



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, SEPTEMBER 04, 2022 TONE 3 / EOTHINON 1; TWELFTH SUNDAY AFTER PENTECOST & TWELFTH SUNDAY OF MATTHEW

HIEROMARTYR BABYLAS, BISHOP OF ANTIOCH

PROPHET MOSES THE GOD-SEER; MARTYRS JERUSALEM, SEKENDOS, SEKENDIOS AND KEGOUROS IN ALEPPO

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 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. BABYLAS OF ANTIOCH IN TONE FOUR

By choosing the Apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Hieromartyr Babylas. Entreat the Lord our God to save our souls.

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.

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TODAY'S FEAST SUNDAY, SEPTEMBER 4TH 2022
TWELFTH SUNDAY AFTER PENTECOST
BABYLAS THE HOLY MARTYR

Saint Babylas was the twelfth Bishop of Antioch, being the successor of Zebinus (or Zebinas); he was beheaded during the reign of Decius, in the year 250, and at his own request was buried in the chains with which he was bound. The Emperor Gallus (reigned 351-354) built a church in his honour at Daphne, a suburb of Antioch, to put an end to the demonic oracles at the nearby temple of Apollo. When Julian the Apostate came in 362 to consult the oracle about his campaign against the Persians, the oracle (that is, the demon within it) remained dumb until at last, answering Julian's many sacrifices and supplications, it told him, "The dead prevent me from speaking." It told Julian to dig up the bones and move them. Julian, then, in the words of Saint John Chrysostom, "leaving all the other dead, moved only that Martyr." He commanded the Christians to take away Saint Babylas' bones, which they did with great solemnity and triumph. When this had been done, a thunderbolt fell from heaven destroying with fire the shrine of Apollo, which Julian did not dare rebuild. Saint John Chrysostom preached a sermon on this within a generation after.

MOSES THE PROPHET & GODSEER

The Prophet Moses-whose name means "one who draws forth," or "is drawn from," that is, from the water-was the pinnacle of the lovers of wisdom, the supremely wise lawgiver, the most ancient historian of all. He was of the tribe of Levi, the son of Amram and Jochabed (Num. 26:59). He was born in Egypt in the seventeenth century before Christ. While yet a babe of three months, he was placed in a basket made of papyrus and covered with pitch, and cast into the streams of the Nile for fear of Pharaoh's decree to the mid-wives of the Hebrews, that all the male children of the Hebrews be put to death. He was taken up from the river by Pharaoh's daughter, became her adopted son, and was reared and dwelt in the King's palace for forty years. Afterward, when he was some sixty years old, he fled to Madian, where, on Mount Horeb, he saw the vision of the burning bush. Thus he was ordained by God to lead Israel and bring it out of the land of Egypt. He led Israel through the Red Sea as it were dry land and governed the people for forty years. He wrought many signs and wonders, and wrote the first five books of the Old Testament, which are called the Pentateuch. When he reached the land of Moab, he ascended Mount Nabau, on the peak called Phasga, and there, by divine command, he reposed in the sixteenth century before Christ, having lived for some 120 years. The first two Odes of the Old Testament, "Let us sing to the Lord" and "Attend, O heaven, and I will speak," were written by him. Of these hymns, the first was chanted by the shore of the Red Sea as soon as the Israelites had crossed it; the second, in the land of Moab, a few days before his repose. The Holy High Priest Aaron was the elder brother of the Holy Prophet Moses. He was appointed by God to serve as the spokesman of Moses before the people, and also before Pharaoh, in Egypt. Afterwards, in the wilderness, he was called to the ministry of the high priesthood, as narrated in the books of Exodus, Leviticus, and Numbers in the Old Testament. The name Aaron means "enlightened."



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 Twelfth Sunday after Pentecost)

Sing praises to our God, sing praises. Clap your hands, all ye nations.

The Reading from the First Epistle of St. Paul to the Corinthians. (15:1-11)

Brethren, I would remind you in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the Apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which is with me. Whether then it was I or they, so we preach and so you believed.

THE GOSPEL

(For the Twelfth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (19:16-26)

At that time, a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And He said to him, "Why do you call Me good? No one is good but One, that is, God. If you would enter life, keep the commandments." He said to Him, "Which?" And Jesus said, "You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself." The young man said to Him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this, he went away sorrowful; for he had great possessions. And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

~ *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



September 4th
September 11th
September 18th
September 25th

Epistle Readers

Debbie Thieme
Dr. Alex Skaff
Ionica Dragu
Bill Jackson

St. Paul to the Corinthians. (15:1-11)
St. Paul to the Galatians. (6:11-18)
St. Paul to the Galatians. (2:16-20)
St. Paul to the Corinthians. (4:6-15)



Holy bread for the communion is sponsored by Susan Perers
in Memory of her late husband Ralph Perers.
May he rest in peace and may his memory be Eternal.



No Sunday School today.
Creative Arts Festival award ceremony after the Liturgy.
Please fill out Sunday School Registration Form and give it to Yuliya.

JOIN US FOR FAMILY NIGHT SATURDAY, SEPTEMBER 17 AT 5:30PM
(SEE FLYER FOR DETAILS)

TODAY'S COFFEE HOUR IS SPONSORED BY KATHERINE AND YULIYA.

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

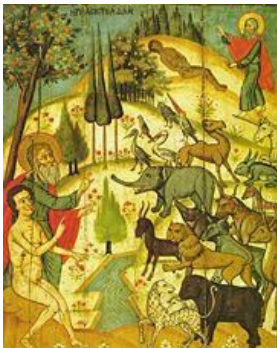
NEW PAGE ON OUR WEBSITE

www.stanthonyorthodoxchurch.com

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.



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.



Prayer for the Beginning of the New Year

O Lord Jesus Christ, Creator of all things, who by Thy authority has established the times and the seasons, who provides us with rain and the abundance of the fruits of the earth, and who hears the prayers of those who humbly seek Thee, accept also our requests about our needs and concerns and deliver us from every worry, danger, and sin. Thy mercy is as abundant as thy works. Bless all our activities, direct our steps by Thy Holy Spirit, and forgive our sins. O Lord, bless the beginning of our New Year with Thy goodness and make it a year of grace for all of us. Preserve us in peace through the prayers of Thy Most Holy Mother, the Theotokos, and of all Thy Saints. Amen!



SEPTEMBER 4TH 12TH SUNDAY AFTER PENTECOST
MOSES THE PROPHET

Beloved in Christ
For the Orthodox Church, the Ecclesiastical New Year (also known as the Indiction, or Church New Year) is celebrated on September 1st. The completion of the year was marked, with the harvest and gathering of the crops into storehouses at the end of the summer, and the beginning anew with the sowing of seed in the earth for the production of future crops, thus September is considered the beginning of the New Year. On September 1st, the Church prays that God will grant 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 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).

In Closing Some wisdom by the Holy Fathers of Church:
"Everyone who asks something of God and does not receive it doubtless does not receive it for one of these reasons: either because they ask before the time, or they ask unworthily, or out of vainglory, or because if they received what they asked they would become proud or fall into negligence".

+Saint John of the Ladder - from the Ladder of Divine Ascent

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



**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**

FAMILY NIGHT

ST. ANTHONY'S ORTHODOX CHURCH
4031 AURORA ROAD, MELBOURNE, FL

Join us **September 17 at 5:30pm**
to Celebrate the Feast of the
Elevation of the Holy Cross

Event Includes:

Great Vespers 5:30 pm
Potluck Meal 6:15 pm
Man of God Movie 7 pm
Bonfire 9 pm

Meal Sign-Up on Foyer Bulletin
Board
All Ages Welcome!



Questions? Contact Holly 660-287-7860

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!**

Sin As Illness

JUST WHOSE FAITH IS IT?

The Evangelical and Apostolic Faith One of the most powerful reasons for embracing Orthodoxy is to be found in the Church's insistence that she holds to the evangelical and apostolic doctrine of the Ancient Church. In an age when everything is up for change, there is a certain security and stability when one institution (the Church) stands firm in her Apostolic Authority, and refuses to allow popular culture or political correctness to influence her rightful role as hospital for the soul. We know from the very foundations of the Church, set down in the Gospels, and in the Apostolic Canons, that the Church exists, not to judge, but to bring healing. Her mission is to make whole those who would enter into her gates, as entering into a hospital. She forces no one, for one who is forced is not open to healing. Yet the Church is also aware that sin is not really a private matter, for all sin affects everyone. She knows that even private sins have an effect on the whole of the cosmos. Therefore, the Church continues, as she has from ancient times, to give witness to the commandments of God, the hope that is found in the Gospel of Christ, and the forgiveness and healing that can lead to wholeness. The Church may seem to be a backward looking institution, irrelevant for our times, a view that has caused many of the denominations to alter basic foundational teachings in order to please a more liberally leaning society. This has led numerous of the denominations to allow parliaments to enact laws that have forced these religious institutions to ordain women as clergy, perform same sex marriages, and bow down to modern views on abortion that have lead to the death of thousands of innocents. The sad state of American Christianity has as its basis, a constant attempt to conform to an ever changing society, and with each change, there is less and less of authentic, ancient Christianity to be seen. It could be compared to using an old family cake recipe, dropping one ingredient, or changing another, with each passing generation. In the end, is it really great grandmother's cake recipe, or is it something else?

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