

- **WHAT DOES YOUR CONSCIENCE SAY?** The Christian conscience is an important compass for living. But conscience can be misled or misinformed. It is here that Christian nurture and upbringing comes in. Through prayer, attendance at the Liturgy, listening to the Gospel and Epistle as well as sermons, and study of religious writings, the conscience is trained.

- **DO YOU HAVE ANYTHING TO HIDE?** It is important to keep clear of concealment. There's nothing one can really hide. After all, you can't hide a thing from yourself, let alone others. Keep in mind that everything you do leaves its mark upon you.

- **IS THIS GOD'S WILL?** Every question has a religious dimension. How often Jesus said, "not My will, but Thine be done." It is a petition in the Lord's Prayer. What all this means is that the graduate has responsibilities to fill. They have obligations to their Creator, parents, society and world. And the best way, in short, to fill these obligations is through **FAITHFUL SERVICE**. The life of our Lord was one of service. Christ said He came into the world "not to be served, but to serve . . ."

Certainly the Church makes a contribution to the upbringing of each young person. We are living at a time when Churches are paying considerable attention to the religious training of youth. Schools, conferences, camps, fellowship organizations and discussion groups all help to shape the student and guide them along the best paths of life.

But there is an obligation of the graduate to the Church, too. It needs their loyalty, skills and help. Let us reflect on these things and dedicate our lives in faithful service to God and His Church, along with our family, society and community.

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.

GRADUATION



The day that young people graduate from school is an important one. It brings to an end years of study in the classroom. After this, they enroll in the school of life, where, someone once said, the class colors are black and blue.

Now the graduates will no longer find books with ready-made answers to all the questions and problems of adult living. In life, answers to problems do not come as easily. Every few miles along the road of life the way splits in two, and at each fork they must make decisions. Isn't there someone or something that can help people as they seek answers to some of life's difficulties? Yes, there is help. Here are some questions graduates should ask themselves whenever they have doubts as to which course of action should be taken.



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

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, JUNE 18, 2023 TONE 1 / EOTHINON 2; SECOND SUNDAY AFTER PENTECOST & SECOND SUNDAY OF MATTHEW

MARTYRS LEONTIOS, HYPATIOS AND THEODOULOS AT TRIPOLI IN PHOENICIA

~ 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 hymns in the following order:

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

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.

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 Second Sunday after Pentecost)

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the Epistle of St. Paul to the Romans. (2:10-16)

Brethren, glory and honor and peace to everyone who does good, to the Jew first, and also to the Greek; for

Please support our sponsors



Peri Kiros, REALTOR
GRS, GRI, ABR, SRES, ALHS, ePRO, SFR

3230 Murrel Road
Rockledge, FL. 32955
Direct: (321) 432-1993

Peri doesn't LET things happen
She MAKES things happen!

Website: MyGreekAgent.com
Email: PeriKiros@gmail.com

OLYMPIA Cafe

1512 SOUTH HARBOR CITY BLVD.
MELBOURNE, FLORIDA 32901
P: 321-676-8910 · F: 321-676-8911
WWW.OLYMPIACAFEMELBOURNE.COM
ADRIANE & TED

JPN Handyman

Cell: 954-547-4433

Pressure washing

Lawn Mowing

Minor Landscaping

Electronics Repair

3D printing Repair

Ask for other services



If you would like to promote your business, and support our bulletin, place your ad here. Only \$100 a year

- that's less than \$2 per ad.

To place your ad in our weekly bulletin call or email Yuliya:

(321) 960-9564 or

yuliya.warner@yahoo.com

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

William and Sheree Jackson

John and Joanne Karas

Steve and Valerie Karas

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!**

there is no respect of persons with God. For as many as have sinned without the Law will also perish without the Law; and as many as have sinned under the Law will be judged by the Law (for it is not the hearers of the Law who are just before God but the doers of the Law are justified. For when the nations who do not have the Law do by nature the things contained in the Law, these then, in spite of not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, and their conscience also bears witness, and their conflicting thoughts accuse or perhaps excuse them) in the day when God judges the secrets of persons, according to my gospel, through Jesus Christ.

THE GOSPEL

(For Second Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

~ *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



Epistle Readers

June 18 Carrie Matos, June 25 Zach Ferrel

THE APOSTLES FAST

Begins this coming Monday, June 12th (the day following All Saints Sunday) and lasts through Wednesday, June 28th (the day before the commemoration of Ss. Peter and Paul). During this Fast we observe the traditional fasting discipline (no meat, poultry, dairy, fish, wine, and olive oil) on Mondays, Wednesdays and Fridays, with katalysis for fish, wine and olive oil on Tuesdays, Thursdays, Saturdays and Sundays. Appropriate to this season is the Akathist to the Holy Apostles.

**HAPPY FATHER'S DAY ABOUNA!
MAY GOD GRANT YOU MANY YEARS!**



Our kids at Parish Life Conference.



**Thank you all for your support!
More pictures next week**

Kid's corner

THE CALL OF THE DISCIPLES

One day, our Lord Jesus Christ was walking along the Sea of Galilee. He came to two brothers, Simon (called Peter) and Andrew. These brothers were fishermen. They were just casting their net into the sea when Jesus came to them.

He said, "Follow me, and I will make you fish for men!" Right away, Simon Peter and Andrew left their nets and followed Jesus!

As they walked along, Jesus saw two more brothers. James and John were both in a boat with their father, Zebedee. They were fixing their nets so that they could fish again. Jesus called out to invite them to follow Him.

Right away, James and John left the boat and their father, and followed Jesus.

Then Jesus went all around Galilee. He taught in the synagogues, preached the good news about God's kingdom, and healed every sickness that people had.

WHAT DO YOU THINK?

1. Jesus saw some men and called to them. What were they doing?
2. Jesus knew they would follow, or do, what He taught them. What is one thing Jesus wants us to do?
3. What were the names of the first brothers Jesus called to?
4. What were the names of the second brothers?
5. Jesus told them that they would fish for men. What do you think this means?
6. What did Jesus do when He went all around Galilee?

CALL OF THE FIRST DISCIPLES



that they may have it more abundantly” (John 10:10)—not pain or sadness. Nevertheless, Christians face pain in the name of Christ, and take from His Cross strength and hope that will lead them to the Resurrection. Thus, many saints transformed their various pains and used their suffering to sanctify their lives. The one who loves God can transform everything to his own benefit. How many people have achieved their salvation through pain! They returned from their evil deeds through pain and knew the meaning of true life after persevering through their sufferings. I remember a dear relative who was very proud of himself and the achievements of science. Before his death, he experienced a long sickness with much pain. He said to me a few months before his repose, “On this bed, one recognizes the meaning of cleansing and purity.” His statement stunned me, and I glorified God who knows how to lure every human into His eternal Kingdom. If we truly believe in eternal life, we recognize the triviality of every pain in this life in the light of the coming joy of the Kingdom. Originally published on March 9, 2015.

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!*








HAPPY FATHER'S DAY!
 Fr. Elia and the St. Anthony's
 Parish Council wishes all
 Fathers of our Parish a
 Blessed Father's Day!



Happy
Fathers Day

I'M AS LUCKY AS CAN BE
 FOR THE WORLD'S BEST DAD
 BELONGS TO ME.

JUNE 18TH SUNDAY OF ALL AMERICAN SAINTS

Beloved in Christ
 In honor of the American Saints, that we have in mind especially on the second Sunday after Pentecost, please be encouraged and strengthened in maintaining Orthodoxy by the following from St. Nikolai of Zicha and South Canaan. In his Catechism (The Faith of the Saints, 2005, Seraphim Press, Chicago, pg. 15) he addresses a very important issue of syncretism. I am praying that we will all have a blessed and spiritual beneficial fast!

Q. How, then, should we think of the modern tendency in some quarters to put the Christian faith on a level with all other religions?

A. It is a wrong tendency and a dangerous experiment. For "God is not to be mocked" (Galatians 6:7) nor is the blood of the Son of God to be made equal to the ink of the scribes. For though we, as the members of our ancient church of the East, are bound to unrestricted charity toward all human beings, yet we are strictly forbidden to compromise our inherited God-revealed Truth with man-made religions or philosophies.

- St. Nikolai of South Canaan
 In Christ,
Fr. Elia Shalhoub
Very Rev. Fr. Elia Shalhoub, Pastor



TODAY'S FEAST SUNDAY, JUNE 18TH, 2023

2nd Sunday of Matthew, 2nd Sunday after Pentecost

All American Saints Sunday

Today's Gospel shows us the start of Christianity, which grew from a small group. Twelve Apostles were invited to be of humble service to others, who were mostly fishermen of no education, knowledge or social stature. They were men living on the outskirts of Lake Tiberias actively fishing. Interestingly, when Jesus called the first Apostles, they were not unemployed, or out of work, but they were in the middle of their businesses. They were preoccupied with their work. "They were throwing their nets at sea". The Lord Jesus called them and as the Bible says: "Immediately they left the nets and followed him", they didn't hesitate to leave their livelihood and their lives to follow Jesus. He did not promise riches, position or status to them, He said one sentence "Follow me, and I will make you fishers of men". The same scenario is repeated with John and Jacob, the sons of Zebedee; they were fixing their nets with their father. "Immediately they left the boat, their father, and followed Him." It seems that these pupils did not hesitate for a second to become missionaries, that is, the "fishers of men." What calls for attention on this first Sunday after Pentecost, is that first and second calls were to two brothers; that is two persons from the same family were called to serve the Lord. These Apostles and others, were given but one commandment by the Master, "go make disciples of all Nations". On Pentecost, the Holy Spirit gave them grace and wisdom, understanding and strength, that was not of this world, but from above, God's abundance. The strength, which gave the disciples the power of Evangelism, to reach Rome and other extremities of the earth like, India and Africa; to preach Christ who has risen from the dead! Every baptized Christian, who has received the Holy Chrism, is called to serve the Lord by their talents, abilities, and resources. Certainly there are callings through the mysteries of the Holy Priesthood or through the ascetic vows; however everyone is invited to be a disciple of Jesus, to take his place in the Evangelism. All from their baptismal day are dedicated to the Lord, "All ye who have been baptized unto Christ; have put on Christ."

When we say "Yes" to the Lord, it means that we should say "No" to the things of importance of this world. We are called to abandon the Nets that tie us to the things of this world, which prevent us from following Christ. The traps of this world are many, with multiple deceptions, however it was Jacob and his brother John, who were "Fixing the nets" when the Lord called them and "they left everything and followed Him." In the Church and through the sacred sacraments we live a continuous Pentecost. All are called according to their talents and ability to meet the Lord's calling, to become a fisher of men, to pursue them, so they know the true God and His Heavenly Kingdom.

Metropolitan Basilios, Antiochian Archdiocese of Australia

LEONTIOS, HYPATIOS, AND THEODOULOS THE MARTYRS OF SYRIA

This Martyr was from Greece. Being of great bodily stature and strength, he was an illustrious soldier in the Roman legions who had won many victories, and was known for his prudence and sobriety of mind. When it was learned that he gave grain to the poor from the imperial stores, and was moreover a Christian, Hadrian the Governor of Phoenicia sent Hypatius, a tribune, and



Theodulus, a soldier, to arrest him. Saint Leontius converted them on the way to Tripolis in Phoenicia, where Hypatius and Theodulus were tormented and beheaded by Hadrian for their confession of Christ. Then Hadrian with many flatteries and many torments strove to turn Leontius from Christ. All his attempts failing, he had Leontius put to such tortures that he died in the midst of them, under Vespasian in the year 73.

Regarding Pain

By Metropolitan Saba (Ispere)

Pain has accompanied human beings since the beginning of our existence on earth. Pain was and still is one of the major existential issues for humanity, which continues to puzzle the human mind wherever human beings exist. We seek satisfying answers to such basic issues as pain, good, evil, death, and so forth. The question of pain has occupied different religions and philosophical schools. They all tried to find an answer to the issue of pain, and cultural exchange among different nations shaped their heritages in that regard. However, the question continues to perplex humanity because it resists comprehension and acceptance. The Holy Bible tells us that pain was with the first human since he left Paradise. "In the sweat of your face you shall eat bread.... In pain you will bring forth children.... On your breast and belly, you will go" (Genesis 3). The Old Testament addressed this issue multiple times and has dedicated a whole book for it (the Book of Job). In the time of the Old Testament, the prevailing mentality was based on reward and punishment and considered pain a punishment for all the sins one had committed. Every philosophical school and every religious tradition strove to offer an answer to this demanding question. Many treatises were written—and continue to be written—trying to explain the source of pain, how to approach it, and how to eliminate it. Nonetheless, pain continues to afflict humans everywhere. It was only Christ who did not offer a rational or explanatory answer and did not connect pain to one's sins. When He was asked, "Rabbi, who sinned, this man or his parents, that he was born blind?" He answered, "Neither this man nor his parents sinned" (John 9:2-3). It's as if He was saying, Why do you care about the cause rather than the healing? And He restored the sight of the man. His answer was existential and practical. He saw the afflicted and healed them. He healed the sick, cleansed the lepers, opened the eyes of the blind, raised up the paralytic, raised the dead, and fed the hungry. How sweet is that phrase repeated in the gospels: "He was moved with compassion for them, because they were like sheep not having a shepherd" (Mark 6:34; Matt. 9:36, 14:14); "Moved with compassion, [He] stretched out His hand and touched him (Mark 1:41; Matt. 8:3; Luke 5:13); "When the Lord saw her, He had compassion on her" (Luke 7:13). Christianity offers the same perspective in this regard. For two millennia, many theologians and Church authors diligently posed the question about pain and gave an answer. Pain is intertwined with the fallen world in which we live. Pain has accompanied humanity since Adam left the heavenly Paradise. However, the best response to pain that Christians gave was through following the example of their Master. We are not in Paradise, for which we were created, and our goal is to go back to it. Our goal is to seek, by the grace of God, for a taste of the Kingdom here and now. Christians know that the Kingdom will not be achieved here, but rather in the coming, eternal life. However, we are invited, as followers of our Master, to graft onto this world some of the joys of the heavenly Kingdom—to embrace the afflicted, to console the grieving, to give drink to the thirsty, to feed the hungry, to bring hope to the desperate, to mend the broken, and to bring back joy to those who have lost it. Our calling is not to condemn the afflicted one but, rather, to soothe his pain. We must differentiate between the afflicted and their pain, between the sick and their sickness, between the sinners and their sins. We must embrace the former and combat the latter. This does not mean that there is no rational or theological answer in Christianity, but the most important answer is to follow in the footsteps of our Teacher, Jesus Christ, by tending to the wounds of the afflicted and by redirecting their pain toward salvation. If you know you exist in a fallen world and pain is inevitable, then you had better perceive your pain through a positive lens and draw from its salvation and consolation. Don't stop at exploring the reasons behind it; rather, pursue ways to get past it. Asking "why" is inevitable, but asking "how" is more important and useful. Don't pursue pain. Christians pursue life: "I have come that they may have life and