



St. Anthony The Great Antiochian Orthodox Church

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Very Rev. Fr. Elia Shalhoub, Pastor & Dean of South Florida Deanery

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<http://www.stanthonyvorthodoxchurch.com>

WELCOME TO ST. ANTHONY'S

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

St. Anthony Church is a Pan-Orthodox community, under the omophorion of 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 28, 2022 TONE 2 / EOTHINON 11; ELEVENTH SUNDAY AFTER PENTECOST & ELEVENTH SUNDAY OF MATTHEW

BEHEADING OF THE FORERUNNER AND BAPTIST JOHN RIGHTEOUS FATHER MOSES OF ETHIOPIA

MARTYRS DIOMEDES, DAMON AND LAURENCE; MARTYR SUSANNA OF GEORGIA

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 TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell 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.

APOLYTIKION OF THE BAPTIST'S BEHEADING IN TONE TWO

The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him Whom they had proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God Who appeared in the flesh, Who taketh away the sin of the world, and granteth us Great Mercy.

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AUGUST 28TH 11TH SUNDAY AFTER PENTECOST
MOSES THE BLACK OF SCETE

Beloved in Christ,
Last Sunday the Gospel lesson read during the Divine Liturgy was from Matthew 17:14-23. In this lesson, Jesus Christ heals a boy who was an epileptic and wrought with seizures. The boy had first been brought to the disciples who could not heal him. When the disciples asked Christ, "Why could they not heal him?" Christ rebuked them for their weakness of faith.

From the moment of our Baptism and Chrismation, a seed of faith is planted in us. In the course of our lives, we need to embrace and nurture this seed of faith and help it grow. We water it with the Word of God; We pull the weeds from around it that represent the cares and pleasures of this world that seek to choke it and prevent it from coming to full maturation. It takes some labor on our behalf, but when our faith comes to maturity, we will be able to move mountains!

In closing, some wisdom from +Saint Nicholas of Serbia:

"Falsehood - and only falsehood - separates us from God ... False thoughts, false words, false feelings, false desires - Behold the aggregate of lies that leads us to non-being, illusion, and rejection of God."

Yours in Christ

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

THE REAL YOU
Know Who You Really Are

We are all surrounded by fictional characters, persons who are the invention of filmmakers, promoters, and even self-inventors. The original meaning of the word “hypocrite” was “actor”, and it is ignorance of our true nature as children of God that keeps us living as fictional characters, unaware of our own true purpose, the one God has chosen for us. When we stop relying on our own goodness, and stop deluding ourselves into thinking we do not need God, we can cast our entire focus on discovering our true self. It is an ignorance of our true nature that is the base cause of so many living as though they were actors on a stage, afraid of what they might see if they were honest about themselves. True self-awareness can only come when we are open to letting Christ into our lives, totally. Continuing to live comfortably behind the mask of self-delusion, we are content to live in a carnal world, where we think happiness has its base in partying, making money, having sex, eating and drinking, living in the best house, and “looking good”. We become a Hollywood promoter, living behind the mask of our own invention, fearing we

APOLYTIKION OF ST. MOSES THE ETHIOPIAN IN TONE ONE

Thou didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Moses, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

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 OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

THE EPISTLE

(For the Eleventh Sunday after Pentecost)

The Lord is my strength and my song. The Lord has chastened me severely.

The Reading from the First Epistle of St. Paul to the Corinthians. (9:2-12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, “You shall not muzzle an ox when it is treading out the grain.” Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

THE GOSPEL

(For the Eleventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (18:23-35)

The Lord spoke this parable: “The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

THE GOSPEL

The Reading from the Holy Gospel according to St. Mark. (6:14-30)

At that time, Jesus' Name had become known, and King Herod heard of it. Some said, "John the Baptizer has been raised from the dead; that is why these powers are at work in Him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it he said, "John, whom I beheaded, has been raised." For Herod had sent and seized John, and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her. For John said to Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed; and yet he heard him gladly. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and the leading men of Galilee. For when Herodias' daughter came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will grant it." And he vowed to her, "Whatever you ask me, I will give you, even half of my kingdom." And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Baptizer." And she came in immediately with haste to the king, and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." And the king was exceedingly sorry; but because of his oaths and his guests he did not want to break his word to her. And immediately the king sent a soldier of the guard and gave orders to bring his head. He went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When his disciples heard of it, they came and took his body, and laid it in a tomb. The Apostles returned to Jesus, and told him all that they had done and taught. ~ *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 28th
September 4th
September 11th
September 18th
September 25th

Epistle Readers
Seleen Adili
Debbie Thieme
Dr. Alex Skaff
Ionica Dragu
Bill Jackson

St. Matthew. (18:23-35)



SUNDAY SCHOOL STARTS SUNDAY, SEPTEMBER 12
Please register your children.



Message from Lori and Mark (Tue., Aug.23)
"Miss Isla made a speedy appearance & was born early this AM at 2:12. Everyone is doing well. Can't wait to have her meet her "big" brothers! Thank you for your prayers!"
Congratulations!
May God grant her many happy and healthy years!

AWO 50/50 RAFFLE 1 FOR \$1, 5 FOR \$3
GET YOUR TICKET TODAY TO HELP LADIES DO THEIR CHARITY WORK. WINNING RAFFLE TICKET WILL BE PULLED SEPTEMBER 11

NEW PAGE ON OUR WEBSITE
www.stanthonyorthodoxchurch.com

We are working on Sponsorship Page. You may find it on our website under Sign-Ups right now. If you wish to host a coffee hour or sponsor Holy Bread, please go there and sign up. Under coffee hour we have reserved space for 2 people each week, so you don't have to do it alone. Also, coming up is Camp Sponsorship to raise money for our Church children to go to Winter or Summer Camp.

TODAY'S COFFEE HOUR IS SPONSORED BY OUR ANTIOCHIAN MEN ORGANIZATION.

Offering Holy Bread

It is the tradition of the Orthodox Church to offer Holy Bread for a Divine Liturgy for the health of a loved one; in memory of one who has fallen asleep in the Lord; a feast day, anniversary, birthday or other special occasion.
The customary donation is \$25.00 per offering. Please fill out the envelope form on the candle table or on our website.



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.

and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: Anno IV, Indictionis LIII -that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction. There are three types of Indictions: 1) That which was introduced in the West, and which is called Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This Indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and an abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me..." (Luke 4:16-30). It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate of Constantinople; among the Jews also the New Year, although reckoned according to a moveable calendar, usually falls in September. The service of the Menaion for January 1 is for our Lord's Circumcision and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a new year.

Symeon the Stylite September 1st

Our righteous Father Symeon was born about the year 390 in a certain village named Sis, in the mountain region of Cilicia and Syria. Having first been a shepherd, he entered the monastic discipline at a young age. After trying various kinds of ascetical practices, both in the monastery and then in the wilderness, he began standing on pillars of progressively greater height, and heroically persevered in this for more than forty years; the greater part of this time he spent standing upright, even when one of his feet became gangrenous, and other parts of his body gave way under the strain. He did not adopt this strange way of life out of vainglory, a charge that some of his contemporaries made against him at the first: because he was already famous for his asceticism and holiness before ascending his first pillar (in Greek, style, whence he is called "Stylite"), many pious people came to him wishing to touch his garments, either for healing or for a blessing; to escape the continual vexation they caused, he made a pillar about ten feet high, and then higher and higher, until the fourth and last was about fifty feet high. The Church historian Theodoret of Cyrrhus, an eyewitness of his exploits who wrote of him while Symeon

was yet alive, called him "the great wonder of the world." God gave him the grace to persevere in such an astonishing form of asceticism that multitudes came to see him from Persia, Armenia, South Arabia, Georgia, Thrace, Spain, Italy, Gaul, and the British Isles. Theodoret says that he became so famous in Rome that the Nomadic Arabs by the thousands believed in Christ and were baptized because of him; the King of Persia sent envoys to inquire into his way of life, and the Queen asked to be sent oil that he had blessed. He also was a great defender of sound doctrine, and confirmed the Orthodoxy of the Holy Council of Chalcedon for many who had been beguiled by the teachings of the Monophysites, including the Empress Eudocia, widow of Theodosius the Younger. After a life of unheard-of achievements and struggles, he reposed in peace at the age of sixty-nine, in the year 459.



SUNDAY SCHOOL NEWS!!!

SUNDAY SCHOOL REGISTRATION BEGINS AUGUST 28th!

Sunday School Registration for the 2022-2023 school year begins next week, on Sunday, August 28th, and will continue through Sunday, September 11th.

Registration forms will be on the table in the Narthex. Please complete and return them to the church no later than September 11th.

BECOME A SUNDAY SCHOOL TEACHER

Never taught Sunday School before? Have no fear, we will give you all the tools you need. Prayerfully consider sharing your time and talent with our children!

-

SUNDAY SCHOOL BOOKSTORE NEWS

We invite you to stop by our Bookstore after the Divine Liturgy in the Hall and check out our new arrivals.

We are getting new items all the time.

Do your Christmas shopping early!

All the proceeds are for the Sunday School children.

We appreciate your support!

— Debbie

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

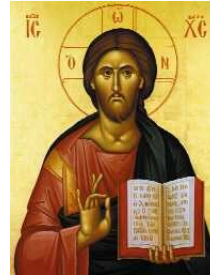
(Our Goal for 2022 is \$75,000.00)

**THE ARCHDIOCESE ANNUAL ASSESSMENT (\$50.00) PER BAPTISED SOUL
EVERY PARISHIONER IS RESPONSIBLE TO PAY THIS ASSESSMENT ONCE A
YEAR BESIDES 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!**

will be less interesting to others if we are outwardly religious. We fail to realize it is not enforced austerity and deprivation that is required, but a submission in love to Christ that brings us new found freedom to be true to ourselves. Our new path leads to unspeakable joy and enduring peace. "Indeed, if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that Our Lord finds our desires, not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased (C. S. Lewis)."

The above meditations is authored by The Very. Rev. Abbot Tryphon, Igumen of All-Merciful Saviour Monastery on Vashon Island, Washington.



TODAY'S FEAST SUNDAY, AUGUST 28TH 2022

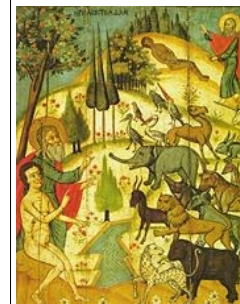
ELEVENTH SUNDAY AFTER PENTECOST

MOSES THE BLACK OF SCETE

Saint Moses, who is also called Moses the Black, was a slave, but because of his evil life, his master cast him out, and he became a ruthless thief, dissolute in all his ways. Later, however, coming to repentance, he converted, and took up the monastic life under Saint Isidore of Scete. He gave himself over to prayer and the mortification of the carnal mind with such diligence that he later became a priest of exemplary virtue. He was revered by all for his lofty ascetical life and for his great humility. Once the Fathers in Scete asked Moses to come to an assembly to judge the fault of a certain brother, but he refused. When they insisted, he took a basket which had a hole in it, filled it with sand, and carried it on his shoulders. When the Fathers saw him coming they asked him what the basket might mean. He answered, "My sins run out behind me, and I do not see them, and I am come this day to judge failings which are not mine." When a barbarian tribe was coming to Scete, Moses, conscious that he himself had slain other men when he was a thief, awaited them and was willingly slain by them with six other monks, at the end of the fourth century. He was a contemporary of Saint Arsenius the Great (see May 8).



Ecclesiastical New Year September 1st



For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This imperial decree, which was issued before the season of winter, was named Indictio, that is, Definiton, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term Epinemisis, that is, Distribution (Dianome). It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished



**Spiritual Bouquet for the Feast
of the Elevation of the Holy Cross
(To be celebrated on Sun., Sept. 18th)**

Please complete the form below and return with
your donation. Mark “Elevation of the Holy Cross”
on your check’s MEMO line.

IN MEMORY OF: (please print names clearly below)

FOR THE GOOD HEALTH OF: (please print clearly below)

**Deadline for submission to be included
in the bulletin is Wed. 9/14/22**



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