



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, OCTOBER 23, 2022

TONE 2 / EOTHINON 8

THE HOLY APOSTLE JAMES THE "BROTHER OF GOD" & SIXTH SUNDAY OF LUKE

IGNATIUS, PATRIARCH OF CONSTANTINOPLE; JAMES OF BOROVICHI, WONDERWORKER OF NOVGOROD

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 these hymns 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 ST. JAMES THE "BROTHER OF GOD" IN TONE FOUR

Since thou art a Disciple of the Lord, thou didst receive the Gospel, O righteous James. And since thou art a martyr thou art never rejected, and since thou art a brother of God, thou art privileged, and since thou art a High Priest, it is thy right to intercede. Wherefore, beseech thou Christ 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.

Wherefore intercede thou with Christ our God to save our souls.

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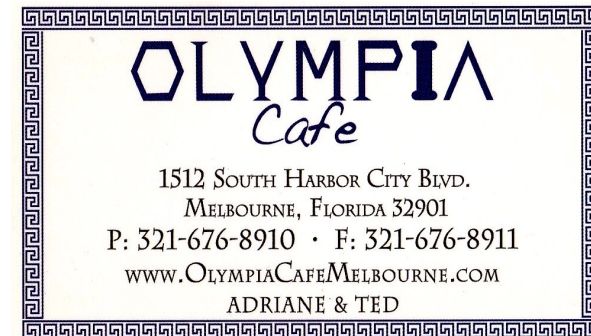
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themselves for answers. Why do they go to them? It's because they know and trust them. Our youth need to have trusting relationships with faithful adults to whom they can turn. They need you!"

This week's wisdom from the Holy Fathers of the Church:

"If you find that there is no love in you, but you want to have it, then do deeds of love, even though you do them without love in the beginning. The Lord will see your desire and striving and will put love in your heart." +Saint Ambrose of Optina

Yours in Christ

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

TODAY'S FEAST SUNDAY, OCTOBER 23RD 2022

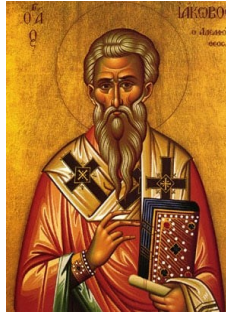
6TH SUNDAY OF LUKE

JAMES THE APOSTLE, BROTHER OF OUR LORD



According to some, this Saint was a son of Joseph the Betrothed, born of the wife that the latter had before he was betrothed to the Ever-virgin. Hence he was the brother of the Lord, Who was also thought to be the son of Joseph (Matt. 13: 55). But some say that he was a nephew of Joseph, and the son of his brother Cleopas, who was also called Alphaeus and Mary his wife, who was the first cousin of the Theotokos. But even according to this genealogy, he was still called, according to the idiom of the Scriptures, the Lord's brother because of their kinship.

This Iakovos is called the Less (Mark 15:40) by the Evangelists to distinguish him from Iakovos, the son of Zebedee, who was called the Great. He became the first Bishop of Jerusalem, elevated to this episcopal rank by the Apostles, according to Eusebius (Eccl. Hist., Book II: 23), and was called Obliah, that is, the Just, because of his great holiness and righteousness. Having ascended the crest of the Temple on the day of the Passover at the prompting of all, he bore testimony from there concerning his belief in Jesus, and he proclaimed with a great voice that Jesus sits at the right hand of the great power of God and shall come again upon the clouds of heaven. On hearing this testimony, many of those present cried, "Hosanna to the Son of David." But the Scribes and Pharisees cried, "So, even the just one hath been led astray," and at the command of Ananias the high priest, the Apostle was cast down headlong from thence, then was stoned, and while he prayed for his slayers, his head was crushed by the wooden club wielded by a certain scribe. The first of the Catholic (General) Epistles written to the Jews in the Diaspora who believed in Christ was written by this Iakovos.



ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

THE EPISTLE

(For St. James)

His voice has gone out into all the earth. The heavens declare the glory of God.

The Reading from the Epistle of St. Paul to the Galatians. (1:11-19)

Brethren, I would have you know that the Gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other Apostles except James the Lord's brother.

THE GOSPEL

(For the Sixth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (8:26-39)

At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him.

~ *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

	October 23rd October 30th	Epistle Readers Kristeen Adili Corina Dragu	St. Paul to the Galatians. (1:11-19) St. Paul to the Galatians. (1:11-19)
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OCTOBER IS PRIEST APPRECIATION MONTH
WE WANT TO THANK FR. ELIA FOR ALWAYS
CARING, FOR SLEEPLESS NIGHTS,
FOR LONG RIDES TO OUR CHURCH AND FOR
HIS PRAYERS.
THANK YOU TO FR. STEPHEN FOR ALWAYS
BEING THERE, AND FOR HIS PRAYERS.
THANK YOU KH. ODETTE, AND KH. AMANI
AND CHILDREN FOR SUPPORTING THEM AND ALWAYS BEING BY THEIR SIDE.



Trunk or Treat (see insert for the flyer)

Sunday, October 30 at 12:30pm-2:30pm


We need Trunks (& more cars, Truck) and treats ;)

So far Priscilla, Alix, Jenny and Sky signed up.

We still have some sets for trunk decorating. If you are able to

help in any way, please contact Yuliya at (321) 960-9564

Best trunk gets an award! Spread the word.





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.

Teen SOYO
Society of Orthodox Youth Organizations



Join us after the Liturgy for
Special Olympics Luncheon Fundraiser
Suggested donation
Adults - \$10, Children under 12 - \$5



From the Pastor's Desk

OCTOBER 23RD SIX SUNDAY OF LUKE

Beloved in Christ,
'Youth Month' continues to be the theme of October.
This week's email features and article by Fr. Michael Anderson entitled:
'Our Youth Need You!'

“What do our youth need?” It’s a question we hear everywhere. Over the years literally hundreds of books, blogs, podcasts have discussed the needs of young people, who are taking more drugs, becoming sexually active at increasingly younger ages, and developing into the largest segment of society to be medicated for chronic depression. Our entire society is looking for the “cure” to what we feel is a disease that brings more and more of our youth into violent and life-threatening situations. Social youth agencies are spending literally millions of dollars creating programs and activities to “keep the kids busy and off the streets.” Even we as a Church sometimes get caught up in all of this, looking to have activity after activity so that we can say we have a well developed “youth program.” Sometimes the adults involved with these programs never even sit down to talk with the kids they are there to minister to. The fact is our youth don’t need a “program.”

The answer is much simpler, but requires a much more serious approach. What do our youth need? They need adults who are living their Orthodox Faith and who want to share it with them. They need to establish reliable relationships with people who not only talk about their faith, but try to live their life by it. It is true that activities are an important part of our youth ministry efforts, but they should only exist to build up relationships with Christ, His Church, their peers, and adults who are committed to living their Orthodox faith. This requires adults who share a common vision and desire to do this. Our Lord and Savior Jesus Christ did not come to create programs, but restore that correct relationship between God and man, and among humankind.

Remember, the first person most teens will go to when they have a problem, or want to discuss a real issue in their life is another teen, a friend. These friends are searching

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

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!**

The ER for the Soul

By Abbot Tryphon

The Church is the Hospital of the Soul The ER for the Soul Orthodoxy offers a very precise way to enter into communion with God. It is a way that must be learned, for simply “becoming Orthodox” will not lead the seeker into an inner life that transforms and enlightens. Membership in the Church is not enough, for the Church is not just about beautiful services, icons, and mystical theology. As a hospital for the soul, it is a place where we can receive healing for what ails us. Yet patients can’t simply walk into an emergency room and expect to be healed. They have to submit themselves to examination by the ER staff, who ask them to describe what is going on and where they are hurting. The hospital staff who run tests, and prescribe the necessary medication or treatment that will bring about healing. His Eminence Hierotheos, Metropolitan of Nafpaktos and Agios Vlassios wrote, “The whole therapeutic method of the Orthodox Church is not aimed simply at making human beings morally and socially balanced, but at re-establishing their relationship with God and one another. This comes about through the healing of the soul’s wounds and the cure of the passions through the Sacraments and the Church’s ascetic practice.” Within the hospital of the soul, the Church, priests act in the same capacity as ER personnel. They interview the patient (parishioner), and through the Sacrament of Confession, examine the heart to find the sickness, and recommend the cure. The priest serves as the therapeutic guide, and recommends what the parishioner can do in order to be made whole. A prayer rule, the daily reading of the Holy Scriptures, and frequent confession and reception of the Holy Mysteries are all part of the Church’s medicine that will bring about the cure. Just as the doctor prescribes the proper dosage after getting to know her patient, so the priest prescribes what will help his spiritual son or daughter. The spiritual life needs to be learned, perhaps more so now than at any time in history. As godlessness increases, so do obstacles to spiritual progress. The degradation of the whole of our society and the depths of depravity that have become a normal part of our age have made this a dangerous time. Going it alone spiritually can leave one vulnerable to spiritual delusion. We all need a trusted and experienced guide who can help us avoid the pitfalls of the pride and self-will that would lead us down to perdition. Saint John Chrysostom tells us, “The Church is a hospital, and not a courtroom, for souls. She does not condemn on behalf of sins, but grants remission of sins.”

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

ST. ANTHONY ORTHODOX CHRISTIAN CHURCH

4031 Aurora Rd., Melbourne, FL 32934



Sunday, October 30
at 12:30pm-2:30pm

Cookie
Decorating



Games,
Hayrides



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