

REMEMBERING THOSE WHO HAVE FALLEN ASLEEP IN THE LORD

The Orthodox Church has had a long-established practice of praying for the departed. This reflects the view that the “communion of the saints” encompasses the church Militant (those on earth) and the Church Triumphant (those who have already passed on to their eternal reward). Our prayers for the departed, therefore, are a continuation of the bond of love that we form in our human relationships with family and friends: a bond that even death cannot sever.

In her infinite wisdom, the Church designates several days in the liturgical year when we are called upon to offer prayers for the departed. Every Saturday is dedicated to those who have fallen asleep in the Lord. It was on the Sabbath day that Christ lay dead in the tomb “resting from all His works and trampling down death by death.” Special Memorial Saturdays, referred to as “All Soul’s Saturdays,” are also commemorated. While differences in these commemorations may arise in various Orthodox jurisdictions, let us all focus on the importance of remembering the dead. Jesus referred to heaven as “My Father’s House.” Knowing that our loved ones are in our Father’s House should motivate us to pray for them. The Church also encourages prayers for the departed on the third, ninth and fortieth day after their death.

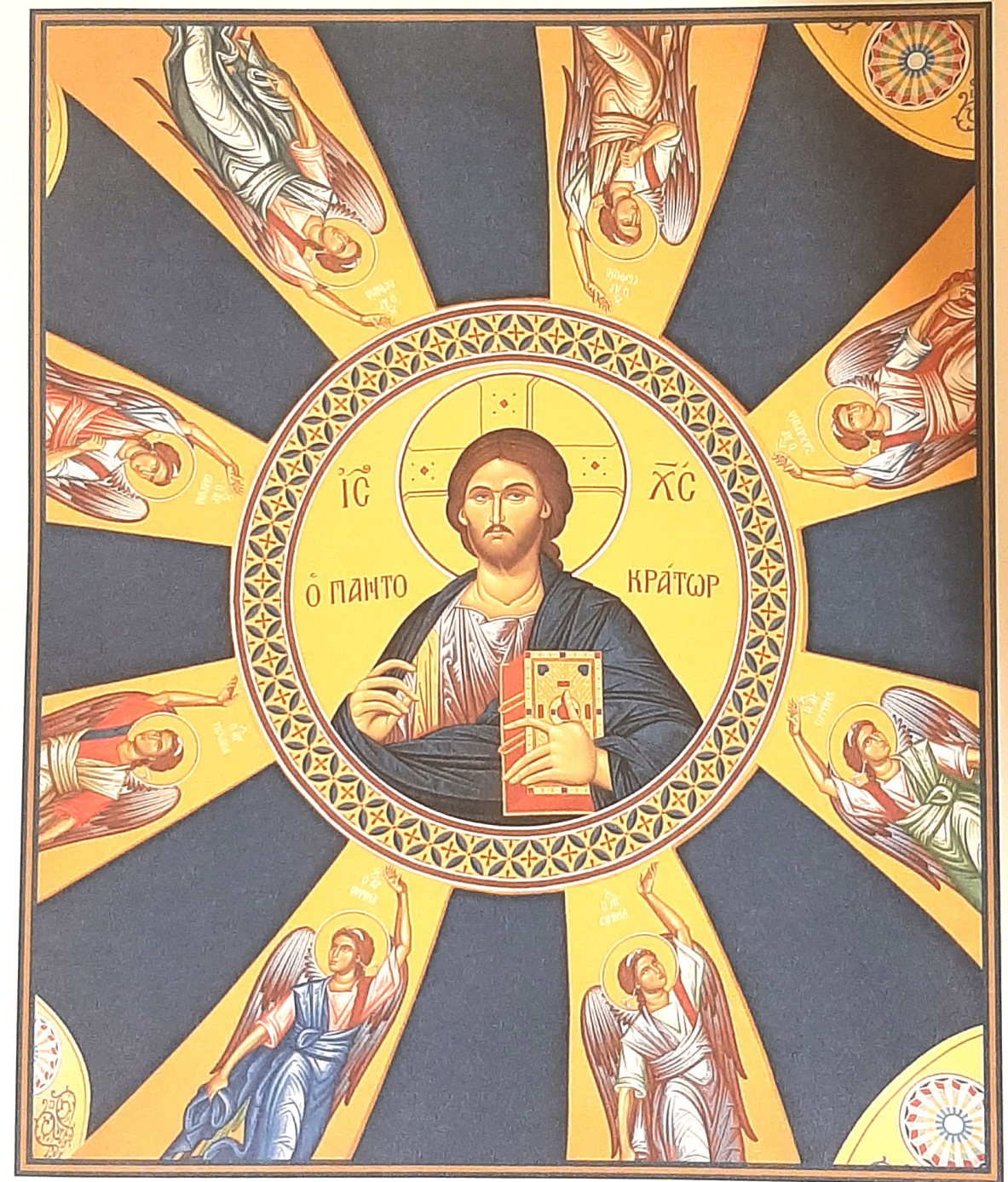
Orthodox prayers for our deceased loved ones are not only for them but also for Christ in Whom they died. “I am the resurrection and the life,” Jesus said, “he who believes in Me though he were dead yet shall he live, and he who lives and believes in Me shall have life everlasting.”

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

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

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 Eminence Metropolitan SABA within 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 23, 2025 SUNDAY OF THE LAST JUDGMENT (MEAT FARE)

HIEROMARTYR POLYCARP, BISHOP OF SMYRNA;

VENERABLE GORGONIA, SISTER OF GREGORY THE THEOLOGIAN

~ 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 hades 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.

~ Now sing the apolytikion of the patron saint or feast of the temple.

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.

Please support our sponsors



PERI KIROS
321-432-1993
perikiros@gmail.com
WWW.MYGREEKAGENT.COM



Address: 144 Fifth Ave Indialantic FL 32903
Phone #: 321-727-8944
Website: Skewersgrille.com



Mario J. Mandese D.C.
Address
1300 Pine Tree Dr #7
IHB, FL 32937
Phone: (321) 257-7593
Fax: (321) 420-1762

If you would like to promote your business, and support our bulletin, place your ad here. Only \$100 a year - that's less than \$2 per ad. To place your ad in our weekly bulletin call or email Yuliya: (321) 960-9564 or



FERGUSON PEST MANAGEMENT
321-258-8311
140 Tomahawk Dr. #M57
Indian Harbour Beach, FL 32937
Georges Ferguson
Certified Operator



FLAMES
Modern Mediterranean Grill
Live Entertainment Tuesday thru Saturday
Flames kitchen reignites the Mediterranean flare in today's culinary world of inventions. We honor our traditional recipes with a new take on old favorites. Our scratch kitchen adds culmination to our passion for good food.
1270 N Wickham Rd - Ste 40 - Melbourne, FL 32935
(321) 777-6677 ♦ **www.flamesgrille.com**



Florentine Jewelers
3RD GENERATION JEWELERS SINCE 1928
321-777-0093
1270 Highway A1A
Satellite Beach, FL 32937
f t i p e
FlorentineJewelry.com



Crochet In The Shade
Handcrafted Dragons, Aliens and other Fantastic Creatures
MESSAGE QUESTIONS TO
Chris (727) 857-9351
Nan (321) 961-6150
crochet.in.the.shade@gmail.com



Great books for Lent!

Link will be sent in St. Anthony's news.

If you don't get it today, please find Yuliya to add you to the list.

For these books or other items, please write down the item number and name,

and contact Debbie (our book store keeper) at (321)243-3455.

We have a wholesale account and get inventory at a discount price.

All proceeds from the sales benefit our Sunday School. <3

THE EPISTLE

The Lord is my strength and my song. With chastisement hath the Lord chastened me.

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

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care, lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you—a man of knowledge—at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

THE GOSPEL

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."



Please pray for the healing of Michealle Carey, Debbie Thieme, Adriana Theodoropoulos, Beverly Delida, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula, Nicholas Elliott, William Snell, Vasilika Yardines

Upcoming Events

This Week Sunday, 2/23 8:45 am: Matins Service 10:00 am: Divine Liturgy Coffee Hour: <i>After Liturgy, all are welcome</i> Antiochian Women Monthly Meeting Building Committee Meeting Wednesday, 1/26 5:30pm: Great Vespers 6pm: Choir Practice Saturday, 3/1: 4:00 pm: Catechism Class 5:30 pm: Great Vespers <i>followed by Confessions</i>	Upcoming Sunday Calendar Below lists the upcoming Sundays from January 26th until Holy Pascha, which falls on April 20th this year. We invite you to join us each week for Sunday Liturgy to celebrate this special commemoration of Jesus' life, death, and Resurrection. <i>Please mark these special dates on your calendar.</i> February 23: Meatfare Sunday (Last Judgement) March 2: Cheesefare Sunday (Forgiveness Sunday) March 3: Beginning of Great Lent March 9: 1st Sunday of Lent (Sunday of Orthodoxy) <i>(Bring your Icon to Church for the procession)</i> March 16: 2nd Sunday of Lent March 23: 3rd Sunday of Lent March 30: 4th Sunday of Lent April 6: 5th Sunday of Lent April 13: PALM SUNDAY April 18: GOOD FRIDAY April 20: HOLY PASCHA April 27: THOMAS SUNDAY
The Annual Parish General Meeting has been postponed to Sunday March 9th after the Divine Liturgy	

Announcements

March is Women's month

During this month, you will notice women reading Epistles, doing Sermons.

	<i>Epistle Readers</i>	<i>Sermon</i>	
Feb 23	Jenny Riter		St. Paul to the Corinthians. (8:8-9:2)
Mar 2	Susan Perers	Holly Dick	St. Paul to the Romans. (13:11-14:4)
Mar 9	Debbie Thieme	Patricia Smith	St. Paul to the Hebrews. (12:1-10)
Mar 16	Yuliya	Ceara Jacobs	St. Paul to the Hebrews. (1:10-2:3)
Mar 23	Kh. Odette	Jenny Riter	St. Paul to the Hebrews. (4:14-5:6)
Mar 30	Skylla Holland	Michealle Carey	St. Paul to the Hebrews. (6:13-20)



THANK YOU TO OUR AMEN ORGANIZATION FOR TODAY'S MEAL
PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX
TO CONTRIBUTE FOOD TO A FUTURE COFFEE HOUR

ST. ANTHONY THE GREAT
ANTIOCHIAN ORTHODOX CHURCH

2025 Annual General Meeting Proxy

February 9, 2025

KNOW ALL PERSONS BY THESE PRESENTS:

The undersigned voting member(s) of St. Anthony the Great Antiochian Orthodox Church hereby constitute and appoint _____ as PROXY with powers of substitution for and in the name and place of the undersigned, to act on my behalf to establish a quorum and vote on any issues that are presented for a vote by the membership at this Special Meeting on Sunday, February 9th, 2025 at St. Anthony the Great Antiochian Orthodox Christian Church located at 4031 Aurora Rd, Melbourne, FL 32934.

Dated: _____

Member

Dated: _____

Member

If you are unable to attend our General Meeting, please sign this form and give it to Fr. Elia prior to the event.

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 oc-casion 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 be-cause love is the wonderful discovery of the "person" in "man," of the personal and unique in the common and gen-eral. 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 "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 consumma-tion 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”)

Feb 23– March 9 Fasting Calendar

***Abstain from meat:** *Mon 2/24 – Sun 3/2*
***Abstain from: meat, dairy, eggs, fish, olive oil & wine:** *Mon 3/3-3/7*
***Abstain from meat, dairy, eggs & fish:** *Sat 3/8 & Sun 3/9*

View calendar at <https://tinyurl.com/AOCfast2025>

Blessing of Homes 2025
Fr. Elia is doing House Blessings by request, only if you fill the Request Form (at info table) Please keep in mind that Fr. Elia is available only on the weekend.

February Birthdays & Anniversaries

02: Isaac Vaughn
04: Alyssa Stumpf (Karas)
06: Stuart Zolton
Samuel Brown
Marsha Good
10: Yuliya Warner
11: Adrian Matos
14: Jeffrey and Holly Dick Wedding Anniversary
15: Susan Perers
17: Lilly Munoz
23: Mike and Janet Gorczynski Wed. Anniversary
24: Clay (Richard) Gardenhire
May God Grant You Many Years!



THE VIRTUES: HONESTY

Honesty means first of all, to speak the truth and never to “bear false witness” (Exodus 20.16). Honesty also means to act truly and openly, without pretense, or the presentation of a false image of oneself. It means, in a word, not to be a hypocrite. Above all things, Christ the Lord hated and condemned hypocrisy, lying and deceit. He accused the devil himself, first and foremost, of being a deceiver and liar, pretending to be other than he is, presenting himself and his teaching as totally other than the falsehood and wickedness that they actually are (cf. Jn 8.44–47).

In His fierce condemnation of the evil of the Scribes, Pharisees and lawyers, Christ lashed out against their hypocrisy. Of all the evils of men, the most vile in the sight of the Lord is undoubtedly hypocrisy. "Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and the plate, but inside you are full of extortion and rapacity. You blind Pharisee! First cleanse the inside of the cup and the plate, so that the outside also may be clean." (Matthew 23)

The spiritual person is not a hypocrite. He shows himself honestly for what he is, and does not pretend to be what he is not. He reveals himself to all exactly as he actually is. He does not say or do anything that would lead people to have a false impression of him or of anyone or anything. He is utterly honest and pure in all that he thinks, says and does, knowing that God sees all and judges with righteousness all those who “walk in integrity.” (cf. Ps 26.1, 11)
- Fr. Thomas Hopko 'The Virtues'

Your servant in Christ,
Fr. Elia Shalhoub
Very Rev. Fr. Elia Shalhoub, Pastor

TODAY'S FEAST: SUNDAY OF THE LAST JUDGMENT (MEATFARE SUNDAY)



The foregoing two parables -- especially that of the Prodigal Son -- have presented to us God's extreme goodness and love for man. But lest certain persons, putting their confidence in this alone, live carelessly, squandering upon sin the time given them to work out their salvation, and death suddenly snatch them away, the most divine Fathers have appointed this day's feast commemorating Christ's impartial Second Coming, through which we bring to mind that God is not only the Friend of man, but also the most righteous Judge, Who recompenses to each according to his deeds.

It is the aim of the holy Fathers, through bringing to mind that fearful day, to rouse us from the slumber of carelessness unto the work of virtue, and to move us to love and compassion for our brethren. Besides this, even as on the coming Sunday of Cheese-fare we commemorate

Adam's exile from the Paradise of delight -- which exile is the beginning of life as we know it now -- it is clear that today's is reckoned the last of all feasts, because on the last day of judgment, truly, everything of this world will come to an end. All foods, except meat and meat products, are allowed during the week that follows this Sunday.

POLYCARP THE HOLY MARTYR & BISHOP OF SMYRNA

This apostolic and prophetic man, and model of faith and truth, was a disciple of John the Evangelist, successor of Bucolus (Feb. 6), and teacher of Irenaeus (Aug. 23). He was an old man and full of days when the fifth persecution was raised against the Christians under Marcus Aurelius. When his pursuers, sent by the ruler, found Polycarp, he commanded that they be given something to eat and drink, then asked them to give him an hour to pray; he stood and prayed, full of grace, for two hours, so that his captors repented that they had come against so venerable a man. He was brought by the Proconsul of Smyrna into the stadium and was commanded, "Swear by the fortune of Caesar; repent, and say, 'Away with the atheists.'" By atheists, the Proconsul meant the Christians. But Polycarp, gazing at the heathen in the stadium, waved his hand towards them and said, "Away with the atheists." When the Proconsul urged him to blaspheme against Christ, he said: "I have been serving Christ for eighty-six years, and He has wronged me in nothing; how can I blaspheme my King Who has saved me?" But the tyrant became enraged at these words and commanded that he be cast into the fire, and thus he gloriously expired about the year 163. As Eusebius says, "Polycarp everywhere taught what he had also learned from the Apostles, which also the Church has handed down; and this alone is true" (Eccl. Hist., Book IV, ch. 14,15). This Martyr contested during the reign of Maximian, in the year 290, in Caesarea of Palestine, and was put to death by command of Firmilian, the Governor of Palestine. His fellow contestants' names are Valens, Paul, Seleucus, Porphyrius, Julian, Theodulus, and five others from Egypt: Elias, Jeremias, Esaias, Samuel, and Daniel. Their martyrdom is recorded in Book VIII, ch. 11 of Eusebius's *Ecclesiastical History*, called *The Martyrs of Palestine*.

PREPARING FOR GREAT LENT

RETURN FROM EXILE (Meatfare Sunday: Sunday of the Last Judgement) by Fr. Alexander Schememen

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 weak-ness.

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 restora-tion 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 com-mandment of love? Praying for the dead is an essential expression of the Church as love. We ask God to remem-ber 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 separa-tion and loyeleness. 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 simple reject it as useless. The great Vigil for the Dead of Meat - Fare Saturday serves as a pattern for all other commemora-tions 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 "Mea/-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 humani-tarian 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 main-tained if the Church is to preserve her unique mission and not become a mere "social agency," which definitely she is not.