



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.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, SEPTEMBER 18, 2022 TONE 5 / EOTHINON 3

SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS

EUMENIOS THE WONDERWORKER, BISHOP OF GORTYNA; MARTYR ARIADNE OF PHRYGIA

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.

THE FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

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

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. (*Refrain*)

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

THE SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: Save us, O Son of God, Who wast crucified in the flesh; who sing to Thee. Alleluia.

This is Mount Zion wherein Thou hast dwelt. (*Refrain*)

God is our King before the ages. He hath wrought salvation in the midst of the earth. (*Refrain*)

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

THE THIRD ANTIPHON

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is

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Info@dentalchoiceofmelbourne.com

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SEPTEMBER 18TH SUNDAY AFTER HOLY CROSS

Beloved in Christ,

The Greek word '*theosis*' is defined as a transformative process whose aim is to be in union with God. One of the most difficult parts of this process is "*denying ourselves and taking up our cross and follow Me*" as taught to us by Jesus Christ in this Sunday's Gospel (Mark 8:34). But you cannot accomplish what Christ said, to "take up your cross" or "follow Me" unless you first deny yourself. But what does that really mean in everyday life? Self-denial is in stark contrast to the world's system of indulging the pleasures of the world. To "deny yourself" doesn't mean to "deprive" yourself of things you want. Denying yourself is not an act of resisting temptation, or refusing to go after the things you desire. That is self-control, which is a fruit of the Spirit.

(Galatians 5:22) The Apostle Paul understood what it meant to deny yourself. It is the very reason why he wrote, "*I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*" (Galatians 2:20) If you truly want to achieve theosis, you must first deny yourself and accept and follow Christ before all things. Learning to deny yourself is a day by day, moment by moment process. But you must persist. The more you deny yourself, the better able you'll be to take up your cross and achieve union with God.

In closing, some wisdom from the Orthodox Church fathers:

"God does not create a cross for man. No matter how heavy a cross a man may carry in life, it is still just wood, from which man himself made, and it always grows from the soil of his heart." +Saint Ambrose of Optina

Yours in Christ

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor



TODAY'S FEAST SUNDAY, SEPTEMBER 18TH 2022 **SUNDAY AFTER HOLY CROSS**

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our

great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy. ~ During the Little Entrance, after the verses of the Third Antiphon, **chant the Apolytikion of the Holy Cross.** 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 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 by His glorious Resurrection.

APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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 ELEVATION OF THE HOLY CROSS IN TONE FOUR

(**Thou Who wast raised up**)

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

THE EPISTLE

(For Sunday after the Elevation of the Holy Cross)

How magnified are Thy works, O Lord. In wisdom hast Thou made them all. Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, knowing that a person is not justified by the works of the Law, but through faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ then a minister of sin? God forbid! For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ, nevertheless I live, yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself up for me.

THE GOSPEL

(For Sunday after the Elevation of the Holy Cross)

The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

~ The Divine Liturgy of St. John Chrysostom continues as usual.

PROCESSION OF THE HOLY CROSS
AS DONE ON THE FEAST OF THE ELEVATION

If the procession is begun as the Great Doxology concludes in Orthros, the final "Holy God, Holy Mighty" is slowly chanted (traditionally, if possible, in the "Agia" style of Tone Four).
If the procession follows "Blessed be the Name of the Lord" in the Divine Liturgy, it starts with "Holy God, Holy Mighty" and is chanted, if possible, in the same style as above.
The clergy and altar servers process from the sanctuary and around the interior of the church, while the choir sings as many times as necessary: Holy God, Holy Mighty, Holy Immortal: have mercy on us.
Once the procession concludes in the center of the church, the deacon says:
Wisdom. Stand upright.
Then, the clergy sings the apolytikion of the Holy Cross once, followed by the choir twice.

APOLYTIKION FOR THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.
~ After the third chanting of the apolytikion, the priest stands before the table, facing east, makes three metanias and then lifts the cross, together with sprigs of basil, from the tray. Holding the cross and basil aloft, the priest intones the first petition:
Priest: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.
Choir: Lord, have mercy. (one hundred times)
~ While the choir chants, the priest elevates the cross above his head and slowly makes with it the sign of the cross thrice. Still holding the cross aloft, he bows his head and slowly kneels. When the choir completes its chanting, he stands and moves to the south side of the table; and facing north, he intones the second petition:
Priest: Again we pray for all pious and Orthodox Christians.
Choir: Lord, have mercy. (one hundred times)
~ The priest again elevates the cross, blesses with it thrice and kneels as above. When the choir completes its chanting, he stands and moves to the east side of the table; and, facing west, he intones the third petition:
Priest: Again we pray for our father and Metropolitan N., (and for our Archbishop N. or Bishop N.) and all our brotherhood in Christ.
Choir: Lord, have mercy. (one hundred times)
~ The priest again elevates the cross, blesses with it thrice and kneels as above. When the choir completes its chanting, he stands and moves to the north side of the table; and, facing south, he intones the fourth petition:
Priest: Again we pray for mercy, life, peace, health, salvation, visitation and pardon and forgiveness of sins for the servants of God, the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple.
Choir: Lord, have mercy. (one hundred times)
~ The priest again elevates the cross, blesses with it thrice and kneels as above. When the choir completes its chanting, he stands and moves to the west side of the table; and, facing east, he intones the fifth petition:
Priest: Again we pray for the souls of all Orthodox Christians, their health, salvation and forgiveness of their sins.

KONTAKION OF THE ELEVATION OF THE HOLY CROSS IN TONE FOUR
(**Thou Who wast raised up**)

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy .

invincible.
~ The priest then turns west and blesses the people. (For a bishop, the choir chants "Many years, master," as he blesses.) The priest then again faces the east and places the cross upon the tray.
Then, the clergy sings "Before Thy Cross" once, followed by the choir twice, with prostrations at each singing.

"BEFORE THY CROSS"

Before Thy Cross we bow down in worship, O Master, and Thy Holy Resurrection we glorify.
~ Then, the clergy and altar servers return to the sanctuary as the chanters offer this hymn in Tone Two:
Come, O ye faithful, let us worship the life-creating Wood, whereon Christ, the King of Glory, stretching out His hands of His own will, lifted up to the ancient blessedness us whom the enemy had aforetime despoiled through pleasure, making us exiles from God. Come, O ye faithful, let us worship that Wood whereby we have been deemed worthy to crush the heads of our invisible enemies. Come, all ye kindreds of the nations, with hymns let us honor the Cross of the Lord. Rejoice, O Cross, thou perfect redemption of fallen Adam. In thee do our most faithful sovereigns boast, since by thy power they have mightily subjected to themselves the Ishmaelite peoples. As we Christians now venerate thee with fear, we glorify God, Who was affixed to thee, and we say: O Lord, Who wast nailed to the Cross, have mercy on us, since Thou art good and the Lover of mankind

Announcements

Table with 3 columns: Epistle Readers (September 18th, September 25th), Epistola Readers (Ionica Dragu, Bill Jackson), and St. Paul to the Galatians (2:16-20), St. Paul to the Corinthians (4:6-15)

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

FAMILY NIGHT WAS A SUCCESS! WE HOPE FOR MANY MORE.
THANK YOU TO ALL WHO HELPED ORGANIZING IT AND
ALL WHO CAME OUT TO JOIN US

NEW PAGE ON OUR WEBSITE
www.stanthonyorthodoxchurch.com
Our Sponsorship Page is up and running. 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.

FOOD FOR THE NEEDY (Basket in the Foyer)
Please remember to bring non-perishable food items.
You can donate double by shopping Buy One get One Free! ;)

AWO 50/50 RAFFLE RAISED \$64.50
CONGRATULATIONS TO THE LUCKY WINNERS MIKEY AND SKYLLA
THANK YOU TO ALL WHO PARTICIPATED.

Please thank our children and parents for growing and/or taking care of the basil plants for the tray of the Cross today.

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

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Susan Perers

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Isaac Vaughn

Ann Shark

Kevin Michael Brown

Stephanie Enstice

Jeff & Holly Dick

Tristan & Jennifer Riter

Christopher Young

(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!**

Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.

EUMENIUS THE WONDERWORKER, BISHOP OF GORTYNIA

This Saint took up the monastic life from his youth, and later became Bishop of Gortynia in Crete. He travelled to Rome, and to Thebes in Upper Egypt, where through his prayers he ended a drought; there also, after working many miracles, he reposed in deep old age.

Continue to celebrate the Feast of the Exaltation of the Cross

Today we continue to celebrate the Feast of the Exaltation of the Cross. It may seem strange that we devote certain periods of the Church year especially to the Cross because it is so characteristic of our entire life in Christ. No matter what else is going on in the Church or in our own lives, we may never leave behind the Cross, for our Savior calls us—just as He did His original disciples—to take up our crosses and follow Him each and every day. That is not a command limited to certain days or particular facets of our lives; it is simply a key dimension of what it means to be a Christian. The One Who offered up Himself calls us to crucify our own sinful desires and actions, the habits of thought, word, and deed that lead us to worship and serve ourselves instead of God and neighbor. That is very hard to do in a culture that celebrates self-centeredness and self-indulgence. In the name of being true to ourselves, people today justify everything from adultery and promiscuity to abusing and abandoning their own children. If any of their desires go unfulfilled, many feel justified in falling into anger, hatred, and even violence toward those who offend them. In our society today so much seems to revolve around our desires, our will, our pleasure, and our obsessive need to worship ourselves, rather than the Creator. At the end of the day, Christ calls us all to live as those who are not ashamed of His Cross. That means that we must take practical, tangible steps every day of our lives in order to die to sin so that we may participate in the new life that our Savior has brought to the world. If we do not, then we deny our Lord by what we do each day as much as those who worship false gods. In fact, we worship the false god of self whenever we do not follow the way of Christ in offering ourselves in free obedience to Him. Our ultimate choice is not between this or that issue or idea, but between the way of the Cross and all other ways, no matter how popular, easy, or moral they may seem to be. If we ever think that we are serving the Lord faithfully when our lives do not display any serious self-sacrifice, then we should think again. For we are not to commemorate the Cross only in certain periods of the Church year, but every day of our lives in how we live, how we treat others, and how we respond to our temptations, weaknesses, and chronic challenges. The Savior offered Himself in free obedience on the Cross for our salvation. If we are truly joining ourselves to His great sacrifice, then our lives must show it.



**Flowers for the Feast of the
Elevation of the Holy Cross were
donated by**

Joni DeBaldo, Ionica Dragu,
Patricia Smith, Debbie Thieme, Alix Hall

FOR THE GOOD HEALTH OF

Brother, Jonathan, Judy, Frank, Nancy Hoe, Maria with Family,
Ana, Romica, Pauna with Family, Reta, Nela with Family, Nicholas,
Marcel, Nelly, Corina, Ionica, Fabian, Alexis with family,
Michealle Carey, Ethan Packey, John, Jeff,
Ian, Larry and Levi Viel

IN MEMORY OF

Marin, Ilinca, Christian, Ionel, Vasile, Liviu,
Constantin, Luke, Dan, Sofia, Stanca, Mariuta, Gheorghe,
Lilian Shoucair, Bernice and Clarence Smith,
Benjamin Patric Smith, Carolyn, Raymond, Dawn,
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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, Nina and Diogo Penas, Beth Manzini, John Archambeau,
Alex & Soula.