

## JUDGING BOTH THE LIVING & THE DEAD

**W**hen our Lord came down from heaven initially, He entered the world as a helpless Babe. He promised, however, that His "second coming" would be entirely different. When He returns to us, Christ will come to pass judgment on all mankind. In the words of St. Paul: "We must all appear before the dread judgment seat of Christ."

Judgment Day has been portrayed as a terrifying event. Scriptures tell us of the sudden swiftness with which Christ will return, and the stern manner in which He will deal with sinners, condemning them to a place of everlasting fire and eternal punishment. Listen, for example, to the words of the Kondakion for Meatfare Sunday: "When You will come to earth in glory, O God, all things will tremble before You. The river of fire will flow before Your judgment seat, and the books will be opened and all hidden things will be revealed."

Faithful followers of Christ, however, need not fear His return! On the contrary, we should all eagerly await this blessed day, for it will afford us the opportunity to achieve our ultimate spiritual goal: to be with the Lord in His heavenly kingdom.

What will determine whether our Lord will invite us to "come, inherit the kingdom" or "depart, you accursed ones?" Ultimately, WE will decide our own fate with our actions during our lifetime. Have we cared for the needy? Have we helped the poor and oppressed? Have we answered the cries for assistance from those less fortunate? After all, how can we claim to love the Lord if we have not been charitable to even the least of His brethren?

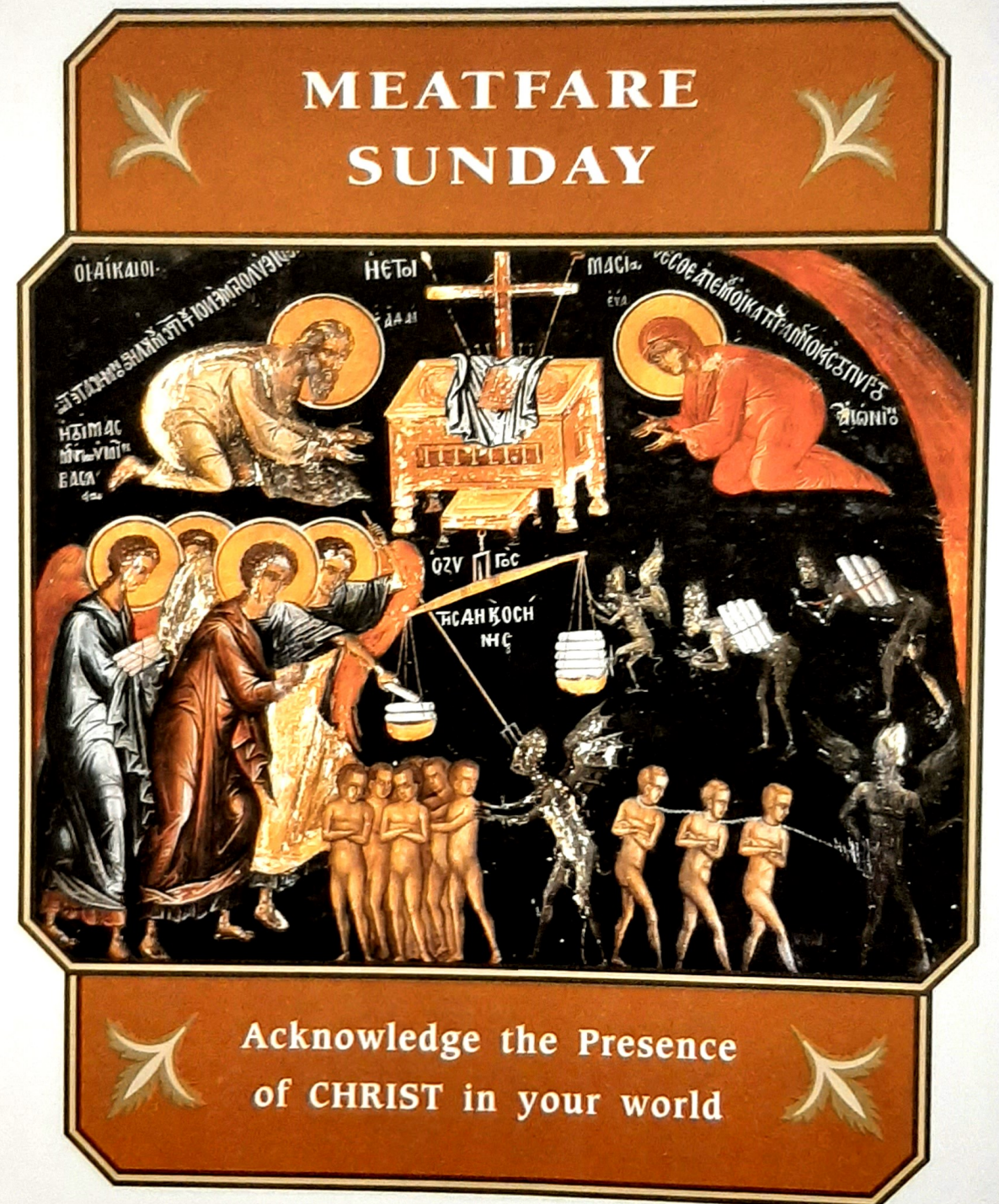
May we all prepare for the final day every day of our life! If we live in accordance with Christ's commandments in this world, we will certainly be with Him in the world to come.

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 Christian Church

4031 Aurora Rd.; Melbourne, Florida Mailing address : P.O.Box 267, Melbourne, FL 32902  
 Very Rev. Fr. Elia Shalhoub, Pastor & Dean of South Florida Deanery  
 Phone: (305) 812-4940 , E-Mail: [elia\\_shalhoub@yahoo.com](mailto:elia_shalhoub@yahoo.com)  
<http://www.stanthonyvorthodoxchurch.com>

## 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, MARCH 10, 2024 TONE 7 / EOTHINON 7

### SUNDAY OF THE LAST JUDGMENT (MEAT FARE)

MARTYR KODRATOS OF CORINTH AND HIS FIVE COMPANIONS; ANASTASIA THE PATRICIAN OF ALEXANDRIA

~ 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 SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

#### 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 SUNDAY OF LAST JUDGMENT IN TONE ONE

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

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 ADRIANE & TED

## **2024 PLEDGE DRIVE**

**The Pledge Form for 2024 is available for you, please sign one and turn it in ASAP  
Thank you to the following Parishioners  
who already signed their pledge card**

**Fr. Elia and Kh. Odette Shalhoub**

**Susan Perers**

**Adrian & Carrie Matos**

**Priscilla Spinola**

**Debbie Thieme**

**Isaac Vaughn**

**Ionica Dragu**

**Alix Hall**

**John & Joanne Karas**

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**Patricia Smith**

**Michealle Carey**

**Subdeacon Michael and Alyssa Lieberman**

**Olga and Carlos Munoz**

**Zach Ferrel**

**Ethan Packey**

**Sam and Ceara Jacobs**

**Jeffrey & Holly Dick**

**Kevin Michael Brown**

**Stephanie Enstice**

**Subdeacon Michael & Janet Gorczynski**

**John & Vicky Abodeeli**

**Alexander Alvarez**

**Total Pledges for 2024 from 27 pledges so far is \$97,470  
(Our Goal for 2024 is \$100,000.00)**

### **THE EPISTLE**

(For Sunday of the Last Judgment)

*The Lord will give strength to His people.*

*Ascribe to the Lord, O sons of God, ascribe to the Lord glory and honor.*

**The Reading from the First Epistle of St. Paul to the Corinthians. (8:8-9:2)**

Brethren, food will not bring us closer to God; for neither if we eat, are we the better, nor if we do not eat, are we the worse. But take heed lest by any means this authority of yours become a stumbling block to those who are weak. For if anyone sees you, as someone who has knowledge, reclining at a table in an idol's temple, will not the conscience of the one who is weak be emboldened to eat of the things sacrificed to idols, and through your knowledge the weak brother perishes, for whom Christ died? And thus, sinning against the brethren, and wounding their conscience when it is weak, you sin against Christ. Therefore, if food causes my brother to stumble, I will not eat meat forever, lest I cause my brother to stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of my apostleship are you in the Lord.

### **THE GOSPEL**

(For Sunday of the Last Judgment)

**The Reading from the Holy Gospel according to St. Matthew. (25:31-46)**

The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at his left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.' And they will go away into eternal punishment, but the righteous into eternal life."

*~ 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 be raffling off beautiful themed baskets for our Annual Project Fundraiser.  
Raffle tickets go on sale next Sunday.

	Epistle	Sermon
March 10	Alix	Debbie
March 17	Jenny	Patricia
March 24	Priscilla	Ceara
March 31	Ionica	Holly
April 7		Kh. Odette



### Our March Birthdays

**March 8 Bryce Shonka, March 12 Enrique (Henry) Soto,  
March 21 Faris Adili and Jeffrey Dick;  
March 27 Micah Riter, March 29 Michael Lieberman**



### Our March Anniversaries

**March 30 Adrian and Carrie Matos  
May God grant you many more Happy and Healthy years together!**

Happy Birthday in Heaven to Ann Shark (March 17) and Luke Delida (March 30). May their memory be Eternal!

**TODAY'S COFFEE HOUR IS SPONSORED BY IONICA**



### TEEN SOYO LENTEN RETREAT

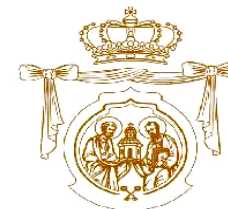
**All pre-teens and teens are welcome to join us  
Saturday, March 30th at 10 am!**

**We will meet at church to zoom with other Teen Soyo chapters and Karen Hanna!!! Food will be provided. Following, we will have a short Teen Soyo business meeting. Join us for the fellowship! Questions? Ask Holly.**



**Please pray for the healing of** Adriana Theodoropoulos, Lori Sorensen, Ethan Packey, Michealle and Tyrone Carey, Beverly Delida, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula.

**His Eminence  
The Most Reverend  
Metropolitan SABA**



**Archbishop of New York  
and Metropolitan of  
All North America**

## ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

**Prot. no.:** 023/2024

March 2024

Beloved Antiochian Women throughout our God-protected Archdiocese,

Greetings and blessings to you in the name of our Lord Jesus Christ.

March is Women's Month in our archdiocese, and we welcome it as a reminder of the essential role women play in our churches and archdiocese. It is also a time to celebrate the leadership and tireless work of the Antiochian Women, which last year celebrated its fiftieth anniversary. In 1973, our predecessor Metropolitan Philip (of thrice-blessed memory) founded this organization with the vision of uniting women across this land to Christ and to one another through the spirit of service. Today, this vision continues through the Antiochian Women's many activities and projects as "a sisterhood serving Christ through serving others."

This year, your North American Board is focused on the needs of our priests' widows, and I am overjoyed to bless this as your annual project. As we approach Great Lent, with its many services and other responsibilities for our priests, let us not forget how their wives make this ministry possible: the priest is able to conduct services, to teach us, to hear our confessions, and all the rest because his wife manages so many other family needs; moreover, priests' wives themselves bless our parishes as gifted choir directors, teachers, organizers, and counselors and in so many other capacities. Let us show gratitude for all these blessings by remembering these women in their retirement—all the more so, since caring for widows has been laid down as a test of true faith. For the scriptures declare this: "Pure and undefiled religion in the sight of God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained by the world" (James 1:27).

Wishing you and your families a blessed Great Lent and a joyous Pascha, I remain,

Your Father in Christ,

*T. Saba*

✠ SABA

Archbishop of New York and Metropolitan of All North America

"person" but *man*} an abstract unit of a not less abstract "humanity." But for Christianity, man is "lovable" because he is *person*. There person is reduced to man; here man is seen only as person. The "social activist" has no interest for the personal, and easily sacrifices *it* to the "common interest." Christianity may seem to be, and in some ways actually is, rather sceptical about that abstract "humanity," but it commits a mortal sin against itself each time it gives up its concern and love for the person. Social activism is always "futuristic" in its approach; it always acts in the name of justice, order, happiness to come, to be achieved. Christianity cares little about that problematic future but puts the whole emphasis on the *now-the* only decisive time for love. The two attitudes are not mutually exclusive, but they must not be confused. Christians, to be sure, have responsibilities toward "this world" and they must fulfill them. This is the area of "social activism" which belongs entirely to "this world."

Christian love, however, aims beyond "this world." It is itself a ray, a manifestation of the Kingdom of God; it transcends and overcomes all limitations, all "conditions" of this world because its motivation as well as its goals and consummation is in God. And we know that even in this world, which "lies in evil," the only lasting and transforming victories are those of love. To remind man of this *personal* love and vocation, to fill the sinful world with this love- this is the true mission of the Church.

The parable of the Last Judgment is about Christian love. Not all of us are called to work for "humanity," yet each one of us has received the gift and the grace of Christ's love. We know that all men ultimately need this *personal love-the* recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that men are in prison and are sick and thirsty and hungry because that personal love has been denied them. And, finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ's love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to love, shall we be judged. For "inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me"

(From Fr. Alexander Schmemman book "Great Lent")

### Antiochian Women's Educational Grant

If you are a female, 26 of age or older and need help with the cost of education or training, which you have undertaken to improve your circumstances or those of your family.

Each year, the Antiochian Orthodox Christian Women of North America awards grants, in the minimum amount of \$500.00 each.

The grants get awarded in July at the NAB Summer Meeting. The qualifications for the grant are as follows. Applicants must: • Be a female, 26 years of age or older • Be a member in Good Standing of their Antiochian parish • Be actively involved in the worship, service, and social life of her parish • Be applying for, or registered in, an academic or trade study program (applications for seminars & workshops are not covered) • Demonstrate financial need. The deadline for the Committee to receive the application and material is June 1, 2024. Please ask Father or Priscilla for the application.



*Lenten Women Retreat*

*Embrace the Season*

*Join the Antiochian Women of DOMSE*

*for our 3rd Annual Hub & Spoke Zoom Lenten Retreat*

*We will meet at the Church at 9am-1pm Saturday, April 20*

*(Zoom meeting is at 10am-12pm). There will be food and refreshments.*

### Support Clergy Wives

Our ladies will be raising funds for their Annual NAB project "Endowment Fund for Widowed Clergy Wives" to show support and appreciation for the women who serve Christ as helpmates to their priest-servant husbands.

St. Anthony the Great AWO has two opportunities for your participation in this!

1. Snag an amazing raffle basket (each valued \$25-30+) during the raffle March 17th Coffee Hour. We have baskets for everyone!! Pets, Kids, Men, Toiletries, Chocolate, Italian, Movie Go'ers, BBQ Lovers and more.

Tickets are: 1 for \$2 and 3 for \$5.

Contact/see Priscilla or Holly to purchase tickets and cast your vote for which basket you want a chance(s) to win!! You do not need to be present to win raffle baskets. All present losers will go into a pot for second place mystery prizes! Ask your friends, family and coworkers if they want a chance to win and support this cause!!!

2. Join us for a Fish Luncheon sponsored by AWO to celebrate the feast of the Annunciation of the Theotokos on Sunday, March 24th Coffee Hour.

All the proceeds for this Fish Luncheon will go to support Widowed Clergy Wives.

Our suggested meal price is \$10 per adult and \$5 per child.



**MARCH 10<sup>TH</sup>**

**SUNDAY OF THE LAST JUDGEMENT**

**MEATFARE SUNDAY**

**Beloved In Christ,**

**PREPARING FOR GREAT LENT**

**Make Some Time for Prayer**

**"What can I say to those people who, in the Church, neither stand in silence,**

nor join in the singing, but instead meet one another and mix our reasonable worship of God with worldly chatter? They do not listen themselves to the divinely inspired words, and prevent others who want to listen from doing so.

'How long do you halt between two opinions?' as Elijah the Tishbite would say (I Kgs. 18:21). You want simultaneously to come together for prayer and for worldly, ill-timed words. Of course you succeed in neither purpose, because you destroy the one with the other, or rather, they destroy each other. How long before you stop talking idly in this place? You make this house of prayer into a place of business or impassioned speech (cf. Lk. 19:46). In this house the words of eternal life are both spoken and heard, on the one hand by us, as we beseech God for eternal life with unashamed hope, and on the other hand by God, as He gives eternal life to those who ask with their whole heart and mind. But He will not give it to those who do not even apply their whole tongue, as it were, to asking."

-- St. Gregory Palamas

In Christ,

*Fr. Elia Shalhoub*

Very Rev. Fr. Elia Shalhoub, Pastor

## PREPARING FOR GREAT LENT

*FATHER ALEXANDER SCHMEMANN*

**Meatfare Sunday (Sunday of the Last Judgement)**

This Sunday is called "*Meat-Fare*" because during the week Following it a limited fasting-abstention from meat is prescribed by the Church. This prescription is to be understood in the light of what has been said above about the meaning of preparation. The Church begins now to "adjust" us to the great effort which she will expect from us seven days later. She gradually takes us into that effort-knowing our frailty, foreseeing our spiritual weakness.

On the eve of that day (Meat-Fare Saturday), the Church invites us to a universal commemoration of all those who have "fallen asleep in the hope of resurrection and life eternal" This is indeed the Church's great day of prayer for her departed members. To understand the meaning of this connection between Lent and the prayer for the dead, one must remember that Christianity is the religion of *love*. Christ left with his disciples not a doctrine of individual salvation but a new commandment "that they love one another," and He added: "By this shall all know that you are my disciples, if you love one another." Love is thus the foundation, the very life of the Church which is, in the words of St. Ignatius of Antioch, the "unity of faith and love." Sin is always absence of love, and therefore

separation, isolation, war of all against all. The new life given by Christ and conveyed to us by the Church is, first of all, a life of reconciliation, of "gather-ing into oneness of those who were dispersed," the restoration of love broken by sin. But how can we even begin our return to God and our reconciliation with Him if in ourselves we do not return to the unique new commandment of love? Praying for the dead is an essential expression of the Church as *love*. We ask God to remember those whom we remember and we remember them because we love them. Praying for them we meet them in Christ who is Love and who, because He is Love, over-comes death which is the ultimate victory of separation and loyeliness. In Christ there is no difference between living and dead because all are alive in Him. He is the Life and that Life is the light of man. Loving Christ, we love all those who are in Him; loving those who are in Him, we love Christ: this is the law of the Church and the obvious rationale for her of prayer for the dead. It is truly our love in Christ that keeps them alive because it keeps them "in Christ," and how wrong, how hopelessly wrong, are those Western Christians who either reduce prayer for the dead to a juridical doctrine of "merits" and "compensations" or simply reject it as useless. The great Vigil for the Dead of Meat-Fare Saturday serves as a pattern for all other commemorations of the departed and it is repeated on the *second, third, and fourth* Saturdays of Lent.

It is *love* again that constitutes the theme of "*Meat-Fare Sunday*." The Gospel lesson for the day is Christ parable of the Last Judgment (Matt. 25:31-46). When Christ comes to judge us, what will be the criterion of His judgment? The parable answers: *love-not* a mere humanitarian concern for abstract justice and the anonymous "poor, but concrete and personal love for the human person, a human person, that God makes me encounter in my life This distinction is important because today more and more Christians tend to identify Christian love with political economic, and social concerns; in other words, they shift from the unique *person* and its unique personal destiny, ,-anonymous entities such as "class," "race," etc. Not that these concerns are wrong. It is obvious that in their respective walks of life, in their responsibilities as Citizens, professional men, etc., Christians are called to care, to the best of their possibilities and understanding, for a just, equal, and in general more humane society. All this, to be sure, stems from Christianity and may be inspired by Christian love. But Christian love as such is something different, and this difference is to be understood and maintained if the Church is to preserve her unique mission and not become a mere "social agency," which definitely she is not.

Christian love is the "possible impossibility" to see Christ in another man, whoever he is, and whom God, in His eternal and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a "good deed" or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself. For, indeed, what is love if not that mysterious power which transcends the accidental and the external in the "other" his physical appearance, social rank, ethnic origin, intellectual capacity-and reaches the *soul* of the unique and uniquely personal "root" of a human being, truly the part of God in him? If God loves every man it is because He alone knows the priceless and absolutely unique treasure, the "soul" or "person" He gave every man. Christian love then is the participation in that divine knowledge and the gift of that divine love. There is no "impersonal" love because love *is* the wonderful discovery of the "person" in "man," of the personal and unique in the common and general. It is the discovery in each man of that which is "lovable" in him, of that which is from God.

In this respect, Christian love is sometimes the opposite of "social activism" with which one so often identifies Christianity today. To a "social activist" the object of love is not