

FROM HOPELESSNESS TO CELEBRATION

Almost immediately after our Lord's Resurrection, stories of Him appearing to some of His followers began to surface. He appeared to Mary Magdalene, who, at first, thought she was speaking to a gardener rather than Christ Himself. He appeared to His Apostles on the evening of His Resurrection in the same Upper Room where they had shared the Last Supper. Without a doubt, however, the most dramatic post-Resurrection encounter occurred along the road from Jerusalem to Emmaus.

Emmaus was a small town approximately 7 miles from Jerusalem. St. Luke's Gospel details a late afternoon journey between the two cities by two disciples: Cleopas and Luke. As they were walking, engrossed in conversation about recent events in the Holy City, Cleopas and Luke were suddenly joined by a "stranger" whom they did not recognize as their Savior! When questioned by Him concerning their apparent sadness, the disciples told their new companion about Christ's death and rumored Resurrection. They spoke about their pain, grief and mourning.

Upon hearing this, our Lord goes into a comprehensive explanation of all of the prophecies concerning Himself. Enlightened and encouraged by His words, the disciples invite Jesus to remain with them for the evening after reaching Emmaus. As He breaks bread with them at supper and blesses it, the disciples realize that this "stranger" is their beloved Master. After Christ vanishes before their eyes, Cleopas and Luke quickly return to Jerusalem to share their astonishing experience with the Apostles.

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 ON SUNDAY, APRIL 23, 2023

NEW SUNDAY OR ANTI-PASCHA

SUNDAY OF THOMAS THE APOSTLE, CALLED "THE TWIN"

GREAT-MARTYR GEORGE THE TROPHY-BEARER

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))

English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the Altar Table.

Priest: Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life!

~ The Choir then sings this twice, and the Liturgy continues with the Great Litany.

THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

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

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. (**Refrain**)

Glory... Both now... (**Refrain**)

THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

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

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (**Refrain**) May God bless us, and may all the ends of the earth fear Him. (**Refrain**) Glory... Both now... O, only begotten Son and Word of God...

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"Let Us make man in Our image, according to Our likeness."

Genesis 1:26



2023 Parish Life Conference Diocese of Miami and the Southeast

Miami, Florida

June 14-17, 2023

Hosted by St. George Cathedral Coral Gables, Florida at the Embassy Suites

Join us in Miami, Florida - the home of warm weather and beautiful beaches.

Register at www.miamiplc.org



Faith, Orthodoxy, Love, Joy
All waves lead to Miami 2023

THE THIRD ANTIPHON

Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.
Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

As smoke vanisheth, so let them vanish; as wax melteth before the fire. (*Refrain*)

So let sinners perish at the presence of God, and let the righteous be glad. (*Refrain*)

This is the day which the Lord hath made; let us rejoice and be glad therein. (*Refrain*)

After the verses of the Third Antiphon, sing the apolytikion of Thomas Sunday. Then, the following:

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

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

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN

While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

APOLYTIKION OF ST. GEORGE IN TONE FOUR

Since thou art a liberator and deliverer of captives, a help and support of the poor and needy, a healing physician of the sick, a contender and fighter for kings, O great among Martyrs, the victory-clad George; intercede with Christ God for the salvation of our souls.

~ *Do NOT sing the apolytikion of the patron saint or feast of the temple, unless it is named for St. George.*

KONTAKION OF PASCHA IN TONE EIGHT

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

THE EPISTLE

(For St. George)

The righteous shall rejoice in the Lord. Hear my voice, O God.

The Reading from the Acts of the Apostles. (12:1-11)

In those days, Herod the king laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So Peter was kept in prison; but earnest prayer for him was made to God by the Church. The very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison; and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. And the angel said to him, "Wrap your mantle around you and follow me." And he went out and followed him; he did not know that what was done by the angel was real, but thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one street; and immediately the angel left him. And Peter came to himself, and said, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

THE GOSPEL

(For Thomas Sunday)

The Reading from the Holy Gospel according to St. John. (20:19-31)

On the evening of that day, the first day of the week, the doors being shut where the Disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the Disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. So the other Disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His Disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered Him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen Me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the Disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.

MEGALYNARION FOR THOMAS SUNDAY IN TONE ONE

O most radiant lamp, the Theotokos, the immeasurable honor, which is more exalted than all creatures, with praises do we magnify thee.

KOINONIKON (COMMUNION HYMN) OF THOMAS SUNDAY (Psalm 147:1)

Praise the Lord, O Jerusalem; praise thy God, O Zion. Alleluia.

Instead of "We have seen the true light," sing "Christ is Risen" ONCE.

Announcements

 **April 23**
April 30


Epistle Readers
Isaac Vaughn
Bill Jackson

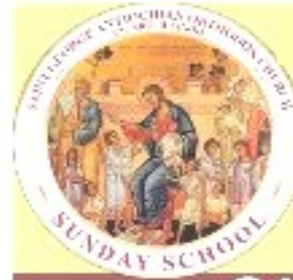
FOOD FOR HUNGRY PEOPLE coin boxes are due today. If you didn't bring it, please remember to do so next week.

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.

Rada Cutlery Teen SOYO Fundraiser (see flyer in back)

 **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.



St. Anthony the Great Antiochian Church, Melbourne, FL

Sunday School

Godparents' Sunday

SUNDAY, MAY 7, 2023

SUNDAY, MAY 7, 2023



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!



Be prepared for upcoming weddings, graduations, and other occasions as you support **St. Anthony Teen Soyo**, through this Rada Cutlery fundraiser!

Pick up a catalog in the entry or visit <https://radafundraising.com?rfsn=7285515.5337bb> to start shopping.

Thank you!
Shop Now through May 21st!!

2023 BIBLE BOWL

The Book of Genesis



English	<i>Christ is Risen! Truly, He is Risen!</i>
Arabic	<i>AL MASEEH QAM! HAQQAN QAM!</i>
Greek	<i>Christos Anesti! Alithos Anesti!</i>
Ethiopian	<i>Yasous Taustwal! Aown Tasous Tanastwal!</i>
French	<i>Christ est ressuscite! En verite il est ressuscite!</i>
Hebrew	<i>Ha Mashiyach qam! Ken hoo qam!</i>
Swahili	<i>Christos ma fa-fuka! Qualey ma fa-fuka</i>
Romanian	<i>Christos a Inviat! Adeverat a Inviat!</i>
Eritrean-Tigre	<i>Christos tensiou! Bahake tensiou!</i>
Russian	<i>Khristos voskres! - Voistinu voskres!</i>
Spanish	<i>Cristo ha resucitado! En verdad ha resucitado!</i>

APRIL 23RD THOMAS SUNDAY
BELOVED IN CHRIST
CHRIST IS RISEN

I would like to thank everyone who contributed to the beauty of our Great Lent and Holy Week Services. Many parishioners and visitors commented on how much they enjoyed the services.

We have just finished celebrating Great Lent, Holy Week and Pascha. If we have learned anything from the past 40 + days, it is this: Great Lent is an example of how we are called to live our lives as Orthodox Christians. It also points to the joy of celebrating Pascha everyday of our lives, "For Christ God has brought us from death to life, and from earth to heaven."

Do not allow Great Lent, Holy Week and Pascha to become a faint memory. "Enjoy ye all the feast of faith; receive ye all the riches of loving-kindness." (From the Sermon of Saint John Chrysostom, read at Pascha)

In the Risen Lord
Fr. Elia Shalhoub
Very Rev. Fr. Elia Shalhoub, Pastor



SUNDAY, APRIL 23RD 2023

THOMAS SUNDAY

Though the doors were shut at the dwelling where the disciples were gathered for fear of the Jews on the evening of the Sunday after the Passover, our Saviour wondrously entered and stood in their midst, and greeted them with His customary words, "Peace be unto you." Then He showed unto them His hands and feet and side; furthermore, in their presence, He took some fish and a honeycomb and ate before them, and thus assured them of His bodily Resurrection. But Thomas, who was not then present with the others, did not believe their testimony concerning Christ's Resurrection, but said in a decisive manner, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Wherefore after eight days, that is, on this day, when the disciples were again gathered together and Thomas was with them, the Lord Jesus came while the doors were shut, as He did formerly. Standing in their midst, He said, "Peace be unto you"; then He said to Thomas, "Bring hither thy finger, and behold my hands; and bring hither thy hand, and thrust it into My side: and be not unbelieving, but believing."

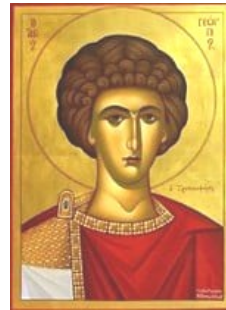
And Thomas, beholding and examining carefully the hands and side of the Master, cried out with faith, "My Lord and my God." Thus he clearly proclaimed the two natures - human and divine - of the God-man (Luke 24:36-49; John 20:19-29).

This day is called Antipascha (meaning "in the stead of Pascha," not "in opposition to Pascha") because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection.

George the Great Martyr and Triumphant

George, this truly great and glorious Martyr of Christ, was born of a father from Cappadocia and a mother from Palestine. Being a military tribune, or chiliarch (that is, a commander of a thousand troops), he was illustrious in battle and highly honoured for his courage. When he learned that the Emperor Diocletian was preparing a persecution of the Christians, Saint George presented himself publicly before the Emperor and denounced him. When threats and promises could not move him from his steadfast confession, he was put to unheard-of tortures, which he endured with great bravery, overcoming them by his faith and love towards Christ. By the wondrous signs that took place in his contest, he guided many to the knowledge of the truth, including Queen Alexandra, wife of Diocletian, and was finally beheaded in 296 in Nicomedia.

His sacred remains were taken by his servant from Nicomedia to Palestine, to a town called Lydda, the homeland of his mother, and then were finally transferred to the church which was raised up in his name. (The translation of the Saint's holy relics to the church in Lydda is commemorated on November 3; Saint Alexandra the Queen, on April 21.)



We also commemorate Martyrs Emmanuel, Theodore, George, Michael and the other George of Samothrace

The Apostle Thomas

Christ is Risen! Indeed He is Risen!

People often refer to the Apostle Thomas as "doubting," not really considering the depth and the height of the "doubt" of this holy apostle. But let us look more carefully at this man. Was his doubt the same as that of the Judeans who yelled about the Savior Whom they crucified, "Let Him come down now from the cross, and we will believe in Him." (Matthew 27:42); or was it similar to that which we hear from our contemporaries: "If there is God, let Him show Himself to all, and we will believe in Him and live happily ever after"? We know about his faithfulness and sacrificial love for his Teacher. After following the Savior for three years, Thomas understood very well the danger Christ faced from the scribes and the Pharisees. The other disciples also understood it very well; that is why when the Savior decided to go to Jerusalem, the apostles tried to talk Him out of it, warning Him of the danger (John 11:8). But it was St. Thomas who said, "Let us also go, that we may die with Him" (John 11:16). One does not often hear such words from a doubter! After the Ascension of the Savior, the Apostle Thomas, according to the Church Tradition, went to preach the Gospel in one of the furthest and most difficult to reach places of the ancient world—India, where he was tortured and killed for Christ. A week after the Resurrection, when the Savior came to His disciples and Thomas was with them, the holy apostle needed only a push, only a step, in order for this disciple who so selflessly loved his Teacher to realize to Whom he had devoted his life. "My Lord and my God!" exclaimed Thomas, who only a minute earlier had been understandably doubting the accounts of his brethren. "My Lord and my God!" exclaimed Thomas from the bottom of his loving heart. To such a person as Thomas God comes. This is the kind of person that He allows to touch Himself! In His desire to save people, Christ suffered everything: mocking and scourging, torture and shameful death, and even others poking at His wounds with their fingers after His glorious resurrection. If He is awaited, Christ will even go through closed doors (John 20:26). But what will He hear having entered our heart? Will He hear from us the words "my Lord and my God" or will He only receive mocking and scourging? Will we worship Him, as did St. Thomas, or will we crucify Him with our lack of repentance and hurl the rocks of our sins at Him? Lord, through the prayers of the holy Apostle Thomas, give us faith and help our unbelief (Mark 9:24)!