



St. Anthony The Great Antiochian Orthodox Church

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WELCOME TO ST. ANTHONY'S

Where people from around the world come together to serve God and our community. We are glad you are worshipping with us today! This Church is one community of many in the One, Holy, Catholic, and Apostolic Church. The Church of Antioch belongs to two thousand years of evangelization, teaching, history, and tradition which expresses the continued commitment of its members to the Orthodox Christian faith in the Lord Jesus Christ!

St. Anthony Church is a Pan-Orthodox community, under the omophorion of 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 ON SUNDAY, AUGUST 14, 2022 TONE 8 / EOTHINON 9; NINTH SUNDAY AFTER PENTECOST & NINTH SUNDAY OF MATTHEW

FOREFEAST OF THE DORMITION OF THE THEOTOKOS

PROPHET MICAH; NEW-MARTYR SIMEON OF TREBIZOND

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.

~ 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 the apolytikia in the following order:

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF THE FOREFEAST OF THE DORMITION IN TONE FOUR

(**Be quick to anticipate**)

In faith, O ye people, leap for joy while clapping your hands; * and gather in gladness on this day with longing and shout in radiant jubilation. * For the Theotokos cometh nigh to departing * from the earth unto the heights; and we glorify her * with glory as the Mother of God in our unceasing hymns.

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.

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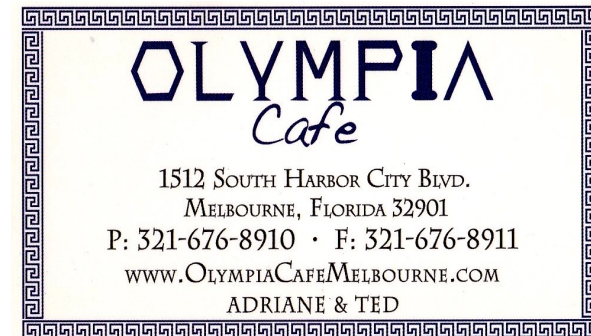
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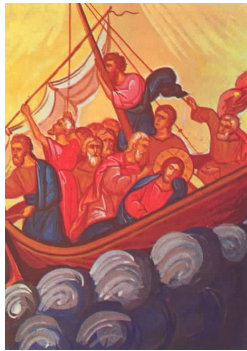
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ADRIANE & TED



TODAY'S FEAST

SUNDAY, AUGUST 14TH 2022 NINTH SUNDAY AFTER PENTECOST SUNDAY BEFORE HOLY DORMITION FOREFEAST OF THE DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER VIRGIN MARY



Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God. With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens. These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4).

MICAH THE PROPHET

This Martyr, who lived during the reign of Saint Constantine the Great, was a Persian by race and an idolater by religion. He was catechized by a certain Christian named Abarus. He went to Nisibis, a city of Mesopotamia, where he was baptized and donned the monastic habit in a certain monastery. He afterwards ascended a mountain and there endured in extreme ascetical struggles, working miracles for those that came to him, and converting many unbelievers. Julian the Apostate learned of these things as he was marching against the Persians in 363, and at his command the Saint and his two disciples were stoned to death, as they were chanting the Sixth Hour.

KONTAKION OF THE FOREFEAST OF THE DORMITION IN TONE FOUR

(**On this day Thou hast appeared**)

In the Immaterial * Spirit, the whole world * hath been mystically adorned * upon thy glorious memory; * and it doth cry to thee joyously: * Rejoice, O Virgin, thou boast of the Christian race.

THE EPISTLE

(For the Ninth Sunday after Pentecost)

Make your vows and pay them to the Lord our God. God is known in Judaea; His Name is great in Israel.

The Reading from the First Epistle of St. Paul to the Corinthians. (3:9-17)

Brethren, we are God's fellow workers; you are God's husbandry, God's building. According to the grace of God which was given to me, as a wise architect I laid a foundation, and another builds upon it. Let each one take heed how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, stubble; everyone's work will become manifest; for the Day will declare it, because it will be revealed by fire, and the fire itself will test each one's work of what sort it is. If anyone's work which was built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, but he himself will be saved, yet so as by fire. Do you not know that you are a temple of God and that the Spirit of God dwells in you? If anyone corrupts the temple of God, God will corrupt him. For the temple of God is holy, whose temple you are.

THE GOSPEL

(For the Ninth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (14:22-34)

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

~ *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



August 14th
August 21st
August 28th

Epistle Readers
Nelly Dragu
Charles Munoz
Seleen Adili

St. Matthew. (14:22-34)
St. Matthew. (17:14-23)
St. Matthew. (18:23-35)

Holy Bread and Coffee Hour is sponsored by Eleni Kaliche
in Memory of her son Steven Kaliche, who fell asleep in the Lord last year,
and her deceased husband James Kaliche
May their memory be Eternal.



Food for the Needy

Thank you to everyone who has brought non perishable food donations to the ‘Food for the Needy’ box located in our Church Narthex. You are encouraged to continue to drop off non perishable food items, as well as toiletries, diapers, etc. as you attend church services. All items are distributed to the needy within the local community.

I	S	E	L	P	I	C	S	I	D
C	D	G	G	R	S	A	V	E	N
S	I	N	K	A	S	E	I	Y	I
T	H	I	A	Y	R	F	L	D	W
B	G	N	E	H	I	U	F	I	D
U	H	E	H	R	R	L	O	R	A
O	O	V	R	T	A	E	R	C	E
D	S	E	A	K	I	N	C	E	H
E	T	O	E	O	R	A	E	F	R
O	B	H	T	R	U	O	F	E	A

DISCIPLES
LAKE
GHOST
SINK

BOAT
HEADWIND
FEAR
FAITH

PRAY
TERRIFIED
COURAGE
DOUBT



AUGUST 14TH 9TH SUNDAY AFTER PENTECOST
FOREFEAST OF THE DORMITION OF OUR MOST HOLY LADY THE
THEOTOKOS AND EVER VIRGIN MARY
BELOVED IN CHRIST
Dormition of the Theotokos



When asked for a good book to read on the Orthodox Faith, I have been recommending not a book on doctrine, church history or the understanding of scripture, but what it is to live an Orthodox Christian life. 'Everyday Saints and other Stories' is a collection of non-fictional stories written by Archimandrite Tikhon Shevkunov, (now a Metropolitan in the Russian Orthodox Church). Many spiritual principles are highlighted through modern events and stories and individuals. The book is like an onion, that peels back the layers and observe examples of the life of the Christian person that are often obscured or lost in worldly pursuits to understand the faith: spiritual struggle, pride, redemption, forgiveness, obedience, much of the spiritual life of the Orthodox Christian are evident in this book with tangible examples.

So much is to be learned about our Orthodox Faith by merely getting to know and observing sincere and devout Orthodox Christians around us.

In closing, some words by +Saint Theophan the Recluse:
"A poor man comes to us; God has brought him. What are you supposed to do? Help him. God, Who has brought this poor man to you, with the desire, of course, that you act toward this poor man in a manner pleasing to Him, looks at you, to see how you will in fact act. He will be pleased if you help. Will you help?"

Yours in Christ
Fr. Elia Shalhoub
Very Rev. Fr. Elia Shalhoub, Pastor



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

**For Families:
The Feast of the Dormition of the Theotokos**

The final feast of the Church year is the Dormition, or "falling asleep," of the Theotokos. The disciples of our Lord Jesus Christ were miraculously brought together with His Mother in Jerusalem just before her repose. Only Thomas was not present for her falling asleep and her burial. When he arrived a few days later, the other disciples opened her tomb so that he could see her body for one last time. However, they discovered that it was no longer there! Our Lord had taken her body to Heaven, giving all of us hope of eternal life!

How do we explain this miracle to our children when we can barely wrap our own minds around it? We can invite the children to think of their favorite toy. Have them imagine parting with that favorite toy and only receiving part of it back again. For example, "We all know how much Sophie loves Mr. Bun. He goes everywhere with her! Remember that time that she left Mr. Bun at the restaurant while we were on vacation and we had to drive all the way back to get him? Would Sophie like it if, when we went back, we only brought part of Mr. Bun with us and just left the rest of him there in the restaurant? No! Well, it's a tiny bit like that, here. Our Lord really loved His mother, the Theotokos. Of course, she was not a toy, but she was favored by God because she lived such a holy life. When she departed this earthly life to go to Heaven, our Lord took all of her – even her body – to Heaven, too! Now even her earthly body is with Him in Heaven!"

Granted, there are many weaknesses in this comparison, but it is a starting place for discussion. We should continue, "The Dormition is a good reminder for us to live holy lives and love God as the Theotokos did! We also want to live in Heaven with Him when we depart this life!"

St. Anthony Antiochian Orthodox Church

Sunday School

Our Lord commanded His Disciples, "Let the little children come to Me..., for to such belongs the Kingdom of Heaven" (Matthew 19:14), and we strive to obey this command. The goal of our Sunday school program is to instill the teachings of our Lord and Savior Jesus Christ in the hearts, minds and souls of our children. The children are full members of His Church, with full participation in the Divine Liturgy and other sacraments of the Church. We believe that one cannot simply attend Sunday school without participating in the worship services; the Divine Liturgy is essential for the well being and nourishment of our children as Orthodox Christian believers. We often refer to Orthodox Christianity as the way of life in Christ, and this way involves a call to holiness because God is Holy. Our children need to know that

living holiness is a daily activity for life and not on only Sundays. We know no other true form of salvation outside of our communion. It is the reason why we must work out our salvation in the fear, faith and love of God..

Our Sunday school ministry would not be complete without the teachers who volunteer their time and efforts in glorifying God. All the children, along with their teachers, report to class each Sunday after having partaken of the Holy Eucharist. Our curriculum is that of the Antiochian Orthodox Archdiocese (www.antiochian.org), published by the Orthodox Christian Education Commission (www.orthodoxed.org).

We also encourage our teachers to work in close synergy with our students' families. We realize that educating our kids one hour a week, however essential that is to their spiritual and moral development, cannot do the job alone. Parents cannot assume that all they have to do is bring their children to Sunday school and all is well. Christian discipleship is learned primarily in the home and supplemented by Sunday school attendance. Children indeed learn and imitate parents more than anyone. If children, are improperly fed we all will witness

suffering in one way or another. Children will often seek alternative forms of outlets to imitate that do not reflect Orthodoxy when they are neglected. Our Lord Jesus said, "whoever causes one of these little ones who believes in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea" (Matthew 18:5). It is essential that parents take their Orthodoxy with the utmost seriousness and practical devotion. It is no surprise for us when we are approached by parents that are experiencing difficulties with their children's misbehaviors. The family home is the "little church". This tends to be the place where beliefs and behaviors are shaped and molded. The reality is that we must struggle to overcome obstacles that keep us and our children distant from Christ. The church offers us prayers, fasting and almsgiving as spiritual armaments to fend off the devil and his army of demons and to unite us to Christ. When we pursue the Kingdom of Heaven then and only then we have found the true faith in Christ.