hymns in the following order:

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

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 THE PRODIGAL SON IN TONE THREE

(**On this day the Virgin**)

Foolishly I sprang away * from Thy great fatherly glory, * and dispersed in wicked deeds * the riches that Thou didst give me. * With the Prodigal I therefore * cry unto Thee now: * I have sinned against Thee, O compassionate Father. * But receive me in repentance; * make me as one of * Thy hired servants, O Lord.

THE EPISTLE

(For Sunday of the Prodigal Son)

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the First Epistle of St. Paul to the Corinthians. (6:12-20)

Brethren, all things are lawful for me, but not all things are expedient. All things are lawful for me, but I will

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HOLY BREAD

(COMMUNION OFFERING)

If you wish to offer \$25 to provide

Holy Bread for the Communion in memory of one who has fallen asleep in the Lord; for the health of a loved one; a feast day, anniversary, birthday or other special occasion, please fill out this form.

YOUR NAME _____

PHONE NUMBER _____

OCCASION _____

DATE OF THE OCCASION _____

MESSAGE TEXT AND/OR NAMES TO BE MENTIONED IN THE BULLETIN _____

Please write your check to St. Anthony Church with a memo “Communion offering” or put \$25 cash in the “Communion offering” envelope.

Hand your form to Yuliya, no later than one week before the mentioned occasion for it to be in the bulletin.

not be brought under the authority of anything. Foods are for the belly, and the belly for foods; but God will destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body; and God both raised up the Lord, and will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I therefore take away the members of Christ, and make them members of a harlot? God forbid! Or, do you not know that he who is joined to a harlot is one body with her? For, “The two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit. Flee fornication! Every sin that a person commits is outside the body, but whoever commits fornication sins against his own body. Or, do you not know that your body is a temple of the Holy Spirit within you, whom you have received from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit, which are God’s.

THE GOSPEL

(For Sunday of the Prodigal Son)

The Reading from the Holy Gospel according to St. Luke. (15:11-32)

The Lord spoke this parable: “There was a man who had two sons; and the younger of them said to his father, ‘Father, give me the share of property that falls to me.’ And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.”’ And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.’ And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, ‘Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.’ But he was angry and refused to go in. His father came out and entreated him, but he answered his father, ‘Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!’ And he said to him, ‘Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.’”

~ 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

Epistle Readers

Dr. Alex Skaff

Louis Abraham

Jeffrey Dick



February 12th

February 19th

February 26th

HOUSE BLESSINGS ARE IN PROGRESS (see form in the inserts)

It is with great sadness we announce the passing of our beloved parishioner Ann Shark.
May her Memory be Eternal

SPECIAL COLLECTIONS

Bittle Collection today, Earthquake Relief Fund Collection (next few Sundays)

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

Teen SOYO Nerf Battle

Saturday, March 4th at 3:30pm



FOOD FOR HUNGRY PEOPLE PROGRAM

Will start next Sunday - Sunday of the Last Judgment (Meat Fare Sunday). Please make sure to pick up your change BOX to take home. They will be due back on Sunday after Pascha.

"WELCOMING GIFTS" BOOK DISCUSSION

Next book reading meeting is tentatively scheduled for Saturday, March 11 at 4pm.



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



Jim Kando

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FROM Miami Airport (MIA)

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Package Price: \$3990



Amal Kando

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Day 1 Departure from USA

Day 2 Arrive to Tel Aviv airport & transfer to the hotel for Dinner and overnight

Day 3

Breakfast, Drive to Cana, where Jesus performed first Miracle, go to Nazareth to visit the Church of Annunciation

Day 4

Breakfast, Visit Sea of Galilee & Tabaha site of the Multiplication of the Loaves and the Fish

Day 5

Breakfast, Drive to Jordan River Baptismal site, Drive to Hometown of Peter, Andrew and Philip

Day 6

Breakfast, Walking tour of the old city of Jerusalem visiting The Church of St. Ann, & follow the via Delarosa to Calvary Church & the Church of the Holy Sepulcher & the Dome of the Rock

Day 7

Breakfast, Visit to Bethlehem & the Church of the Nativity & Holy Manger, continue to EIN-KAREM birthplace of John the Baptist

Day 8

Breakfast, visit to the place of The Ascension & walk down The Palm Sunday Road

Day 9

Breakfast, Drive to Bethany, visit the Church of Martha & Mary & Lazarus Tomb, continue to Dead Sea where it is impossible to sink. We ascend by cable car, review Mount of Temptation

Day 10

Return to the USA / or optional tour to Egypt to enjoy more fun. ASK FOR MORE DETAILS.

Package Price Includes:

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Are you interested in Egypt (optional tour) Yes _____ No _____



**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: PV055/2023

February 7, 2023

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

Beloved Brother Hierarchs, reverend Clergy, and Christ-loving Faithful,

Greetings to you in the Name of our Lord, God, and Savior Jesus Christ.

This week we learned with heavy hearts of the devastation wrought by the powerful earthquake in Turkey and Syria. The toll of death and destruction is only slowly coming to light, but it is clear that thousands have died and the lives and livelihoods of many have been wrecked. In these moments, as our hearts break for our fellow man—especially for our brothers and sisters in the Faith—we feel acutely what St. Paul said about the Body of Christ: “When one part suffers, all the parts suffer with it” (1 Cor. 12:26).

Brethren, the same apostle teaches us to share what we have with those who are now in need, knowing that a time may come when they can help us. He writes, “It is not that you should be burdened so that others might have it easy. Rather, out of equality, your abundance should now go toward their need, so that their abundance might someday supply your need, so that there might be equality” (2 Cor. 8:13–14). This openhearted sharing is an affirmation of our bonds with those now suffering. It is also an expression of love, which always takes the burden of the beloved upon one’s own shoulders.

I call upon all our parishes to collect contributions each Sunday throughout the month of February for the relief of those suffering as a result of this earthquake. Immediately after each Sunday, each parish should mail a check for the funds collected that Sunday to our archdiocese headquarters and email the total amount to Mr. Daniel Nehme at our headquarters (dnehme@antiochian.org), which will allow us to distribute the funds more quickly. Individuals can also contribute online at antiochian.org/earthquake. We will forward the collected funds to His Beatitude Patriarch John X as they come in, as a demonstration of our love, to be distributed through our patriarchal relief agencies to those affected by this disaster.

With love and prayers for you as we approach the holy struggle of Great Lent, I remain,

Yours in Christ,

✠Metropolitan ANTONIOS

Metropolitan of Zahle, Baalbek, and Dependencies
Patriarchal Vicar of New York and All North America



Sunday of the Prodigal Son

PREPARING FOR GREAT LENT

There are so many times throughout my day that people ask me to pray for people. Whether an email, phone call or in person - it is a daily occurrence. I have always felt that this is such an important part of my ministry. But the truth of the matter is that prayer is something not just for the priest.

Praying for others is a central part of our daily lives as Orthodox Christians. We need to pray daily. You may be so busy throughout your day that you feel that you don't have time to pray.

I remember listening to a sermon of a bishop who said, "I have so much to do today, I must spent at least an hour a day in prayer".

You see, prayer gives us strength; Prayer gives us peace; Prayer gives us patience; Prayer gives us humility; Prayer allows us to put focus in our lives.

Saint John of Kronstadt, a wonderful 20th century saint of our Church writes, "When you prayer, endeavor to pray more for others than for yourself alone. When you pray for others it purifies the heart, strengthens faith and hope in God, and arouses love for God and our neighbor. If you make a habit of praying for the salvation of others, God will give you an abundance of spiritual gifts, the gifts of the Holy Spirit. But be careful, for there is a great difference between repeating names apathetically and remembering them heartily. Pray for them with the same ardor and zeal as you would pray for yourself."

Make time today to commune with the one who created you! Make time today to pray for others! Make time today to pray for the forgiveness of your sins! Make time today to pray. I guarantee . . . it will be worth every minute! 1 Thessalonians 5:17-18 "Pray without ceasing; give thanks; for this is the will of God." Have a Blessed Day!

In Christ,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

This Sunday we read our Lord's parable of the Prodigal Son (which Charles Dickens called the greatest story in the English Language). The following is a reflection on God's mercy in terms of this parable...

Do not call God just, for His justice is not manifest in the things concerning you. And if David calls Him just and upright, His Son revealed to us that He is good and kind. 'He is good', He says 'to the evil and to the impious.' How can you call God just when you come across the Scriptural passage on the wage given to the workers?...How can a man call God just when he comes across the passage on the prodigal son who wasted his wealth with riotous living, how for the compunction alone which he showed, the father ran and fell upon his neck and gave him authority over all his wealth? Where, then, is God's justice, for while we are sinners Christ died for us. - St. Isaac of Syria



TODAY'S FEAST, SUNDAY FEBRUARY 12, 2023

SUNDAY OF THE PRODIGAL SON

Through the parable of today's Gospel, our Saviour has set forth three things for us: the condition of the sinner, the rule of repentance, and the greatness of God's compassion. The divine Fathers have put this reading the week after the parable of the Publican and Pharisee so that, seeing in the person of the Prodigal Son our own wretched condition -- inasmuch as we are sunken in sin, far from God and His Mysteries -- we might at last come to our senses and make haste to return to Him by repentance during these holy days of the Fast.

Furthermore, those who have wrought many great iniquities, and have persisted in them for a long time, oftentimes fall into despair, thinking that there can no longer be any forgiveness for them; and so being without hope, they fall every day into the same and even worse iniquities. Therefore, the divine Fathers, that they might root out the passion of despair from the hearts of such people, and rouse them to the deeds of virtue, have set the present parable at the forecourts of the Fast, to show them the surpassing goodness of God's compassion, and to teach them that there is no sin -- no matter how great it may be -- that can overcome at any time His love for man.

MELETIOS, ARCHBISHOP OF ANTIOCH

This holy Father, who was from Melitene of Armenia, was a blameless man, just, reverent, sincere, and most gentle. Consecrated Bishop of Sebastia in 357, he was later banished from his throne and departed for Beroea of Syria (this is the present-day Aleppo). After the Arian bishop of Antioch had been deposed, the Orthodox and the Arians each strove to have a man of like mind with themselves become the next Bishop of Antioch. Meletius was highly esteemed by all, and since the Arians believed him to share their own opinion, they had him raised to the throne of Antioch. As soon as he had taken the helm of the Church of Antioch, however, he began preaching the Son's consubstantiality with the Father. At this, the archdeacon, an Arian, put his hand over the bishop's mouth; Meletius then extended three fingers towards the people, closed them, and extended one only, showing by signs the equality and unity of the Trinity. The embarrassed archdeacon then seized his hand, but released his mouth, and Meletius spoke out even more forcibly in defense of the Council of Nicaea. Shortly after, he was banished by the Arian Emperor Constantius, son of Saint Constantine the Great. After the passage of time, he was recalled to his throne, but was banished again the third time by Valens. It was Saint Meletius who ordained Saint John Chrysostom reader and deacon in Antioch (see Nov. 13). He lived until the Second Ecumenical Council in 381 (which was convoked against Macedonius, Patriarch of Constantinople, the enemy of the Holy Spirit), over which he presided, being held in great honor as a zealot of the Faith and a venerable elder hierarch.

Some time before, when the Emperor Gratian had made the Spanish General Theodosius commander-in-chief of his armies in the war against the barbarians, Theodosius had a dream in which he saw Meletius, whom he had never met, putting upon him the imperial robe and crown. Because of Theodosius's victories, Gratian made him Emperor of the East in Valens' stead in 379. When, as Emperor, Saint Theodosius the Great convoked the Second Ecumenical



PREPARING FOR GREAT LENT

FATHER ALEXANDER SCHMEMANN

RETURN FROM EXILE (The Sunday of the Prodigal Son)

On the third Sunday of preparation for Lent, we hear the parable of the Prodigal Son (Lk. 15: 11-32). Together with the hymns of this day, the parable reveals to us the time of repentance as man's *return from exile*. The prodigal son, we are told, went to a far country and there spent all that he had. A far country! It is this unique definition of our human condition that we must assume and make ours as we begin our approach to God. A man who has never had that experience, be it only very briefly, who has never felt that he is exiled from God and from real life, will never understand what Christianity is about. And the one who is perfectly "at home" in this world and its life, who has never been wounded by the nostalgic desire for another Reality, will not understand what is Repentance.

Repentance is often simply identified as a cool and "objective" enumeration of sins and transgressions, as the act of "pleading guilty" to a legal indictment. Confession and absolution are seen as being of a juridical nature. But something very essential is overlooked-without which neither confession nor absolution have any real meaning or Power. This "something" is precisely the feeling of *alienation from God*, from the joy of communion with Him, from the real life as created and given by God. It is easy indeed to confess that I have not fasted on prescribed days, or missed my prayers, or become angry. It is quite a different thing, however, to realize suddenly that I have defiled and lost my spiritual beauty, that I am far away from my real home, my real life, and that something precious and pure and beautiful has been hopelessly broken in the very texture of my existence. Yet this, and only this, is repentance, and therefore it is also a deep desire *to return*, to go back, to recover that lost home. I received from God wonderful riches: first of all life and the possibility to enjoy it, to fill it with meaning, love, and knowledge; then-in Baptism-the new life of Christ Himself, the gift of the Holy Spirit, the peace and the joy of the eternal Kingdom. I received the knowledge of God, and in Him the knowledge of everything else and the power to be a son of God. And all this I have lost, all this I am losing all the time, not only in particular "sins" and "transgressions," but in the sin of all sins: the deviation of my love from God, preferring the "far country" to the beautiful home of the Father.

But the Church is here to remind me of what I have abandoned and lost. And as she reminds me, I *remember*: "I have wickedly strayed away from Thy fatherly glory," says the *Kontakion* of this day, "and wasted with sinners the riches Thou gavest me. Then do I raise the prodigal's cry unto Thee, O bountiful Father: I have sinned against Thee; take me back as a penitent, and make me as one of Thy hired servants." And, as I *remember*, I find in myself the desire to return and the power to return: " ... I shall return to the compassionate Father crying with tears: Receive me as one of Thy servants"

One liturgical particularity of this "*Sunday of the Prodigal Son*" must be especially mentioned here. At Sunday Matins, following the solemn and joyful Psalms of the *Polyeleion*, we sing the sad and nostalgic Psalm 137: By the rivers of Babylon, there we sat down, and we wept when we remembered Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

It is the Psalm of exile. It was sung by the Jews in their Babylonian captivity as they thought of their holy city of Jerusalem. It has become forever the song of man as he realizes his exile from God, and realizing it, becomes man again: the one who can never be fully satisfied by anything in this fallen world, for by nature and vocation he is a pilgrim of the Absolute. This Psalm will be sung twice more: on the last two Sundays before Lent. It reveals Lent itself as pilgrimage and repentance-as *return*.

ST. ANTHONY THE GREAT ANTIOCHIAN ORTHODOX CHURCH

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2023 HOUSE BLESSING FORM



IF YOU WOULD LIKE TO HAVE YOUR HOUSE BLESSED,
PLEASE COMPLETE THE FOLLOWING FORM ASAP.

CHOOSE THREE ALTERNATE DATES AND TIMES, AND GIVE DIRECTIONS TO YOUR HOME AS WELL.

When the priest comes to bless your home please make sure to have an Icon; a candle ready and your list of the names (Living & Deceased) to be prayed for.

Thank you, V. Rev. Fr. Elia Shalhoub, Pastor

NAME: _____

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ADDRESS: _____

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(OFFICE)

(CELL)

DATES/TIMES REQUESTED (Please list three date/time options):

(Please let me know if you are available or not during the day on Saturday & Sunday only from 12:00 Noon to 5:00 p.m. or if you prefer an Evening Visit.)

Option #1: _____

Option #2: _____

Option #3: _____

DIRECTIONS & EXACT ADDRESS

Council in Constantinople two years later, he forbade that anyone should tell him who Meletius was; and as soon as he saw him, he recognized him, ran to him with joy, embraced him before all the other bishops, and told him of his dream.

While at the Council, Saint Meletius fell ill and reposed a short while after. Saint Gregory of Nyssa, among others, gave a moving oration at his funeral; bewailing the loss of him whom all loved as a father, he said, "Where is that sweet serenity of his eyes? Where that bright smile upon his lips? Where that kind right hand, with fingers outstretched to accompany the benediction of the mouth?" (PG 46:8-6). And he lamented, "Our Elias has been caught up, and no Elisseus is left behind in his place." (ibid., 860). The holy relics of Saint Meletius were returned to Antioch and were buried beside Saint Babylas the Martyr (see Sept. 4), in the Church dedicated to the Martyr which Meletius, in his zeal for the Martyr's glory, had helped build with his own hands.

**ANTONIUS, ARCHBISHOP OF CONSTANTINOPLE,
MELETIOS OF YPSENI, CHRISTOS THE NEW MARTYR**

UPCOMING SUNDAY CALENDAR

Below lists the upcoming Sundays from February 5th until Holy Pascha, which falls on April 16th 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 12

February 19

February 26

February 27

March 5

March 12

March 19

March 26

April 2

April 9

April 14

April 16

April 23

Prodigal Son

Meatfare Sunday (Last Judgement)

Cheesefare Sunday (Forgiveness Sunday)

Beginning of Great Lent

1st Sunday of Lent (Sunday of Orthodoxy)

2nd Sunday of Lent

3rd Sunday of Lent

4th Sunday of Lent

5th Sunday of Lent

PALM SUNDAY

GOOD FRIDAY

HOLY PASCHA

THOMAS SUNDAY

2023 PLEDGE DRIVE

Thank you to all who already have signed the form.

Total from 32 pledges is 93,230.00

Fr. Elia and Kh. Odette Shalhoub

Deborah Abdo D'Ambrosio

Lou Abraham

Gabriella Baika

Michealle Carey

Jeff and Holly Dick

Ionica and Marcel Dragu

Stephanie Enstice

Zachary Ferreli

Yuliya Gabbasova

Michael and Janet Gorczynski

Alix Hall

Michael and Skylla Holland

William and Sheree Jackson

John and Joanne Karas

Steve and Valerie Karas

Peri Kiros

Michael and Alyssa Lieberman

Adrian and Carrie Matos

Michael Mooney

Carlos and Olga Munoz

Jean Najjar

Ethan Packey

William Snell and Susan Perers

Tristan and Jenny Riter

Alex and Bobbi Skaff

Patricia Smith

Mark and Lori Sorenson

Priscilla Spinola

Deborah Thieme

Isaac Vaughn

(Our Goal for 2023 is \$90,000.00)

All Pledge & Tithing members Names will be listed in the Bulletin

**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!**

EPIPHANY 2023 – BLESSING OF HOMES

The central sign of our acceptance of God's sanctification of the creation is the blessing of the homes of faithful Orthodox Christians.

We bless homes:

- a. To reveal the home as what God created it to be, a way to heaven.
- b. To rid the home of every evil.
- c. To know that the family is a small church unit in Christ, to consecrate the home and all activity in it to God.
- d. To have the home and all who live in it with the fullness of God. Only the Church reveals what life is, and she alone is the Kingdom of God on earth. The Church lives within Christ, revealing Him to us. As the Church, we sprinkle blessed water throughout the home, as we chant, ***“When you, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest. For the Fathers voice bore witness to you and called you His Beloved Son, while the Holy Spirit, in the form of a dove, confirmed these words. O Christ our God, who has appeared to us and has enlightened the world, Glory to you.”***

The priest consecrates the home to the Father, Son, and Holy Spirit in this act, the Church blesses, reveals and sanctifies.

When the priest comes for the house blessing, please adhere to these guidelines:

1. *Have as many family members there as possible.*
 2. *Setup a place for prayer, in the dining room or kitchen, with an icon and a candle.*
 3. *Print the first names of those for whom specific prayers are to be offered, including all family members on a sheet of paper, making a clear distinction between living and departed.*
 4. *Take this time to get to know Father Elia better, asking any questions you may have.*
 5. *If a child needs some time to talk to Father, respect his/her privacy and make the opportunity.*
 6. *Make Father Elia aware of any special needs you may have.*
 7. *Tell Father Elia about any family members who are in nursing homes or in need of a visit*
- Please remember that Father Elia will be making many visitations. A lengthy social visit may not be possible at this time. If you would prefer a visit outside the Epiphany season, please let Father know.*