

THE MOTHER OF LIFE

M

ost people shy away from the sight and talk of death. Yet "it is appointed unto man once to die," and of all the appointments of life, this one must be kept. As a Christian, we must prepare ourselves for this reality of earthly life. We are reminded of our mortality as the Church observes the great feast of the REPOSE OF THE THEOTOKOS.

The Sacred Scriptures are silent about the last days of the Birthgiver of God. Tradition, however, tells us about her departure from this life to Heaven. The Apostles are said to have gathered for her repose, and all came as she "passed over into life," except for St. Thomas. When he does put in an appearance, the tomb is said to be empty.

Iconography tells the rest of the story. The Figure of Christ is in the background, holding an infant in His arms. This was the iconographer's unique way of depicting the spirit of the Holy Virgin being received into the realm of eternity by her Son. Angels are often shown hovering over, while the apostolic group lingers close to the bier. Her internment is said to be in the Garden of Gethsemane at Jerusalem, although Ephesus has long claimed to be the place of burial.

A fasting period precedes the observance of this festival in the Church. Perhaps this is the Church's way of directing our thoughts to our own falling asleep in the Lord. Let us, then, observe the feast, and let us so live as to one day join the Holy Virgin in the Kingdom of her Son.

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.





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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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, AUGUST 20, 2023 TONE 2 / EOTHINON 11; ELEVENTH SUNDAY AFTER PENTECOST & ELEVENTH SUNDAY OF MATTHEW

AFTER-FAST OF THE DORMITION OF THE THEOTOKOS

PROPHET SAMUEL; MARTYR PHOTEINI OF BLACHERNAE; MARTYRS HELIODOROS AND DOSAI OF PERSIA

THE FIRST ANTIPHON

Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion.

(Refrain) Glory... Both now... (Refrain)

THE SECOND ANTIPHON

The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people.

(Refrain) The most-high hath hallowed His tabernacle. (Refrain)

Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.

~ During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the **Dormition**. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." as on ordinary Sundays. After the Little Entrance, sing these hymns in the following order:

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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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William Snell and Susan Perers

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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!**

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 DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

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 OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

THE EPISTLE

(For the Eleventh Sunday after Pentecost)

The Lord is my strength and my song. The Lord has chastened me severely.

The Reading from the First Epistle of St. Paul to the Corinthians. (9:2-12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

THE GOSPEL

(For the Eleventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (18:23-35)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to

him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

~ 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



August 20th
August 27th

Epistle Readers
Jennifer Riter
Isaac Vaughn

Did you know that we have a library at our Church?!
Looking for a good read for the soul? Ask Debbie for a recommendation.
Friendly reminder: If you have borrowed books from our library, we kindly ask you to return it. If you are not done reading yet, just send us a message.

TEEN SOYO MEETING TODAY DURING COFFEE HOUR

Ladies, join our AWO meeting next Sunday after the Coffee Hour.



TODAY'S HOLY COMMUNION IS OFFERED BY NADEZHDA
FOR A 40 DAY MEMORIAL OF HER MOTHER
TAMARA KOSTINA
MAY SHE REST IN PEACE AND
MAY HER MEMORY BE ETERNAL!

St. Anthony Antiochian Orthodox Christian Church

Sunday School

Sunday School A Ministry of Christian Education at St. Anthony Antiochian Orthodox Church.

"Let everything take second place to our care of our children, to the discipline and instruction of the Lord." - St. John Chrysostom

Registration Form for 2023-2024 Sunday School Year

(Please Fill and Return by August 27th)

PLEASE PRINT CLEARLY

STUDENT NAME First _____ Last _____ Baptismal name _____

DATE OF BIRTH _____ Age _____ Grade Level _____

ADDRESS _____ CITY _____ Zip _____

FATHER _____ Cell _____

MOTHER _____ Cell _____

HOME PHONE _____ Other _____

EMAIL ADDRESS (ES) _____

ALLERGIES/CONDITIONS _____

EMERGENCY CONTACT NAME _____ NUMBER _____

TALENTS/HOBBIES/SKILLS (i.e. musical INFORMATION HELPFUL TO TEACHER)

VOLUNTEER (i.e. PARENT(s) chaperone, pageant, decorations, etc.) YES _____ NO _____

Do you have a reliable internet connection? YES _____ NO _____

Do you have a webcam available? YES _____ NO _____

SIGNATURE OF PARENT/GUARDIAN _____ Date _____

Students are expected to arrive on time every Sunday for the Divine Liturgy at 10:00 a.m., receive the Holy Eucharist, proceed to their classroom, and remain until the class session concludes at 12:00 p.m.

First Day of Sunday School Classes is September 10.

attempt to remain relevant to the culture around us. Rather, we attempt to resist the fallen culture around us, while infusing modern culture, devoid of Christian values and beliefs, with a culture infused with Orthodoxy. We don't try to understand a particular scripture passage outside the Mind of the Church, for we know that the Church always decided teachings, worship practices, and the Canon of Scripture, itself, according to what was always taught, everywhere, and at all times. We believe Christ's promise that the Gates of Hell will not prevail against the Church, and that the Church is protected, as long as she sticks with her conciliar nature, which has guided her for over two thousand years. The Orthodox Church one hundred years from now, provided the Lord has not returned before then, will be the same as she is today, in worship, doctrine, and faith. It doesn't, in the end, mean a thing about what I think, or how I might interpret a passage in the Bible. What matters is that I cultivate the Mind of the Church within myself. *The above meditations is authored by The Very. Rev. Abbot Tryphon, Igumen of All-Merciful Saviour Monastery on Vashon Island, Washington.*



With the direction of
His Grace Bishop NICHOLAS

click image to register

2023 FALL RETREAT

Hosted at St. Elias Orthodox Church
Atlanta, GA
September 22 - 23, 2023

<https://domse.org/fallretreat2023>

Register for the retreat
(No onsite registration! Register by September 14)

Reserve your hotel room
(Special pricing \$129.00 ends on September 8)

"Thy Word is a Lamp Unto My Feet"
Psalm 118:105



11th SUNDAY AFTER PENTECOST Sunday After the Dormition

Brothers and Sisters in Christ,

What exactly is the meaning of the Feast of the Dormition?

It is one of the twelve Great Feasts of the Church, ranked among holy days such as the Lord's Resurrection, Nativity, and Pentecost. Therefore, it is of immense importance in the liturgical and communal life of the Body of Christ. Such was the Virgin Mary's importance to her Son that upon the Cross, His only instructions were to the Apostle John were for St. John to care lovingly for her as if she were his own mother. Church Tradition holds that the Mother of God lived into old age, dying peacefully as a beloved pillar of the early Church community. Sharing in the mystery of death with her Son, she shared also with Him the transfiguring glory of resurrection, as the feast celebrates her passage unto eternal life with Christ, and her glorification and sitting at His right hand. What we know of the Virgin Mary's life after her Son's Ascension into heaven is provided not by Scripture, but the universal consensus of early Church Tradition, of which Scripture is one part. So beloved was she by the earliest Christians that, as word spread of her impending death, all the apostles hurried from throughout the Near East to be at her bedside. The central icon of the feast vividly depicts this reality: the icon revolves around none other than Christ Himself, who has come down from His heavenly throne to receive His mother in His arms. He is depicted holding His mother, swaddled in white cloth: this represents her immaculate, uncorrupted soul, which He holds in His hands as He reunites her to Himself. The Dormition marks not only the Mother of God's departure from this earthly life — a thing of somberness — but, joyfully, her radiant entry into eternal life. We can only imagine Mary's rejoicing at entering at last into that life spent in unending union with her beloved Son. Her day of earthly death is thus her birthday in heaven. In remembering the Virgin Mary's death and resurrection, we are reminded of our own inevitable death, and our somberness mixes with joy at the hope of our own resurrection. In Christ, our fear of death becomes, though a natural part of our mortality, a temporary obstacle. The veil of death ultimately transfigures us into eternal members of Christ's Body, united with the Mother of God, the choirs of angels and Saints in praising God unto the ages of ages. Thus, while to some this feast may seem sad, it is in fact a feast of great rejoicing and hope, for in recalling the death of the holy woman whose "yes" to God made possible our own redemption and resurrection, we look with hope to our own resurrection and eternal life with Christ.

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



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.



TODAY'S FEAST SUNDAY, AUGUST 20TH 2023
11TH SUNDAY AFTER PENTECOST
SUNDAY AFTER THE DORMITION

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4).

SAMUEL THE PROPHET

This most holy man, a Prophet of God from childhood, was the last judge of the Israelite people, and anointed the first two Kings of Israel. He was born in the twelfth century before Christ, in the city of Armathaim Sipa, from the tribe of Levi, the son of Elkanah and Hannah (Anna). He was the fruit of prayer, for his mother, being barren, conceived him only after she had supplicated the Lord with many tears; wherefore she called him Samuel, that is, "heard by God." As soon as Hannah had weaned him, she brought him to the city of Silom (Shiloh), where the Ark was kept, and she consecrated him,



though yet a babe, to the service of God, giving thanks to Him with the hymn found in the Third Ode of the Psalter: "My heart hath been established in the Lord . . ." Samuel remained in Silom under the protection of Eli the priest. He served in the Tabernacle of God, and through his most venerable way of life became well-pleasing to God and man (I Kings 2: 26). While yet a child, sleeping in the tabernacle near the Ark of God, he heard the voice of God calling his name, and foretelling the downfall of Eli; for although Eli's two sons, Ophni and Phineas, were most lawless, and despisers of God, Eli did not correct them. Even after Samuel had told Eli of the divine warning, Eli did not properly chastise his sons, and afterwards, through various misfortunes, his whole house was blotted out in one day.

After these things came to pass, Samuel was chosen to be the protector of the people, and he judged them with holiness and righteousness. He became for them an example of all goodness, and their compassionate intercessor before God: "Far be it from me that I should sin against the Lord in ceasing to pray for you; yea, I will serve the Lord, and show you the good and the right way" (ibid. 12:23). When he asked them -- having God as witness -- if he ever wronged anyone, or took anyone's possessions, or any gift, even so much as a sandal, they answered with one voice: "Thou hast not defrauded us, nor oppressed us, nor afflicted us, neither hast thou taken anything from anyone's hand" (ibid. 12:4). When Samuel was old, the people asked him for a king, but he was displeased with this, knowing that God Himself was their King. But when they persisted, the Lord commanded him to anoint them a king, saying, "They have not rejected thee, but they have rejected Me from reigning over them" (ibid. 8:7); so Samuel anointed Saul. But Saul transgressed the command of God repeatedly, so Samuel anointed David. Yet, since Samuel was a man of God, full of tender mercy, when the Lord told him that He had rejected Saul, Samuel wept for him the whole night long (ibid. 15:11); and later, since he continued to grieve, the Lord said to him, "How long wilt thou mourn for Saul?" (ibid. 16:1). Having lived blamelessly some ninety-eight years, and become an example to all of a God-pleasing life, he reposed in the eleventh century before Christ. Many ascribe to him the authorship of the Books of judges, and of Ruth, and of the first twenty-four chapters of the First Book of Kings (I Samuel).

HOLY TRADITION

Holy Tradition is the Memory of the Church at Work The fact that protestants, by and large, have traveled far from the faith and traditions of the Apostolic Church, is testament to what happens when one departs from the "memory" of the Church. This "memory" is kept alive through Holy Tradition, from which came the very Canon of the New Testament. Deciding what the Early Church believed, and how they worshiped, without Holy Tradition as the guide, has resulted in more than 39,000 different denominations, all of which have departed, in various degrees, from the Church founded by Christ Himself. "Rituals" are not important to Orthodox, for rituals are simply external forms of religion. What is important is that we follow the grace filled services and practices preserved from the time of the Ancient Church. We do not need to reinvent worship every few years, in a sad