

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.

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.



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.



Welcome to St. Anthony The Great Antiochian Orthodox Christian Church

MARCH 1, 2026

SUNDAY OF ORTHODOXY



4031 Aurora Rd., Melbourne, Florida 32934
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, MARCH 01, 2026 TONE 5 / EOTHINON 5

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

VENERABLE-MARTYR EUDOKIA OF HELIOPOLIS; VENERABLE DOMNINA OF SYRIA;
MARTYRS MARKELLOS AND ANTHONY OF PAMPHYLIA

DIVINE LITURGY OF ST. BASIL THE GREAT

THE FIRST ANTIPHON

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.

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

Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. (**Refrain**)
Glory... Both now... (**Refrain**)

THE SECOND ANTIPHON

Let them praise the Lord for His mercies, and for His wonderful works to the children of men.

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

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. (**Refrain**)

The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loosen the sons of the slain. (**Refrain**)

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

THE THIRD ANTIPHON

Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will give thanks unto Thee forever.

~ During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the **First Sunday of Great Lent**. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." as on ordinary Sundays. After the Little Entrance, chant these hymns in the following order:

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead

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Food for Hungry People 2026
52nd Anniversary Lenten Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	FEBRUARY 23 How many clocks do you have in your home? Deposit .25 for each in your Food for Hungry People Box because "time" is running out for those who are hungry!	24 "Put a little love in your heart," get FFHP off to a good start. Put in a nickel for all the "loves" in your life.	25 Count the number of Bibles in your home and deposit .50 for each, because Jesus said, "I was hungry and you gave me food."	26 Count the number of soda cans, juice boxes and water bottles in your home. Put in .15 each, because Jesus said, "I was thirsty and you gave me a drink."	27 How many tablets do you own? Deposit .25 each. Tablets can be a means of communication. Let's communicate our love for the hungry.	28 Count the number of steps (inside and outside) of your home. Pay .10 for each step. Help the hungry "step" into a new future.
MARCH 1 How many mirrors are in your home? Pay .15 for each. Let your "mirror" reflect the image of one who cares.	2 Count the locks in your home. Pay .20 for each lock. Let's "unlock" the door that gives hope to the hungry.	3 How many rings do you have? Deposit .15 per ring. This will help us b"ring" food to the hungry!	4 Count your number of sports balls, (basketballs, soccer balls, tennis balls, etc.) Pay .15 for each. Let's help the hungry "score" a meal!	5 How many doors does your home have? Pay .20 for each. Help open a "door" to a better future for those who are hungry.	6 Have everyone in the family deposit all the loose change they have in their pockets or purses. It just makes "cents" to help the hungry.	7 How many electrical outlets and phone chargers are in your home? Pay .15 each. You'll get a "charge" out of feeding the hungry.
8 "Button up your overcoat" - so simple to do. They are not only hungry but very cold too. Deposit .50 for each coat in your home.	9 For every cellphone in your home, pay .30. It is "long distance" to hungry areas in most parts of the world. Let's make it a toll free number.	10 How many extension cords do you have in your home? Pay .25 for each. Let's "extend" a helping hand to those who need it.	11 For each pie or cake in your home, deposit .40 for each. We should never "dessert" the hungry.	12 How many Apple products do you own? For every one deposit .35. Let's never "tune out" the hungry.	13 For every salt and pepper shaker, pay .25. Let's all "sprinkle" their lives with a little seasoning.	14 For every TV show that was watched today pay .35. TV helps us see around the world, this money will help us feed the hungry around the world.
15 How many computers do you own? Pay .30 for each. Let's take a "byte" out of hunger!	16 How many pictures do you have on your walls? Just "picture" yourself without food & deposit .15 for each picture.	17 Pay .30 for each pair of contacts or eyeglasses you have. This will help us "see" clearly the need of caring for the hungry.	18 Do you have musical instruments in your home? Pay .75 for each. This is a "key" to sharing and caring.	19 How many loaves of bread do you have in your home? Pay .25 for each. Give them this day their daily bread!	20 Count your tea or coffee cups and deposit .10 each. Our "cup" runneth over, so let's fill theirs.	21 "I've got my love to keep me warm," that's true, but the hungry have only you. Pay .25 for each blanket in your home.

by His glorious Resurrection.

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

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 SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY) IN TONE EIGHT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

THE EPISTLE

(For the First Sunday of Great Lent)
Blessed art Thou, O Lord, the God of our fathers.
or Thou art just in all that Thou hast done for us.

The Reading from the Epistle of St. Paul to the Hebrews. (11:24-26, 32-40)

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

THE GOSPEL

(For the First Sunday of Great Lent)

The Reading from the Holy Gospel according to St. John. (1:43-51)

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!"

Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

~ *The Divine Liturgy of St. Basil the Great continues as usual.*

ST. BASIL LITURGY MEGALYNARION

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

~*For parishes that will offer the Procession of Icons following "Blessed be the Name of the Lord" in the Divine Liturgy instead of later this evening, take the order as found in the Lenten Sunday Vespers published for tonight.*

****THE PROCESSION OF THE HOLY ICONS****

The clergy, bearing icons, now make a great entrance around the church. The altar servers carry the processional candles, the holy cross, the fans and the banners. The Procession will go around the entire church, stopping in each of the four corners, as the choir sings the Apolytikion of the Sunday of Orthodoxy leading up to each stop. The clergy then offer a litany.

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

THE LITANY (AT THE FIRST STOP)

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

~ *The choir responds "Lord, have mercy" (thrice) to this and the remaining petitions until noted.*

Again we pray for all pious and Orthodox Christians.

Again we pray for our father and Metropolitan N., (and for our Archbishop N. or Bishop N.).

Priest: For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

~ *The Procession continues.*

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

THE LITANY (AT THE SECOND STOP)

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

~ *The choir responds "Lord, have mercy" (thrice) to this and the remaining petitions until noted.*

Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

The Orthodox liturgy plays an essential role in this area, for it aims to establish a living connection between God and humanity. This connection reshapes humanity in the divine image that God intended for it from the beginning of creation. Fallen humanity needs a fundamental transformation to become, as God intended, a priest of this universe. Therefore, Orthodox liturgy places great emphasis on repentance, mentioning it in all services, so that it is difficult for a sincere Orthodox worshipper not to live in constant repentance.

The Orthodox liturgy is not merely an individual act of worship, nor is it simply a set of ceremonial rituals that remind the believer of the Lord and what He has done for our salvation. It is not merely an outpouring of human emotions before God, nor a set of obligations performed by believers to appease their consciences, to assure them that they have fulfilled their religious duties.

It is much deeper than all of this; it is a **communal, thankful, transformative act**.

It is a communal act – the name itself indicates this. "Liturgy" means an act done by a group of people who are transformed into a community with a single, shared identity, whereas before they were a collection of individuals. The whole here is more than the sum of the individuals. This unity is fully realized in the mystery of the Eucharist through union with the Body and Blood of the Lord.

It is also an act of thanksgiving – every liturgical service contains complete passages of thanksgiving and praise to God for what He has given us for our salvation. Orthodox liturgical texts constantly praise and thank God, describing Him as the "good and loving God." Remember that the word "Orthodox" means "right glorification."

It is a transformative act – those gathered in the Church transform from a mass of humanity into the Body of Christ; the world transforms from fallen to divine. It draws humanity toward the Kingdom and gives it the impetus to begin building this Kingdom here and now.

We are united in our gathering, we give thanks and praise with joy, and we are transformed into divine beings who transform the world, which is in our hands, into a small Heavenly Kingdom, so that Christ's beloved may taste His Kingdom before it is fully realized within them in the next life.

The Church is realized and becomes truly the Church, in the sense that it is the living Body of Christ, in this liturgical communion. (To be continued.)



Mark Your Calendars!!!

**St. Anthony Family Night and Bible Bowl,
Saturday, June 6th!**

We will have Vespers, eat a potluck then do our Bible Bowl!!!

**All are welcome, so gather a team of 3 to include
your family or friends to have a friendly competition.**

**We will be answering questions over
the Book of Exodus (chapters 1-20, 32-34, 38-40).**

Team Sign Ups in April.

Questions? Ask Holly

The Orthodox Liturgy: Its Theology and Spirituality, Part One

By His Eminence Metropolitan Saba (Isper)

If we want to speak of the liturgy, we must speak of food. For the liturgy is the food and nourishment of the Orthodox.

The German philosopher Feuerbach defines man as what he eats. This seemingly material concept truly expresses the most prominent religious idea about humanity.

In the creation narrative, man appears as a hungry being, and the world appears to him as food. Hence, when God instructed Adam and Eve to grow, multiply, fill the earth, and dominate it, as in the first chapter of Genesis, He commanded humanity to eat from the earth: "I have given you every plant that yields seed, and every tree that yields seed; it will be your food" (Genesis 1:29).

Man must eat to live; he must partake of the world in his body and transform it into himself, into flesh and blood. He is truly what he eats; the whole world is a universal table for him. The image of the table, throughout the Holy Scriptures, is the central image of life, depicting life at the beginning of creation and at its end and perfection: "...that you may eat and drink at My table in My kingdom" (Luke 22:30).

Therefore, the mystery of the Eucharist occupies the central place in the Orthodox liturgy. From the Lord's table, where the faithful gather with their priest around the chalice placed upon it, the perfect union between man and God is achieved in the body and blood of Christ. The table of the Divine Liturgy is a true image of the coming Kingdom: "For My flesh is food indeed and my blood is drink indeed. Whoever eats My flesh and drinks My blood abides in me, and I in him" (John 6:55-56).

We see in the Bible that the food we eat, and the world we must share with others to live, are both given to us by God as a form of communion with Him.

The world, as our food, is not something "material" limited to physical functions that conflict with its spiritual functions through which we connect with God. Everything on earth is a gift from God to humanity, intended to make God known and to make our lives commune with Him. Human beings are hungry, yes, but they hunger for God. Behind the hunger in our lives lies God.

The Orthodox liturgy stems from the Orthodox view of humanity, which holds that humankind occupies a unique position in the universe, distinguishing it from all other creatures. Humans alone bless God for all they receive from Him, including the life-giving food; they alone bless God in response to God's blessing.

The only natural, not supernatural, response for humankind after God has bestowed upon it this blessed and holy world is to bless God in return, to offer thanks, to see the world as God sees it, and consequently to know the world, to name everything in it, and to possess it. Therefore, in the Orthodox faith, man is considered priest, called to present the world to God again after purifying and sanctifying it. Humanity is called to sanctify the world, restoring it to its state before the Fall. Man stands at the center of the world, uniting it and blessing it with God, receiving it from Him and offering it back to Him: "Thine own of Thine own, we offer unto Thee, in behalf of all and for all" (from the Orthodox liturgy).

The Eucharist of the Christian is to transform his life into a life of God and into communion with Him. For this reason, God created the world to be the material and instrument of one universal (catholic) sacrament of thanksgiving. And for this reason, God created man, to be a priest of this cosmic sacrament. Humanity is capable of reshaping and modifying the world, of giving it entirely new meaning. Let us remember that the first task given to Adam was to name the living creatures (Genesis 2:19-20). Let us remember that, in the Divine Liturgy, we offer to God the fruits of the earth not in their raw form, but in the form that humanity has given them anew; we do not offer sheaves of wheat on the altar, but bread; not bunches of grapes, but wine.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and remission of sins for (the servants of God, [Names], and) all Orthodox Christians of true worship, who live and dwell in this community.

Priest: For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

~ *The Procession continues.*

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

THE LITANY (AT THE THIRD STOP)

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

~ *The choir responds "Lord, have mercy" (thrice) to this and the remaining petitions until noted.*

Again we pray for the blessed and ever-memorable founders of this holy church and for (the departed servants of God, [Names], and) all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing, and for all the people here present, who await Thy great and rich mercy.

Priest: For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

~ *The Procession continues.*

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

THE LITANY (AT THE FOURTH STOP)

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (*thrice*)

Deacon: Again we pray for the ever-memorable Orthodox patriarchs, kings and rulers, and all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Choir: Memory eternal. (*thrice*)

Priest: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servants, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine All-Holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

Choir: Amen.

~ *The Procession returns to the solea as the choir sings the apolytikion for the final time.*

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

~ *Once the Procession and the apolytikion have concluded, the presiding hierarch (if none present, the senior priest) reads the Synodicon.*

THE SYNODICON: THE AFFIRMATION OF THE ORTHODOX FAITH

As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.

This is the Faith of the Apostles; this is the Faith of the Fathers; this is the Faith of the Orthodox; this is the Faith which has established the universe!

THE NICENE-CONSTANTINOPOLITAN CREED

People: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by Whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day He rose again, according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead, Whose Kingdom shall have no end. And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.

THE GREAT PROKEIMENON IN TONE SEVEN

Choir: Who is so great a God as our God? Thou alone art the God that doest wonders. (ONCE)

Verse 1. Thou hast made known Thy power among the peoples. (*Refrain*)

Verse 2. And I said, now have I begun; these are the charges of the right hand of the Most High. (*Refrain*)

Verse 3. Remembering the works of the Lord; for from the beginning I will remember Thy wonders. (*Refrain*)

Perhaps the period of Lent can be of assistance to us in this respect; for Lent was always intended by the Church to be a period of growth for the soul, growth in the life of God.

Soon the snow will melt in the northern climes.

The grass will turn green. Chipmunks, toads and frogs will awaken from their winter sleep. Tulips will bloom and the trees will be covered with buds. Earth will come alive.

What is it that will cause the earth to come alive? Spring! Of course. But what is in spring that causes the earth to come alive? The greatest secret of spring is the sun! Spring is the in-between period when the earth is changing its position, turning the north toward our great source of heat and light: the sun. Spring, then, is that time when our hemisphere simply moves into the position where the sun can bring new life.

It is significant that Lent happens to coincide with spring. I think there is a wonderful lesson for us in this happy coincidence. Lent should be for all of us a period of placing ourselves in the position where the best things can happen to us. That position for Orthodox Christians is the presence of Christ, where the Sun of His love and power can shine into our arid souls to bring about a real awakening, a real springtime of the soul. Lent should be for all of us a period of turning our souls toward the Source of Power and New Life through daily prayer, spiritual reading, the divine liturgy and participation in the sacraments.

The Church's service book for Lent (Triodion) calls this period the "spiritual spring which blossoms with the fruits of the Spirit ... love, JOY, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22).

A folk tale of the Belgian Congo tells of a clearing made in virgin jungle. Certain ground was exposed to sunlight for the very first time. Strange shoots appeared, strange plants, with flowers of indescribable beauty. Men had not dreamed that these exquisite plants could grow in that place. Often the same is true with us. We allow old sins and evil habits to grow to the point where our soul becomes like a jungle. But if through sincere repentance we allow Christ to forgive us, He will remove the sins that hide us from the life-giving Sun of His Spirit. He will make flowers of indescribable beauty grow where formerly there were weeds. He will help us achieve our greatest potential.

VIRTUAL LENTEN RETREATS (WE USUALLY MEET AT THE CHURCH)

MARCH 21 AMEN LENTEN RETREAT AT 9AM-12PM ASK STEVE

MARCH 21 YOUNG ADULTS MINISTRY (YAM) LENTEN RETREAT AT 2PM-4PM

MARCH 28 ANTIOCHIAN WOMEN LENTEN RETREAT AT 12PM-2PM (LADIES MEET AT 11AM, BRING LIGHT LENTEN FOOD)

MARCH 28 TEEN SOYO LENTEN RETREAT AT 8PM-9PM ASK HOLLY

NAB Project Fundariser

Dear Ladies,

This year we will make raffle baskets to raise money for our project. The sign up list is available on the bulletin board. Please sign your name by the basket that you are interested in providing, baskets are due at the Church

March 15th.

Thank you so much <3



FIRST SUNDAY OF LENT, MARCH 1ST 2026 ORTHODOXY SUNDAY

For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717-741) and ending in the reign of Theophilus (829-842). After Theophilus's death, his widow the Empress Theodora (celebrated Feb. 11), together with the Patriarch Methodius (June 14), established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: "If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema." Then with common prayer and fasting during the whole

first week of the Forty-day Fast, she asked God's forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy.

EUDOKIA THE MARTYR OF HELIOPOLIS

This Saint, who was from Heliopolis of Phoenicia (Baalbek in present-day Lebanon), was an idolater and led a licentious life. Being beautiful beyond telling, she had many lovers, and had acquired great riches. Yet brought to repentance by a monk named Germanus, and baptized by Bishop Theodotus, she distributed to the poor all her ill-gotten gains, and entered a convent, giving herself up completely to the life of asceticism. Her former lovers, enraged at her conversion, her refusal to return to her old ways, and the withering away of her beauty through the severe mortifications she practiced, betrayed her as a Christian to Vincent the Governor, and she was beheaded, according to some, under Trajan, who reigned from 98 to 117, according to others, under Hadrian, who reigned from 117 to 138.



PREPARATION FOR GREAT LENT

*Make Lent a Spiritual Spring
(From Fr. Alexander Schmemman book-Great Lent)*

Man today has become a giant. Jet airplanes have given him wings to fly faster than sound. Radar has given him eyes so powerful that he can see through fog and darkness. Electronics have given him a giant ear to amplify the slightest whisper, turn it into a shout and hurl it around the world. Nuclear fission has given man powerful fists with which he can wipe out entire cities with one blow.

Unless man acquires a new giant soul to match his giant eyes, ears and fists, he will not remain a giant for long. How can man acquire a giant soul?

Upcoming Events

Sunday 3/1	This Week 1st Sunday of Lent (Sunday of Orthodoxy) 8:45 am: Matins Service, 10:00 am: Divine Liturgy <i>Followed by coffee hour, Teen SOYO book study during coffee hour. AWO Meeting after the meal.</i>
Monday 3/2	5:30pm Great Compline
Wednesday 3/4	5:30pm Lenten Vespers
Friday 3/6	5:30pm 2nd Akathist
Saturday 3/7	4:00 pm: Catechism Class 5:30 pm: Great Vespers
Sunday 3/8	2nd Sunday of Lent (Sunday of Saint Gregory Palamas) 8:45 am: Matins Service, 10:00 am: Divine Liturgy <i>Sunday School Creative Arts Festival Lesson Followed by Fellowship Hour, Parish Council Meeting</i>

March Birthdays and Anniversaries

02: James (Alan) Zolo
03: Abby Zabrodskey
04: Noah Bellinger
08: Bryce Shonka
12: Enrique (Henry) Soto
17: Stella White
20: Rayne Zims
21: Faris Adili, Jeffrey Dick
27: Micah Riter
29: Michael Lieberman B-day
30: Adrian and Carrie Matos Wedding Anniversary
May God Grant You Many Years!
Happy Heavenly Birthday to Ann Shark (March 17) and Luke Delida (March 30)



If you don't see your Birthday and/or Anniversary, please let Yuliya know so she can update our list.

Fasting Calendar

Wine & Oil: March 1, March 7-9 Wine and oil are allowed. Refrain from meat, fish, dairy, and eggs.
Strict Fast: Refrain from meat, fish, oil, wine, dairy, and eggs March 2-6, March 10-13

GARAGE SALE If you are working on decluttering, please consider donating it to the Church. We will be collecting unwanted gently used goods the whole month of February. All proceeds from the Garage Sale will go to our Sunday School Fund. For Questions, ask Yuliya.

Collection Plate Donations
All the cash from collection plate goes to our untouchable building fund to build a bigger Church. Please use envelopes from the podium if you want to donate to our general operating account or other projects.



Blessing of Homes 2026
*Fr. Elia is doing House Blessings by request, only if you fill the Request Form on the info table
Please keep in mind that Fr. Elia is available only on the weekend.*



Please pray for the healing of Gregory Warner, Joni DeBaldo, Georgia Davis, Laney Ricketts, Michealle Carey, Debbie Thieme, Adriana Theodoropoulos, Beverly Delida, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula, Susan Moran, Susan Perers, Ceara Jacobs, William Snell, Vasilika Yardines, Faouzi Najjar, Marie Williams, and His Grace Bishop Nicholas

Announcements

MARCH IS ANTIOCHIAN WOMEN'S MONTH

THE LADIES WILL BE READING THE EPISTLE, GIVING SERMONS, USHERING AND DOING EXTRA ACTIVITIES TO SUPPORT THE NAB PROJECT.



March 1
March 8
March 15
March 22

Epistle
Sydney
Amanda
Erin
Stephanie

Sermon
Patricia S.

Sophia
Susan M.

On Saturday, February 28th and March 28th, from 8:30am to 1pm, we will be cleaning, painting, repairing, and beautifying the church, trailer, and property in preparation for Pascha. Fasting breakfast options will be provided. Looking forward to seeing you!

Michealle, 301 787 1174



UPCOMING SUNDAY CALENDAR

Below lists the upcoming Sundays from February 1st until Holy Pascha, which falls on April 12th this year. We invite you to join us each week for Sunday Liturgy to celebrate this special commemoration of Jesus' life, death, and Resurrection.

Please mark these special dates on your calendar.

March 1	1st Sunday of Lent (Sunday of Orthodoxy)
March 8	2nd Sunday of Lent
March 15	3rd Sunday of Lent (Sunday of the Cross)
March 22	4th Sunday of Lent
March 25	Feast of the Annunciation (Wednesday)
March 29	5th Sunday of Lent & Celebration of the Feast of the Annunciation
April 5	PALM SUNDAY
April 10	GOOD FRIDAY
April 12	HOLY PASCHA
April 19	THOMAS SUNDAY (reading a Gospel in different languages)

FOOD FOR HUNGRY PEOPLE COIN BOX PROGRAM

Please make sure to pick up your coin BOX to take home.

You can use a calendar in the back of this bulletin to make collecting coins fun with kids.

Boxes will be due back on Sunday after Pascha (April 19).



THANK YOU TO LUJEENA FOR TODAY'S LUNCHEON FUNDRAISER
PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX TO PREPARE AND SERVE
FOOD FOR OUR COFFEE HOUR.
MARCH 29 FISH LUNCHEON FUNDRAISER



SUNDAY OF ORTHODOXY

1ST SUNDAY OF LENT

MARCH 1ST

PREPARING FOR GREAT LENT

Beloved Brothers and Sisters in Christ,

As we enter this season of Holy and Great Lent, we do so in repentance and prayer, contemplating our relationship with God and the state of our souls. We begin an intense time of worship and reflection, seeking the blessings and grace of our Creator and Redeemer. We commit our time, our hearts and our minds to a journey that will strengthen our faith and lead us to abundant and eternal life.

On this journey we are led by the prayers and services of the Church to reflect on our struggles and our spiritual challenges. We are called into the holiness of worship and the presence of God, so that we might see our weaknesses and the aspects of our lives that are contrary to His divine and saving will. However, Lent is not a time of despair, hopelessness and defeat. It is a season of grace.

see how our lives will be transformed by His grace and redemption.

Lent is also a holy time in which we commemorate the Theotokos and many Saints and Martyrs who were filled with the grace of God and offered true and beautiful witnesses of the power of grace. We seek their intercessions, asking them to pray for us and for the gift of God's great mercy. As we experience the deliverance and healing of His grace, we too become witnesses. With divine peace in the midst of the struggles of life, we praise God for His compassion. With hope in the power of the ineffable and holy Resurrection, we speak of His marvelous grace even in the face of death. We affirm in boldness and surety that nothing can separate us from God's love.

Thus, we begin this blessed Lent seeking the grace of God with contrite and willing hearts. To experience His grace in its fullness, we commit to exalt our minds from the passions, to arm our flesh with purity and acts of compassion, to make our feet beautiful with the preaching of the Gospel. And through spiritual discipline and prayer His grace will lead us to a glorious victory of light and life.

With paternal love,

In Christ,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor