

✠ ✠ **HAILED AS A KING ON PALM SUNDAY** ✠ ✠

**J**esus was not simply tired that Palm Sunday when He rode into Jerusalem on a donkey. No, this was a symbolic act. The people around Him knew of the prophecy in the Old Testament: "Behold, your King comes to you, He is just and has salvation; lowly, and riding ... on a colt ..." And so the people hailed Him as their King, waving branches, putting their coats on the path before Him and proclaiming "Hosanna! Blessed is He that comes in the Name of the Lord."



For more than three years Christ had gone from town to town teaching the multitudes that the kingdom of God was at hand, healing those who were sick in body and soul, even raising the dead unto life. In fact, the recent raising of Lazarus from the grave brought out the crowd when they learned Our Lord was coming to the city of Jerusalem.

Excitement gripped the crowd. Long had they waited to be freed from Roman dominance. And so the people hailed Jesus as their King. But they were mistaken as to the kind of King He would be. They wanted Him to be a political King, restoring the throne of David and Solomon of centuries before. But Jesus wanted no part of that kind of kingdom. He is a spiritual King, reigning over people, not over lands. He is a King of Love, not of power; He doesn't have an army of guns and bombs; His is an army of people who freely follow Him, love Him and serve Him.

Jesus had come to Jerusalem, not to reign over the country, but to die for all mankind; He came not to sit on a throne of gold, but hang on the Cross of pain. And so it is no wonder that with the passing of a few days the shouts of exaltation would turn into taunts of scorn.

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.*







## 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 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 FOR FEAST OF PALM SUNDAY: ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM

**\*\*DIVINE LITURGY OF ST. JOHN CHRYSOSTOM\*\***

### THE FIRST ANTIPHON

I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me; the perils of hell beset me.

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

I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living. (**Refrain**) *Glory... Both now... (Refrain)*

### THE SECOND ANTIPHON

I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me?

**Refrain:** Save us, O Son of God, Who didst sit upon the foal of an ass, who sing to Thee. Alleluia.

I will take the cup of Salvation, and call upon the Name of the Lord. (**Refrain**)

I will pay my vows unto the Lord in the presence of all His people. (**Refrain**)

*Glory... Both now... O, only begotten Son and Word of God...*

### THE THIRD ANTIPHON

O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the house of Aaron now say that He is good: for His mercy endureth forever. Let all that fear the Lord now say that He is good: for His mercy endureth forever.

~ *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of **Lazarus Saturday**. Then, the following:*

### THE EISODIKON (ENTRANCE HYMN) OF PALM SUNDAY

Blessed is He Who cometh in the Name of the Lord: God is the Lord and hath appeared unto us. Save us, O Son of God, Who didst sit upon the foal of an ass; who sing to Thee. Alleluia.

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EARMARKED “FLOWERS FOR PASCHA”**

NAME: \_\_\_\_\_

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### **NAMES TO BE COMMEMORATED ON PASCHA EVE LITURGY**

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**PLEASE RETURN THIS FORM TO THE CHURCH OFFICE  
OR MAIL IT TO P. O. BOX 267, MELBOURNE, FL 32902**

*~ After the Little Entrance (Eisodos), sing these hymns in the following order.*

### **APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE**

In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

### **APOLYTIKION OF PALM SUNDAY IN TONE FOUR**

As by baptism we were buried with Thee, O Christ our God, so by Thy Resurrection we were deemed worthy of immortal life; and praising Thee, we cry: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

*~ Do NOT sing the apolytikion of the patron saint or feast of the temple.*

### **KONTAKION OF PALM SUNDAY IN TONE SIX**

Being borne upon a throne in Heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the angels and the laudation of the children as they cried to Thee: Blessed art Thou Who comest to recall Adam.

### **THE EPISTLE**

*Blessed is He Who cometh in the Name of the Lord.*

*O give thanks unto the Lord, for He is good; for His mercy endures forever.*

#### **The Reading from the Epistle of St. Paul to the Philippians. (4:4-9)**

Brethren, rejoice in the Lord always; again I will say, Rejoice! Let your forbearance be known to all people. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. The things which you both learned and received, and heard and saw in me, these things do; and the God of peace will be with you.

### **THE GOSPEL**

#### **The Reading from the Holy Gospel according to St. John. (12:1-18)**

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me." When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.



### 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.

### Announcements



April 9  
April 14  
April 15  
April 23  
April 30

#### Epistle Readers

Subdeacon Jean Najjar (Palm Sunday)  
Subdeacon Michael Gorczynski (Good Friday)  
Subdeacon Michael Lieberman (Pascha)  
Isaac Vaughn  
Bill Jackson

APRIL IS AMEN (ANTIOCHIAN MEN) MONTH IN OUR DIOCESE.  
WE ASK THE MEMBERS OF AMEN TO READ THE EPISTLE EVERY SUNDAY AND DO  
SOME EXTRA ACTIVITIES DURING THE MONTH OF APRIL.

### SUNDAY SCHOOL FUNDRAISER

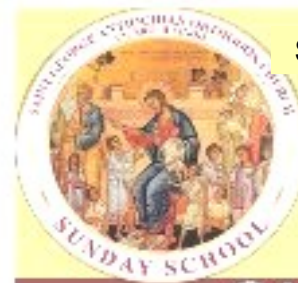
Join us after the Liturgy for Fish Luncheon, prepared by Sunday School.  
Fish entrée, Rice, salad and dessert will be offered  
Suggested donation is \$10— Adults, \$5 - Children

### GREAT AND HOLY FRIDAY—APRIL 14 All Night Vigil at the Tomb of Christ.

*We need someone for 2am-3am, 4am-8am (4am, 5am, 6am, 7am, 8am) each hour.  
Please sign up if you can make it. Thank you.*

Our Church would like to Welcome and Congratulate  
His Eminence Metropolitan Saba (Ispier).

We will be placing an add in Archdiocese Convention Souvenir  
Journal. It is \$750, if you wish your name to be listed in our Ad,  
please kindly donate \$25 (Souvenir Journal). Your support would  
mean a lot and will help us cover some of this cost.



St. Anthony the Great Antiochian Church, Melbourne, FL

# Sunday School

## Godparents' Sunday

SUNDAY, MAY 7, 2023



— All GODPARENTS and GODCHILDREN —

Please sit together during Liturgy, recite the  
Baptismal Vows together, and join us for  
*refreshments, short program, and photo  
opportunity* after Liturgy!





ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
OF NORTH AMERICA

Prot. no.: PV118/2023

Palm Sunday, 2023

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

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

Joyous festal greetings to you in the Name of our Lord, God, and Savior Jesus Christ!

Today the Lord enters triumphantly into Jerusalem, striding forward as humanity's champion in order to do battle with our greatest enemies: sin, death, and the devil. By enduring the Cross, He will defeat them all and inaugurate a new and transcendent life of "righteousness, peace, and joy in the Holy Spirit" (Rom. 14:17). Therefore, He is praised in churches throughout the world with the joyous words of this hymn: "We also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord!"

As is the custom in our archdiocese, we remember today our Father in Christ, Patriarch JOHN X, and all our brothers and sisters of the Patriarchate of Antioch in its historic homeland of the Middle East. As we wave our palm branches and shout, "Hosanna!" they are doing the same. As we proclaim this ancient Faith in the New World, they are keeping it alive in the apostolic and historic places of its advent. We are one with them, and they are one with us—one Body stretching across an ocean yet beating with one heart.

Sadly, however, as we worship in peace and prosperity, our brothers and sisters overseas are suffering disaster after disaster. For this reason, we again ask you to give in support of the patriarchate and its humanitarian work. Through your donations you can provide some comfort to our brothers and sisters in need and also stand with them as they provide love and help to so many others. Please give generously.

Wishing you all a deeply meaningful Holy Week and a glorious Pascha, I remain,

Yours in Christ,

✠Metropolitan ANTONIOS

*Antonios*

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

**Sponsors Needed**

We have to buy  
2 big Pascha  
candles  
\$88.50 each.  
Your help will be  
appreciated!



**Thank you to our children and parents for making beautiful Palm Crosses for today's Liturgy.**

**We also had Easter Egg Hunt. This year's Golden Egg was found by Evelyn.**



**APRIL 9<sup>TH</sup> PALM SUNDAY**

**Hosanna in the Highest! Blessed is He that comes in the Name of the Lord!!!  
May the following from our dear Late Metropolitan Philip can guide us and encourage us in the many hours that we will be spending in church in the next few days. May it be a blessed time of inner renewal for all of us.**

**"In the Orthodox Liturgy, one can see God, man and nature in their proper perspective. Our Eucharist answers the central questions: Who are we? Where are we going? What is the meaning of life? Who is God? The emphasis in the Orthodox Liturgy is first on being, then on doing. If our personality is disintegrated and if the image of God in us is distorted, then our actions will undoubtedly reflect this disintegration and that distortion."** - Metropolitan Philip

**Beloved in Christ:**

**As we are starting our Holy Week today let each and every one of us make a special effort to preserve it to the best we can, participate in all the services, keep your fasting and prayer, come to confession, take away from you the yoke of sin, accompany our Lord on His way to the Cross so we can be worthy to see the light shining from the Empty Tomb and coming to enlighten our lives.**

**In Christ,**

*Fr. Elia Shalhoub*

**Very Rev. Fr. Elia Shalhoub, Pastor**



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



## TODAY’S FEAST SUNDAY, APRIL 9<sup>TH</sup> 2023

### PALM SUNDAY

On Sunday, five days before the Passover of the Law, the Lord came from Bethany to Jerusalem. Sending two of His disciples to bring Him a foal of an ass, He sat thereon and entered into the city. When the multitude there heard that Jesus was coming, they straightway took up the branches of palm trees in their hands, and went forth to meet Him. Others spread their garments on the ground, and yet others cut branches from the trees and strewed them in the way that Jesus was to pass; and all of them together, especially the children, went before and after Him, crying out: "Hosanna: Blessed is He that cometh in the Name of the Lord, the King of Israel" (John 12:13). This is the radiant and glorious festival of our Lord's entry into Jerusalem that we celebrate today.

The branches of the palm trees symbolize Christ's victory over the devil and death. The word Hosanna means "Save, I pray," or "Save, now." The foal of an ass, and Jesus' sitting thereon, and the fact that this animal was untamed and considered unclean according to the Law, signified the former uncleanness and wildness of the nations, and their subjection thereafter to the holy Law of the Gospel.

### EUPSYCHIOS THE MARTYR

This holy Martyr was from the parts of Cappadocia, and lived a blameless life with his wife. During the reign of Julian the Apostate, this blessed one was filled with divine zeal and, with other Christians, destroyed the pagan temple dedicated to Fortune. Because of this he received the crown of martyrdom by beheading in the year 362.

### PREPARATION FOR LENT

#### The Mystery of Redemption

*By Metropolitan Saba (Isper)*

There are some confused and incorrect ideas regarding the salvific work of Christ on the Cross. These ideas are dangerous because they disfigure the image of God and make Him like fallen and sinful man, instead of elucidating the real image of God in man and man’s calling to pursue God’s likeness. These ideas go back to the teaching of Anselm of Canterbury (1033–1109), which spread in the West but was refused by the Eastern Church. However, after the fall of Constantinople (1453), Anselm’s teaching crept back into the Eastern Church. Anselm’s hypothesis says that the “Original” sin (from Adam and Eve) insulted God a great deal and brought His anger against mankind. Therefore, there was a need to compensate and to offer a suitable “ransom” that bears people’s sins, pleases God the Almighty, releases us from God’s anger, and satisfies divine justice. All of that, according to Anselm, made God offer His Son (Christ) to be the victim. This hypothesis reflects the legal understanding of the Western mind, which was prominent in Roman culture. In addition, this hypothesis reflects the Medieval understanding of the issues of honor and compensation. After the Great Schism between the two churches, theology in the West separated from the Divine Theoria and replaced it with philosophical thinking in an attempt to explain the divinity. This, in turn, caused many aberrations, of which this hypothesis was considered the most dangerous. Anselm’s hypothesis, which was maintained by the Catholic and Protestant churches for 600 years, played a major role in the decline of Christianity in the West (according to some modern Western historians). The effect of this hypothesis is still present in Western piety, literature, and sermons. The fact that the influence of this teaching

for six centuries has impacted behavior, piety, theological thinking, and sentiment cannot be erased with mere official repudiation (the Catholic Church rejected this teaching after Vatican II in 1966). I remember one question in a 12th -grade public-school religion book that asks, “How did the Cross help in decreasing God’s anger?” We also encounter some confusing statements in many Protestants’ writings about Christ, such as “appeasing God’s anger” and “His revenge was accomplished.” This teaching completely and radically contradicts what the Gospel teaches: “God is love” (1 John 4:8, 16). His image is Christ, and Christ is great love, the healer of the sick, the feeder of the hungry, the friend of the poor and the marginalized, the deliverer of those who are vexed with unclean spirits, the consoler of those who mourn, and the one who is merciful toward sinners. The Eastern Church Fathers rejected Anselm’s teaching, holding a great council in Constantinople in 1157 to reaffirm that Christ was not a ransom to the Father alone but (as man) offered His sacrifice to the Father and Himself (as the Son of God) and the Holy Spirit, together. The Holy Trinity thus participated in the salvific sacrifice of Christ, which in turn makes it a sacrifice of Divine Love out of love, not for recompense or appeasement. Many of the early writers of the Church have avoided the use of the word “ransom” to avoid any confusion. They talked about redemption as a manifestation of God’s love. The words of the Gospel of John support this teaching: “For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life.” (John 3:16) It was not the anger of God the Father that pushed the Son to die on the Cross, but the Father’s love. Can love work unlove? God is the Almighty, but His might is the might of love, because love is His essence. God took upon Himself the consequences of the sin of Adam, through His Incarnation, to show solidarity with fallen human beings. “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Cor. 5:21). Christ has saved us through a living experience. In a fallen world enslaved to sin, this love must go, beyond the Incarnation, to the Cross—which in this context means that the divine kenosis (“emptying”; see 2 Cor. 5:21) has reached its destination. The incarnate God has entered and participated in all the aspects of our life and experiences, even in our death: “Surely He has borne our griefs and carried our sorrows” (Is. 53:4). Christ, the incarnate God, has shared with us our humanity and passed through all kinds of pain, reaching the ultimate suffering—I mean the divine forsaking. Through His cry on the Cross, “My God, My God, why hast Thou forsaken Me?” (Matt. 27:46), Christ participated, out of love, in the climax of our pain. Through Christ, we know God as one who does not accept that human beings will remain captive to evil and sin and their consequences and who does not want human beings to be led by compulsion and devoid of their freedom to obtain salvation. This God led by His love, participating in all human sufferings except for sin. This participation reached the ultimate end, which is death. But Christ, who “loved them to the end” (John 13:1), has said about us: “I lay down My life for the sheep... but I lay it down of Myself. I have power to lay it down, and I have power to take it up again” (John 10:15, 18). After Christ was lifted up on the Cross and arose from the dead, the message of the Cross to each one of us is this: “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me” (Psalm 22:4). I am not alone at all. I have a friend—more than a friend—this friend is not just a human like me but truly God. A Russian priest experienced the presence of God with him during his incarceration in one of the camps. After his release, he said, “Suffering has destroyed everything, only one remains: Love.” Christ has done for us what we could not have done without Him. We must say that Christ has suffered, not “on our behalf,” but for our sake. He went through His Passion not to free us from pain but, rather, to identify our suffering with His suffering. Christ offers us not a way to avoid pain but a way to go through it, to encounter it, and to deal with it. Christ does not act for us, nor take our part, but rather accompanies us toward salvation (as Metropolitan Kallistos Ware says). What a huge difference between Early Church teaching and the Western Medieval teaching. As St. Athanasius of Alexandria (fourth century) once said: “On the Cross alone, a man dies with his arms spread and open. Therefore, it was fitting that the Lord die in such a way that He opens to us His arms. By one arm He brought to Himself the Jews and with the other He brought to Himself the Gentiles.” He united both to one another in Himself and said: “If I am lifted up from the earth, I will draw all peoples to Myself” (John 12:32).