

◆ ◆ ◆ **A LOOK AT MARRIAGE** ◆ ◆ ◆

**W**hen young people consider getting married, many want a religious ceremony in a church. They feel it is something special and spiritual. It demands prayer spoken before God and Gospel, as well as before friends and relatives.

They seem to be saying that they consider marriage a holy thing or as St. Paul put it, "a great mystery." Indeed, in our faith, marriage is in the same company as Baptism, Chrismation, Confession, Eucharist, Priesthood, Unction - it is a holy act that gives God's grace.

Marriage is found on the first page of the Holy Bible. There it says that after God created man in His own image, He declared: "It is not good for man to be alone." Then God created woman, and brought them together in the first marriage and the first family. What marriage does is create a new being, a unity of love, something greater, something better than

they were separately. They are now one, for God said, "And the two shall be one flesh . . ."

Church Fathers have spoken of marriage and the home as a "little Church." They meant that the Christian home has believers in it and that it is a place where there is prayer and the family is filled with love.

In the second century, Tertullian wrote this about marriage: "How beautiful, then, the marriage of two Christians, two who are one in hope, one in desire, one in the way of life they follow, one in the religion they practice. They are servants of the same Master. Nothing divides them, either in flesh or in spirit. They pray, worship and fast together; instructing one another, encouraging one another, strengthening one another. Side by side they visit God's church and partake of God's banquet; side by side they face difficulties and share their consolations." How touching is this description!

*The Orthodox Weekly Bulletin* . . . . . Vezal, 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.*







# St. Anthony The Great Antiochian Orthodox Church

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## 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 25, 2023 TONE 2 / EOTHINON 3; THIRD SUNDAY AFTER PENTECOST & THIRD SUNDAY OF MATTHEW

### APODOSIS (LEAVE-TAKING) OF THE FORERUNNER'S NATIVITY

VENERABLE MARTYR FEBRONIA OF NISIBIS; VENERABLE PROKOPIOS OF THE IVIRON SKETE ON ATHOS

~ 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 THE NATIVITY OF ST. JOHN THE BAPTIST IN TONE FOUR

(\*\*Be quick to anticipate\*\*)

O prophet and Forerunner of Christ God's coming to us, \* all we who with longing now extol thee are at a loss to honor thee worthily. \* For thy mother's barrenness and father's long silence, \* by thine all-renowned and hallowed birth, were both ended, \* and the Incarnation of the Son of God is preached unto all the world.

#### 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

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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**

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**Lou Abraham**

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**(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!**

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 Third Sunday after Pentecost)

*The Lord is my strength and my song. The Lord has chastened me sorely.*

**The Reading from the Epistle of St. Paul to the Romans. (5:1-10)**

Brethren, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through Him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows His love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by His blood, much more shall we be saved by Him from the wrath of God. For if while we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, we shall be saved by His life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

### **THE GOSPEL**

(For Third Sunday of Matthew)

**The Reading from the Holy Gospel according to St. Matthew. (6:22-33)**

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is evil, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore, I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not the soul more than food, and the body more than clothing? Look at the birds of heaven: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his stature? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon himself in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well."

*~ 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**



<b>June 25</b>	<b>Epistle Readers</b>	
<b>July 2nd</b>	<b>Subdeacon Michael Lieberman</b>	<b>St. Paul to the Romans. (5:1-10)</b>
<b>July 9th</b>	<b>Debbie Thieme</b>	<b>St. Paul to the Hebrews. (9:1-7)</b>
<b>July 16th</b>	<b>Subdeacon Jean Najjar</b>	<b>St. Paul to the Romans. (10:1-10)</b>
<b>July 23rd</b>	<b>Patricia Smith</b>	<b>St. Paul to St. Titus. (3:8-15)</b>
<b>July 30th</b>	<b>Bill Jackson</b>	<b>St. Paul to the Romans. (15:1-7)</b>
	<b>Carrie Matos</b>	<b>St. Paul to the Corinthians. (1:10-17)</b>



**Today's Holy Communion has been sponsored by Ritter Family in Celebration of their Angel Day. May God grant them many years!**

**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 2 - Priscilla, need 1 more person; July 9—available; July 16—Amen; July 23, July 30- available.**



**No Sunday School today.**  
**Please see "Kid's Corner" Page.**

**Parish Council Meeting today after the Coffee Hour.**



**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.

**Kid's corner**

**WALK WITH GOD AND DO NOT WORRY**

One day, our Lord Jesus Christ was teaching about what is really important. He said, "Your eyes are like a light for your body. If you look at bad things, your whole body can be bad. But if you look at things that are good, your whole body is bright and light. "No one can serve God and money. People will either love God best or love money and earthly things best. It is better to love God most of all. "I tell you, don't worry about what you eat, drink, or wear. Think about birds—they don't store up food! But God provides for them, doesn't He? Think about flowers—they don't sew or shop, but God dresses them in their beautiful clothes. If God takes care of little things like grass, won't He take even better care of you? "So don't worry about your food, drink, or clothes. Your Father in Heaven already knows that you need them. He will provide them for you if you pray and come to church and do what is right. That is what is most important."

**WHAT DO YOU THINK?**

1. God wants us to see clearly. He will help us know what is good and what is not. We can ask God to help us at any time.
2. When do you pray? Have you ever asked God to help you?
3. When we are at church, we learn what God wants when the priest reads from the gospel. How do you know when the priest is reading from the gospel?
4. God wants us to walk with him. What does that mean? It means God wants us to pray every day. He wants us to serve him by doing good in all we think, say, and do.
5. God wants us to pray, and to live united with Him. Do you remember the Last Supper. We still celebrate the Last Supper when we receive Holy Communion. We are united with God at Holy Communion more than at any other time.



# 56th Biennial Antiochian Archdiocese Convention



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We welcome His Beatitude, Patriarch  
**JOHN X**  
to the 2023 Archdiocese Convention!

*Finalize your plans at  
[ac2023az.org](http://ac2023az.org) today!*



JUNE 25<sup>TH</sup> 3<sup>RD</sup> SUNDAY AFTER PENTECOST

Beloved in Christ,  
Our efforts of increase prayer, fasting, and almsgiving, during the Apostle's Fast bring us from the feast of All Saints to the feast of St. Peter and Paul. May this prayer (from the Akathist to St. Peter and Paul -<http://www.antiochian.org/apostles-fast-begins-june-16-2014> linked from <http://www.peterandpaul.net/akathist-saints-peter-paul> ) guide us in repentance and in imitating the Chiefs of the Apostle's great example.

“O ye foremost of the apostles: Peter, steadfast exponent of the Faith of Christ, and Paul, melodious swallow of the teaching of the Lord! We perceive you to be a much-flowing river recounting the words of Christ, gushing forth from the breast of the Lord, disclosing to us the depths of the well of divinely revealed truths. We see you to be lamps which make things clear for us with streams of the fervor of divine love from heaven. We bless you, for ye endured tribulation and pain to sow the seed of divine teaching, and with your footsteps went round all the ends of the earth. With compunction we entreat you, O holy Apostles: cause us, in our sinful foolishness, to fall prostrate before the Lord, our Teacher; cause ye that the head of our pride be cut off, and haste ye to raise us up by your unceasing supplications, that there, with the choir of the angels and the apostles, we may glorify the Father of all, Who is wondrous in His saints, Who sent our Lord Jesus Christ into the world, and the Holy Spirit, Who is one in essence with Them, unto the ages of ages. Amen.”

- Prayer From the Akathist to St. Peter and Paul  
Open the door. Let Him in!

In Christ,  
*Fr. Elia Shalhoub*  
Very Rev. Fr. Elia Shalhoub, Pastor





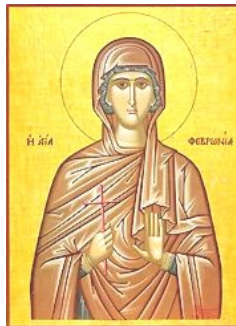
**TODAY'S FEAST** SUNDAY, JUNE 25<sup>TH</sup> 2023  
3<sup>RD</sup> SUNDAY AFTER PENTECOST,  
3<sup>RD</sup> SUNDAY OF MATTHEW

## LEAVETAKING OF THE NATIVITY OF THE FOREUNNER JOHN THE BAPTIST

He that was greater than all who are born of women, the Prophet who received God's testimony that he surpassed all the Prophets, was born of the aged and barren Elizabeth (Luke 1: 7) and filled all his kinsmen, and those that lived round about, with gladness and wonder. But even more wondrous was that which followed on the eighth day when he was circumcised, that is, the day on which a male child receives his name. Those present called him Zacharias, the name of his father. But the mother said, "Not so, but he shall be called John." Since the child's father was unable to speak, he was asked, by means of a sign, to indicate the child's name. He then asked for a tablet and wrote, "His name is John." And immediately Zacharias' mouth was opened, his tongue was loosed from its silence of nine months, and filled with the Holy Spirit, he blessed the God of Israel, Who had fulfilled the promises made to their fathers, and had visited them that were sitting in darkness and the shadow of death, and had sent to them the light of salvation. Zacharias prophesied concerning the child also, saying that he would be a Prophet of the Most High and Forerunner of Jesus Christ. And the child John, who was filled with grace, grew and waxed strong in the Spirit; and he was in the wilderness until the day of his showing to Israel (Luke 1:57-80). His name is a variation of the Hebrew "Johanán," which means "Yah is gracious."

## FEVRONIA THE RIGHTEOUS MARTYR

This Martyr practiced the ascetic discipline in Nisibis of Mesopotamia; she was of such great beauty that the report of her came to the persecutor Selenus, and every attempt was made to make her deny Christ. After many horrible tortures, she was cruelly dismembered by the executioners, then beheaded, in the year 310 (or, according to some, in 302, during the reign of Diocletian).



## Feast of Sts. Peter & Paul, June 29th

The divinely-blessed Peter was from Bethsaida of Galilee. He was the son of Jonas and the brother of Andrew the First-called. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, "Thou art Simon the son of Jonas; thou shalt be called Cephas (which is by interpretation, Peter)" (John 1:42). On being raised by the Lord to the dignity of an Apostle and becoming inseparable from Him as His zealous disciple, he followed Him from the beginning of His preaching of salvation up until the very Passion, when, in the court of Caiaphas the high priest, he denied Him thrice because of his fear of the Jews and of the danger at hand. But again, after many bitter tears, he received complete forgiveness of his transgression. After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68. Paul, the chosen vessel of Christ and a teacher of the whole world, was a Jew by race, of the tribe of Benjamin, having Tarsus as his homeland. He was a Roman citizen, an expert in knowledge of the Law and a Pharisee. For this cause, from the beginning, Paul was a most fervent zealot for the traditions of the Jews and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3-4). In his great passion of rage and fury against the disciples of the Lord, he went to Damascus bearing letters of introduction from the high priest. His intention was to bring the disciples of Christ back to Jerusalem in bonds. As he was approaching Damascus, about midday there suddenly shone upon him a light from Heaven. Falling on the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou Me?" And he asked, "Who art Thou, Lord?" And the Lord said, "I am Jesus Whom thou persecutes." And that heavenly voice and brilliance made him tremble, and he was blinded for a time. He was led by the hand into the city, and on account of a divine revelation to the Apostle Ananias (see Oct. 1), he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of the Sun of Righteousness. And straightway beyond all expectation, he spoke with boldness in the synagogues, proclaiming that "Christ is the Son of God" (Acts 9:1-21). His life in Christ and his advancement of the Gospel are in the Book of Acts his fourteen Epistles. Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.

We are back to fasting on Wednesday & Friday,  
after we finish the Apostles' Fast on June 28<sup>th</sup>.