





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
Pastor's address: 2295 Oklahoma St.. W. Palm Beach, FL 33406
<http://www.stanthonyorthodoxchurch.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 Metropolitan JOSEPH within the Self-ruled Antiochian Orthodox Christian Archdiocese of North America.

If you are a first time visitor, please fill out the guest form located on the literature table.
We want you to feel at home in prayer and worship. Please submit your names to the ushers and introduce yourself to Fr. Elia at the end of the service so he may welcome you personally.

Following services, please join us for sharing of fellowship, coffee, and food.

DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 15, 2022

TONE 3 / EOTHINON 5; FOURTH SUNDAY OF PASCHA

SUNDAY OF THE PARALYTIC

VENERABLE PACHOMIOS THE GREAT OF EGYPT; ACHILLES, BISHOP OF LARISA;
MARTYR BARBAROS THE MYRRH-STREAMING OF CORFU

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic (slow, chant) // English (slow, chant) // English-Arabic-Greek (quick, chant)
English-Greek (slow, choral) // Arabic (slow, choral)

The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen."

Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the Altar Table.

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

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

THE FIRST ANTIPHON

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

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

Verse: Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee.

Let it sing a song to Thy Name, O Most High. (*Refrain*)

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

THE SECOND ANTIPHON

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

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

Verse: That Thy way may be known upon earth, Thy salvation among all nations; let the people give thanks to Thee, O God, let all the people give thanks to Thee. (*Refrain*)

Verse: May God bless us, and may all the ends of the earth fear Him. (*Refrain*)
Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

Verse: Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

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

Verse: As smoke vanishes, so let them vanish, as wax melts before the fire. (*Refrain*)

Verse: So let sinners perish before the face of God, and let the righteous be glad. (*Refrain*)

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

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

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

~ Now sing these apolytikia in the following order.

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting 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.

THE KONTAKION OF PASCHA IN TONE EIGHT

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

THE EPISTLE

O chant unto our God, chant ye. Clap your hands, all ye nations.

The Reading from the Acts of the Holy Apostles. (9:32-42)

In those days, as Peter went throughout all regions, he came down also to the saints who dwelt at Lydda. There he found a certain man named Aeneas, who was bedridden for eight years and paralyzed. And Peter said to him: "Aeneas, Jesus Christ heals you; arise and make your bed." And immediately he arose. And all who dwelt at Lydda and Sharon saw him, and they turned back to the Lord. Now there was at Joppa a certain disciple named Tabitha (which means Gazelle). She was full of good works and of charitable deeds which she did. And it came to pass in those days that she fell sick and died; and when they had washed her, they placed her in an upper chamber. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him: "Come to us without delay!" So Peter arose and went with them. And when he arrived, they took him into the upper chamber. All the widows stood by

him weeping, showing the tunics and other garments which Tabitha made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body, he said: "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and raised her up. Then he called the saints and widows and presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (5:1-15)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for 38 years. When Jesus saw him and knew that he had been lying there a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus Who had healed him.

MEGALYNARION FOR PARALYTIC SUNDAY IN TONE ONE

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

We believers in unison bless thee, O Virgin, crying: Rejoice, O gate of the Lord. Rejoice, O living city. Rejoice, O thou from whom didst rise upon us from the dead the Light of Resurrection, He Who was born of thee.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality.
Instead of "We have seen the true light," sing "Christ is Risen" once.

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



May 15th
May 22nd
May 29th

EPISTLE READINGS

Isaac Vaughn
Tristan Riter
Holly Dick

Acts of the Holy Apostles. (9:32-42)
Acts of the Holy Apostles. (11:19-30)
Acts of the Apostles. (16:16-34)



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

Save the Dates for Bishop Nicholas' visit to St. Anthony's June 10-12 (Tentative Schedule)

Friday, June 10 Vespers at 5:30pm, followed by dinner

Saturday, June 11 - Matins at 10am, followed by breakfast

Children Retreat at 12pm - 12:45pm, Adult Retreat at 12:45pm - 2pm

Soul Saturday, June 11 Vespers 6pm, followed by Bar-BQ Dinner 7pm

Sunday, June 12 Hierarchical Liturgy 10am, followed by Lunch at the Flames Mediterranean Grille

TODAY'S HOLY COMMUNION AND 40 DAY MEMORIAL, AND COFFEE HOUR ARE
OFFERED BY BEVERLY DELIDA AND HER CHILDREN
IN MEMORY OF HER LATE HUSBAND LUKE,
MAY HIS MEMORY BE ETERNAL!

THE DIVINE LITURGY AND A 3-9 DAY MEMORIAL AND THE COFFEE HOUR
ARE OFFERED BY HOUSAM ADILI AND HIS FAMILY
IN MEMORY OF HIS LATE FATHER ELIAS ADILI,
MAY HIS MEMORY BE ETERNAL!



Please pray for the healing of Deborah Thieme, Ann Shark, Jennifer Glass, Beverly Delida, Lisa Zolton, Tatiana Jones, Gabriella Baika, Ted Theodoropoulos, Lou Abraham, Fr. Basil, Susan Perers, Alix Hall, Shirley Young, Nina and Diogo Penas, Beth Manzini, John Archambeau, Holly Blank, Alex & Soula.



MAY 15TH SUNDAY OF THE PARALYTIC
BELOVED IN CHRIST
CHRIST IS RISEN

The definition of 'hopelessness' is the feeling or condition of having no hope; despair; desperation. In the Gospel reading for this Sunday - John 5: 1-15, we learn of an encounter between Jesus Christ and a man who had been paralyzed for 38 years. For quite some time, he sat by the 'Sheep Pool' hopeless, in despair and desperately looking to be healed. Christ would grant him healing that he sought with one condition: "Go and sin no more."

Most of us no doubt have felt hopeless at times, enduring times in our life when everything around us seems to be crumbling, and nothing can be done about it. If we're not careful, the sense of hopelessness can morph into an ongoing outlook on life where we expect the worst to happen. We believe things are already decided against us—and there's nothing we can do. The Paralytic believed this. Christ restored the Paralytic who had all but lost hope. If we trust in Him, Christ can give us a fresh perspective on the darkness that can surround us. He is our true hope.

Glory to Thee, O Christ our God and sure hope, glory to Thee!

In closing, some wisdom from the Church Fathers.

"The heart naturally seeks happiness—and the Devil gives a false direction to this tendency, and allures it by earthly happiness, that is—by riches, honors, splendor of dress, furniture and various amusements." St. John of Kronstadt

In the Risen Lord,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

!Soul Saturday!

Saturday, June 11

Please write down the names of your loved ones who fell asleep in the Lord and turn it in to Yuliya on or before Sunday, June 5. Bishop Nicholas will pray for them during the service Saturday, June 11.



TODAY'S FEAST SUNDAY , MAY 15TH 2022

SUNDAY OF THE PARALYTIC

Close to the Sheep's Gate in Jerusalem, there was a pool, which was called the Sheep's Pool. It had round about it five porches, that is, five sets of pillars supporting a domed roof. Under this roof there lay very many sick people with various maladies, awaiting the moving of the water. The first to step in after the troubling of the water was healed immediately of whatever malady he had.

It was there that the paralytic of today's Gospel was lying, tormented by his infirmity of thirty-eight years. When Christ beheld him, He asked him, "Wilt thou be made whole?" And he answered with a quiet and meek voice, "Sir, I have no man, when the water is troubled, to put me into the pool." The Lord said unto him, "Rise, take up thy bed, and walk." And straightaway the man was made whole and took up his bed. Walking in the presence of all, he departed rejoicing to his own house. According to the expounders of the Gospels, the Lord Jesus healed this paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and dwelt there teaching and working miracles. According to Saint John the Evangelist, this miracle took place on the Sabbath.

PACHOMIOS THE GREAT MARTYR

Saint Pachomius was born of pagan parents in the Upper Thebaid of Egypt. He was conscripted into the Roman army at an early age. While quartered with the other soldiers in the prison in Thebes, Pachomius was astonished at the kindness shown them by the local Christians, who relieved their distress by bringing them food and drink. Upon inquiring who they were, he believed in Christ and vowed that once delivered from the army, he would serve Him all the days of his life. Released from military service, about the year 313, he was baptized, and became a disciple of the hermit Palamon, under whose exacting guidance he increased in virtue and grace, and reached such a height of holiness that "because of the purity of his heart," says his biographer, "he was, as it were, seeing the invisible God as in a mirror." His renown spread far, and so many came to him to be his disciples that he founded nine monasteries in all, filled with many thousands of monks, to whom he gave a rule of life, which became the pattern for all communal monasticism after him. While Saint Anthony the Great is the father of hermits, Saint Pachomius is the founder of the cenobitic life in Egypt; because Pachomius had founded a way of monasticism accessible to so many, Anthony said that he "walks the way of the Apostles." Saint Pachomius fell asleep in the Lord before his contemporaries Anthony and Athanasius the Great, in the year 346. His name in Coptic, Pachom, means "eagle."



A Defeatist Attitude

A Defeatist Attitude is a Prescription for Defeat

As Christians we must believe that our ultimate welfare is in the hands of God and recognize that our life, although filled with many difficulties and struggles, is a journey of anticipation to the Eternal Life that is to come. Because this journey is not without sorrow and pain, worry and anxiety, it is easy to surrender to a defeatist attitude, and act as though we have no hope. Our attitude, and even our speech, reflect on the health of our soul, and should be a key sign as to the wellness of our heart. If we are prone to complaining about our lives, or complaining about those around us, it is unlikely we will be prepared to choose a positive direction when the choice is before us. The way we relate to others has an effect on their lives, and ours. If we make an effort to be positive, and live our lives with hope and faith, those around us profit, and everyone becomes healthy in spirit and in heart. Giving ourselves over to anxiety and fear does nothing but bring us down, and it pulls those around us down as well. Allowing ourselves to speak negatively does nothing to promote well-being, and can in fact be the cause of a worsening situation. Approaching life with a defeatist attitude is a sure-fire way of being defeated in the end. The great King Solomon said, “To everything there is a season, a time for every purpose under Heaven: A time to keep silence, and a time to speak (Ecclesiastes 3:1,7)”. Negative speech contributes nothing to the heart but death. Receiving everything that comes our way with joy is the only way to bring about the healing of the heart. Negative speech is a reflection of a heart that is in need of healing, but joyful speech is like water for a thirsty plant that brings forth fruit for all around. “For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me (Job 3:25).”

The Very. Rev. Abbot Tryphon is Igumen of All-Merciful Saviour Monastery on Vashon Island, Washington. This and other articles may be found on his website abbottryphon.com

2022 PLEDGE DRIVE

Thank you to the following Parishioners who already signed their pledge card.

Very Rev. Fr. Elia & Kh. Odette Shalhoub

Patricia Smith

Debbie Thieme

Dr. & Mrs. Alex Skaff

Subdeacon Jean Najjar

Alix Hall

John and Joanne Karas

Lou Abraham

Gabriella Baika

Mark and Lori Sorenson

Susan Perers

Ionica Dragu

Michael and Janet Gorczynski

Peri Kiros

Adrian and Carrie Matos

Deborah Abdo Dambrosio

Michealle Carey

Mr. and Mrs. Bill Jackson

Mr. and Mrs. Robert Dodge

Yuliya Gabbasova

Subdeacon Michael And Alyssa Liberman

Jeffrey Bellinger

Carlos and Olga Munoz

Isaac Vaughn

Ann Shark

Kevin Michael Brown

Stephanie Enstice

Jeff & Holly Dick

Tristan & Jennifer Riter

(Our Goal for 2022 is \$75,000.00)

**THE ARCHDIOCESE ANNUAL ASSESSMENT (\$50.00) PER BAPTISED SOUL
EVERY PARISHIONER IS RESPONSIBLE TO PAY THIS ASSESSMENT ONCE A
YEAR BESIDE YOUR PLEDGE TO THE CHURCH.**

**IF YOU HAVEN'T SUBMITTED THE ASSESSMENT MONEY YET,
PLEASE DO SO AS SOON AS YOU CAN. THANK YOU FOR YOUR GENEROSITY!**

*"Unless you are converted and become like children
you will by no means enter the kingdom of heaven." Matthew 18:3*



2022 Parish Life Conference

Diocese of Miami and the Southeast

Memphis, Tennessee

June 15–18, 2022



Hosted by St. John Orthodox Church at the beautiful Hilton Memphis

Join us in Memphis, Tennessee – the home of the Blues and the birthplace of Rock 'n' Roll – as we share fellowship with members from all corners of our Diocese. **Highlights of the in-person PLC include:**

- Keynote Speaker: Fr. Stephen Freeman
- Oratorical Festival
- Bible Bowl
- ...and much more!

The city of Memphis also has much to offer, including:

- Historic Beale Street
- Graceland (the home of Elvis Presley)
- National Civil Rights Museum
- The world's largest Bass Pro Shop
- Big River Crossing over the majestic Mississippi River
- ...and much more!



Barbecue, Blues, and Beatitudes

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Dr. Julia Bunker, D.D.S
General Dentistry

Info@dentalchoiceofmelbourne.com

Dental Choice Of Melbourne
402 N. Babcock St. Suite 103
Melbourne, FL 32935
Office (321) 600-4487
Fax (321) 622-6630
dentalchoiceofmelbourne.com



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SICKNESS COMES IN MANY FORMS

The **SUNDAY OF THE PARALYTIC** seems almost out of place in the Paschal cycle of services. This day is dedicated to commemorating a miracle which, historically and chronologically, took place quite early in Christ's ministry. At first glance, it appears to have no correlation with the joyful theme of the Resurrection, which we continue to celebrate. Careful study, however, shows that a subtle, but wonderful connection can be made between this miraculous event and our Saviour's rising from the dead.

The power of Jesus to **HEAL** is intimately linked to His Resurrection. It proclaims to us that He Who can overcome death in His **OWN** body certainly has power over **ALL** human flesh. Simply put, our Lord can heal the paralytic because He Himself can rise from the dead.

Today's Gospel lesson is a touching story of a man waiting for 38 years for someone to help him into the healing waters of the pool of Bethesda. How heart-breaking are his words to Christ: **"I have no one to put me into the pool."** With compassion for the lonely paralytic, Jesus commands the man to do something that he must have longed to do for nearly four decades: **"Rise, take up your bed and walk!"**

So caught up in the joy of this miracle, it is easy for us to overlook the stern admonition given to the paralytic by Christ after curing him: **"Sin no more, lest something worse happens to you."** Sickness and affliction come in many forms. While physical pain and suffering seem to be the greatest obstacles to a happy life, we must remember that **SPIRITUAL ILLNESSES** have consequences that are much more severe. Remember how Christ once condemned those who have eyes **"but do not see"** and who have ears **"but do not hear."** Fortunately, our Saviour is always there to provide relief from any **"sickness of the soul."** Truly, He is the **"Physician"** of our bodies and souls.

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.