

THE "ROCK" AND THE "CHOSEN VESSEL"

It is fitting that our Church chooses to honor her two greatest Apostles on the same day. PETER, whose missionary labors centered on winning converts from Judaism, is often referred to as the "ROCK" because of his strong, firm faith. It was Peter, who boldly proclaimed his belief that Jesus was "the Son of the living God" in response to Christ's direct question: "And who do you say I am?" PAUL, who concentrated his ministry on taking the Gospel to the Gentiles – those who were not Jews – is commonly called the "CHOSEN VESSEL" of Christ's Church. Paul, in his own words, "labored more than any other Apostle." Through his tireless preaching, the early Church grew and expanded at a rapid rate.

It must be said, however, that BOTH of these Apostles once fell woefully short of living up to the accolades they now receive. We might even consider them to have been dismal failures in their early years! Despite his boasting, Peter's faith was weak. Remember how he tried to walk on the sea as Christ did, only to sink when his fears overcame his faith? Who could ever forget the shameful way he thrice denied that he even knew who Jesus was? In his own youth, Paul had no intention of winning souls for Christ. On the contrary, we know that he aggressively persecuted those who professed to be Christians, personally being responsible for the arrest and conviction of many believers.

Sts. Peter and Paul were both touched by the Lord and became changed men. They became totally committed to their divine commission. Nothing short of martyrdom was able to prevent them from carrying the message of the Saviour that they loved to all parts of the known world.

In one of his sermons, St. John Chrysostom calls Sts. Peter and Paul "... true pillars of the Church and the foundation and trumpets of the divine teachings of Christ." These words truly capture and define the significance these saints played in the life of the Church.

The Orthodox Weekly Bulletin Vestal, Cliffwood, New Jersey Litho in U.S.A.

ABOUT COMMUNION

We are happy that you have joined us today. Indeed, we pray for the "unity of the Faith" for the day when all of Christianity are united as ONE and can share a common Chalice. However, this is not the case as yet. Please note that Holy Communion, the actual Body & Blood of our Lord Jesus Christ, is only for Members of the Orthodox Church who have prepared themselves through prayer, fasting, and confession, & arrived before the Gospel reading. However, everyone is welcome to partake of the blessed bread and receive a blessing from the pastor at the dismissal. If you are interested, you may inquire with the pastor how you can become a member.

If you are a guest or otherwise not a regular communicant, please give your baptismal name when receiving.

○ foremost of the Apostles and



to the world and great mercy to our souls.

teachers of the world, intercede ye with

the Master of all, that He grants peace



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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Pastor's address: 2295 Oklahoma St.. W. Palm Beach, FL 33406

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 His Beatitude Patriarch JOHN X 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, JULY 02, 2023

TONE 3 / EOTHINON 4

THE PLACING OF THE THEOTOKOS' ROBE IN BLACHERNAE & FOURTH SUNDAY OF MATTHEW

JUVENALY, ARCHBISHOP OF JERUSALEM; THE NEW-MARTYRS OF SAMOTHRACE;
ARCHBISHOP JOHN MAXIMOVITCH OF SHANGHAI AND SAN FRANCISCO

~ 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 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 FOR PLACING OF THE THEOTOKOS' ROBE IN TONE EIGHT

O Ever-Virgin Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee, nature and time are made new. Wherefore, we implore thee to grant peace to the world, and Great Mercy to 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.

KONTAKION FOR PLACING OF THE THEOTOKOS' ROBE IN TONE FOUR

(**Thou Who wast raised up**)

O godly shelter that dost cover all mankind, * the sacred robe that covered thy sacred body * hast thou

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2023 PLEDGE DRIVE

Thank you to all who already have signed the form.

Total from 32 pledges is 93,230.00

Fr. Elia and Kh. Odette Shalhoub

Deborah Abdo D'Ambrosio

Lou Abraham

Gabriella Baika

Michealle Carey

Jeff and Holly Dick

Ionica and Marcel Dragu

Stephanie Enstice

Zachary Ferreli

Yuliya Gabbasova

Michael and Janet Gorczynski

Alix Hall

Michael and Skylla Holland

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Peri Kiros

Michael and Alyssa Lieberman

Adrian and Carrie Matos

Michael Mooney

Carlos and Olga Munoz

Jean Najjar

Ethan Packey

William Snell and Susan Perers

Tristan and Jenny Riter

Alex and Bobbi Skaff

Patricia Smith

Mark and Lori Sorenson

Priscilla Spinola

Deborah Thieme

Isaac Vaughn

(Our Goal for 2023 is \$90,000.00)

All Pledge & Tithing members Names will be listed in the Bulletin

THE ARCHDIOCESE ANNUAL ASSESSMENT (\$50.00) PER BAPTISED SOUL

EVERY PARISHIONER IS RESPONSIBLE TO PAY THIS ASSESSMENT ONCE A

YEAR BESIDE 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!

bestowed on all the faithful graciously, * O pure Virgin, as a robe * of divine incorruption. * As we celebrate with love * its august deposition, * we cry to thee with faith, O graced of God: * Rejoice, O Lady, thou boast of the Christian race.

THE EPISTLE

(For the Theotokos' Robe)

My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior.

For He hath regarded the lowliness of His servant.

The Reading from the Epistle of St. Paul to the Hebrews. (9:1-7)

Brethren, even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lamp stand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

THE GOSPEL

(For the Fourth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (8:5-13)

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

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

ABOUT THE DIVINE LITURGY

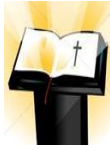
The Divine Liturgy expresses the entire Christian faith in a continuous song of praise and prayer addressed to God. It is focused on God, not on us. There is nothing just for amusement or entertainment.

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



July 2nd
July 9th
July 16th
July 23rd
July 30th

| | |
|------------------------|--|
| <i>Epistle Readers</i> | |
| Debbie Thieme | St. Paul to the Hebrews. (9:1-7) |
| Subdeacon Jean Najjar | St. Paul to the Romans. (10:1-10) |
| Patricia Smith | St. Paul to St. Titus. (3:8-15) |
| Bill Jackson | St. Paul to the Romans. (15:1-7) |
| Carrie Matos | St. Paul to the Corinthians. (1:10-17) |

TODAY'S COFFEE HOUR IS SPONSORED BY PRISCILLA (RED, WHITE AND BLUE), JOHN & DEBBIE THIEME (IN HONOR OF THEIR 50TH WEDDING ANNIVERSARY).



*Happy 50th
Wedding Anniversary to
John and Debbie Thieme.
May God grant you many
more Happy Years together!*



FOOD FOR THE NEEDY (Basket in the Foyer)
Please remember to bring non-perishable
food items for the basket.



Coffee Hour Looking for Sponsors

July 9—available; July 16—Amen; July 23, July 30- available.



School Supply Drive

**Sabal Elementary
School Supply Drive**

July 16-July 31

**There will be a school supply drive to help
low income families prepare for school.**

**Please see Kindergarten List in the back of this bulletin.
Other grades list coming up shortly.
Cash or unused supplies welcome and very much appreciated.**



Please pray for the healing of Michealle and Tyrone Carrie, Jennifer Glass, Beverly Delida, Lisa Zolton, Tatiana Jones, Ted Theodoropoulos, Susan Perers, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula.

Sabal Elementary Kindergarten Supply List 2023-2024



- Backpack (no wheels please and big enough to fit binder)
- 1 - 1 inch white binder (with clear, vinyl pocket on outside cover)
- 1 strong pocket folders (with holes to go inside binder) - label**
- 4 boxes of Crayola crayons (16-24 count)
- 1 blunt tip scissors
- 10 glue sticks (your child will use an average of two glue sticks per month; this is for the entire school year)
- 1 pack of standard size SHARPENED pencils
- Headphones (3.5mm stereo plug; NO ear buds and NO Bluetooth) - label**
- 4 packs of dry erase markers
- 1 crayon BOX (standard size) - label**
- 1 pack of black sharpie markers
- 2 White t-shirt to be used at field day or field trips
- 1 box of GALLON Ziploc bags
- 1 Pump bottle of hand sanitizer
- 1 pack of large erasers (**not pencil cap erasers**)
- 3 tubs of Clorox/Lysol wipes
- 1 box of tissues

Boys Only

1 pack Small paper plates
Sandwich bags (Ziploc; not folded top)

Girls Only

1 pack of Large paper plates
Brown Paper Bags

Extra

Laminating Pouches/Paper Size

Please bring supplies during your child's **first testing visit with the teachers.**
Please **DO NOT label supplies. Only headphones and crayon boxes should be labeled.**

56th Biennial Antiochian Archdiocese Convention



July 23-30, 2023
St. George • Phoenix, AZ
www.ac2023az.org



We welcome His Beatitude, Patriarch

JOHN X

to the 2023 Archdiocese Convention!

*Finalize your plans at
ac2023az.org today!*



QUOTE OF THE DAY

if you long for pure prayer, keep guard over your incensive power;
and if you desire self-restraint, control your belly,
and do not take your fill even of bread and water.

Evagrius the Solitary



Brothers and Sisters in Christ,

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the Pursuit of happiness." The Preamble of the Declaration of Independence.

This document written by Thomas Jefferson, and signed by John Hancock, President of the Continental Congress, were (are) stirring words designed to convince Americans to put their lives on the line for the cause. Separation from the mother country threatened their sense of security, economic stability, and identity. The preamble sought to inspire and unite them through the vision of a better life. Some consider this document and the subsequent United States Constitution as divinely inspired words - especially "that all men are created equal, that they are endowed by their Creator with certain unalienable rights."

For over the 247 years, our country has been richly blessed by God, even though at times we have struggled as a country to live up to the words of our founding fathers. During these most difficult times - and in particular this year as we celebrate Independence Day on July 4 - we are called to remember that God created all of us in His perfect image and likeness; all of us have been blessed by God; and all of us as Americans have a responsibility to see that the words of the Preamble of the Declaration of Independence are realized for all Americans.

In Christ,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

TODAY'S FEAST SUNDAY, JULY 2ND 2023

4TH SUNDAY AFTER PENTECOST, 4TH SUNDAY OF MATTHEW

**DEPOSITION OF THE PRECIOUS ROBE
OF THE THEOTOKOS IN VLACHERNAE**

During the reign of Leo the Great (457-474) two patricians and brethren on a pilgrimage to the Holy Land lodged with an old widow, a Christian of Jewish descent.

Seeing the many miracles wrought at a small shrine in her house, they pressed her until she revealed to them that she had raiment of the most holy Theotokos kept in a small coffer. Our Lady had had two virgins in her lifetime who attended upon her; before her holy dormition, she gave each of them one of her divine garments as a blessing. This old widow was of the family of one of those two virgins, and it had come through the generations into her hands. With the permission of God, that this holy relic might be had for the profit of many, the two men took the garment by stealth and brought it to Blachernae near Constantinople, and building a church in honor of the Apostles Peter and Mark, they secretly enshrined the garment therein. But here again, because of the multitude of miracles that were worked, it became known to the Emperor Leo, and a magnificent church was built, as some say, by that same Leo, but according to others, by his predecessors Marcian and Pulcheria, and enlarged by Leo when the holy raiment was found. The Emperor Justin the Younger completed the church, which the Emperor Romanus IV Diogenes raised up immediately again after it had burned in 1070. It burned again in 1434, and from that time it remained a small house of prayer together with the renowned holy spring. After the seventh century, the name Blachernae was given to other churches and monasteries by their pious founders out of reverence for this famous church in Constantinople. In this church John Catacuzene was crowned in 1345; also, the Council against Acindynus, the follower of Barlaam, was convoked here (see the Second Sunday of the Great Fast).

SYNAXIS OF THE MOST HOLY THEOTOKOS OF THE ORPHAN

JUVENAL, PATRIARCH OF JERUSALEM



The Fear of Love

By Abbot Tryphon

“He who does not love remains in death” There are those who fear commitment for fear of loss. If we fear the other will either leave us, or be lost in death, we remain aloof from any possible relationship. We put on a facade of indifference for fear of rejection, depriving ourselves of any possible happiness. In fear of possible loss, we become the ultimate losers, for the happiness that comes in a committed relationship, evades us. If we don't love another,

we need not fear losing that love. Some of us, having lost a loved one, fear a repeat of that loss, and guard against any further commitments. We think it is safe to keep ourselves at a distance from others, for in doing so we think we will not suffer loss in the future. When we refuse to be vulnerable by giving ourselves over to a committed relationship, we deprive ourselves of one of the most fundamental aspects of what it means to be human. When we fear loss, we are hard pressed to live a life of courage, for it is in living with courage that we are able to fully participate in life, and thus become fully human. Grieving the loss of a relationship, either by death or a breakup, is just as important to the maturation of our heart as having a long term relationship, for in grieving we allow ourselves to stay connected to others, and remain openhearted to what God has for us. If fear of loss disables us, we may not be able to risk having anything that really matters to us, for by throwing courage to the side, we deprive ourselves of the touch and the intimacy that helps us open our hearts to all that God has in store for us. Grieving is the way we can heal from loss, and, in turn, be open to relationships that can make our life more complete, and more fulfilled. Many people do not allow themselves to grieve, so they deprive themselves of relationships that can lead to a spiritual growth that only comes through suffering loss. We grow stronger if we allow ourselves to grieve when we've experienced loss, for grieving is one of the most fundamental of life skills. Grieving is the way that the heart can heal from loss and go on to love again, and grow wise in the process. If we refuse to love another for fear of loss, we remain closed off from not only others, but from God. “He who does not love remains in death (1 John 3:14).”

From a bold vision to welcoming a bold future... May God grant unto the Antiochian Orthodox Christian Women of North America another 50 years of faithfully being “A Sisterhood serving Christ while serving others”

"Last, but not least, we must realize once and for all that women have a definite ministry in the life of the Church. Very often we have the tendency to confine women's role in the church just to the kitchen. Both the Old and the New Testaments testify beyond doubt to the important role which women played in the history of salvation. Time does not permit me to speak in detail about Ruth, Sarah, Rebecca, Rachael, the Virgin Mary, the ointment bearers, the deaconesses and many others who ministered to the Church and Christ and were instruments of His Divine purpose in history. We don't have to consult the past too much in order to prove our point. If you just look around you in your own parish, you find those devout ladies serving God as church teachers, choir members, youth leaders and fund raisers. It is very disappointing that in some parishes women are not allowed to vote or to be elected to Church Councils. We must definitely do away with this Medieval and archaic outlook concerning women. Our church does not teach that women are inferior to men. Despite their different functions, men and women are equal in the eyes of God because both were redeemed by His Precious Blood. St. Paul said. 'There is neither male nor female; for you are all one in Christ Jesus.' (Galatians 3:28). I propose, therefore, that a National Sisterhood of Charity be organized in the Archdiocese. The structure and goals of this organization will be defined in the future. I also propose that the President of this Sisterhood, by virtue of her office, should become a member of the Board of Trustees of the Archdiocese and should report annually to this General Assembly."

~Metropolitan PHILIP, Los Angeles, California, 1972