

† COME FORWARD WITH FAITH AND LOVE! †

While the Church is a spiritual institution, it still must exist in a material world filled with contemporary problems. In recent years, concern over the spreading of the dreaded COVID virus has had a profound affect on one of the Church's most sacred of liturgical practices: the reception of Holy Communion. An alarming number of Orthodox Christians may question the "health risk" involved with the reception of the Eucharist. Others have called for changes in the method of distributing Holy Communion to the faithful, so that receiving the Sacrament will be "safer."

In examining this important issue, we must begin by stating our belief that the Holy Eucharist is the **BODY AND BLOOD OF CHRIST**. We cannot explain **HOW** bread and wine takes this form during the Divine Liturgy. We simply believe that it **DOES**. In His public ministry, our Lord often spoke of **EATING THE FLESH** and **DRINKING THE BLOOD** of the Son of Man. He was quick to point out to His followers that those who obeyed this command would find eternal life. He further taught that this was the means of being united with Him. **"HE WHO EATS MY FLESH AND DRINKS BY BLOOD ABIDES IN ME, AND I IN HIM."** (John 6:56)

The reception of Holy Communion, therefore, is completely a **MATTER OF FAITH**. If we truly believe Christ's words, how could we think for a moment that our Saviour would put us at risk by doing something so vital to our salvation? Do we not pray each time we approach the chalice that the partaking of this Mystery is for the **HEALING OF OUR BODY AND SOUL?**

No harm will **EVER** come to us from this most intimate contact with our Lord. Continue to **COME FORWARD WITH FAITH AND LOVE!**

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.



HOLY COMMUNION



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
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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, NOVEMBER 05, 2023 TONE 5 / EOTHINON 11; TWENTY-SECOND SUNDAY AFTER PENTECOST & FIFTH SUNDAY OF LUKE

MARTYRS GALAKTION AND EPISTEME OF HOMES;
APOSTLES HERMAS, LINUS, GAIUS, PATROBAS AND PHILOLOGOS OF THE SEVENTY

~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 FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

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.

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ADRIANE & TED

and entreaties, seeking mercy and peace in the Holy Land, especially in Gaza at this time.

We hope, and as we have witnessed in every crisis, that each and every one of you will wholeheartedly contribute to this humanitarian and fraternal duty. In closing, I am sharing two prayers for you to use during these times.

May you always be guarded by God's care.

Yours in the Service of Christ,



+SABA

Archbishop of New York and Metropolitan of all North America

**“A Prayer to the People of Gaza”
by His Eminence Metropolitan George (Khodr)**

"O Jesus Christ, O King of Peace, our people in Gaza doth yearn for Thy abundant mercy. Take their children in Thine hands and extend Thy care to all their people. Wipe away every tear from their eyes, replacing sorrow with joy. O Lord, Thou who consolest every heart, place Thy Spirit in the troubled hearts, so they may find comfort in Thee and Thy compassion. Be a source of rest for the wounded and a healing balm. Ease their pains and deliver them from all fear. Take their burdens upon Thy shoulders and have mercy on those who have gone to Thee.

O God, cleanse their land from all defilement, and greed. Feed the people of the city with all they need, and let them not know death, oppression, or injustice, for in Thee, there is only justice and life.

Pour out upon all nations a sense of Gaza's suffering and a spirit of solidarity with them, striving for peace.

These are Thy children, all of them. Do not allow them to be displaced or struck again, so that we may live with them as brothers, building ourselves and the world with the spirit of forgiveness and tolerance.

Protect Thy Church there and shield it from torment. Put an end to this tragic ordeal, and encourage peace-loving nations to rebuild the city anew. Accept the prayers of the ancient Gazan saints who enriched the Church with deep spirituality and golden words. O God, end this war, for Thy people have grown weary. Embrace, O Lord, this martyred city until it glorifies Thee, and we glorify Thee with it as we stand in solidarity.

To Thee be honor, worship, and glory, together with Thy Father and Thy Holy Spirit. Amen."

THE EPISTLE

(For the Twenty-Second Sunday after Pentecost)

Thou, O Lord, shalt preserve us and keep us from this generation.

Save me, O Lord, for the godly man hath disappeared.

The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE GOSPEL

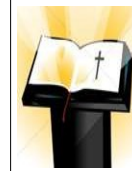
(For the Fifth Sunday of Luke)

The Reading is from the Holy Gospel according to St. Luke. (16:19-31)

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover, the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"

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

Announcements



**November 5th
November 12th
November 19th
November 26th**

Epistle Readers
Susan Perers
Dr. Alex Skaff
Debbie Thieme
Ethan Packey

**Check out our bookstore in the fellowship hall.
Now you can pay with ZELLE
Just scan the QR code and follow the directions.**

AWO meeting is today after the coffee hour

Events and Fundraisers in November

Please join us next Sunday, November 12
for Thanksgiving luncheon, served by our Parish Council.

Angel Tree is coming shortly.

November 19-December 10 Christmas Card Fundraiser (AWO)

November 19-December 10 Poinsettia Forms



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TICKETS ARE 3 FOR \$5!

WINNER WILL BE DRAWN SUNDAY, NOVEMBER 12TH AT OUR THANKSGIVING LUNCHEON.
10% OF PROCEEDS SUPPORT NANA'S HOUSE!



Please pray for the healing of Michealle and Tyrone Carey, Beverly Delida,
Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula.

His Eminence
The Most Reverend
Metropolitan SABA



Archbishop of New York
and Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 397/2023

November 1, 2023

My sons and daughters in our protected parishes, in the Antiochian Orthodox
Christian Archdiocese of North America,

*"The grace of our Lord Jesus Christ, the blessing of God the Father, and the communion of
the Holy Spirit may be with you all." (2 Corinthians 13:14)*

Beloved Faithful,

Following the call of the Holy Synod of Antioch, which beckons all its children to
dedicate a Sunday following the Synod's conclusion to collect aid for our brethren at
the Patriarchate of Jerusalem, and to partake in the relief of their suffering while
demonstrating the Christian communion of humanity in times of affliction, we hereby
announce that the upcoming Sunday, falling on November 12, shall be designated as
the day for collecting aid throughout our Archdiocese. We kindly request all parishes
to send their collections to the Archdiocesan headquarters. The Archdiocese will
continue to collect aid for one month starting from November 12th.

In response to some of your questions regarding the inclusion of petitions in the
Divine Liturgy for the sake of peace and mercy in the Holy Land, I would like to
clarify:

The practice of introducing new petitions into the Divine Liturgy does not depend on
a personal decision by a bishop or priest. Following the Holy Tradition of our
Orthodox Church, at the end of the Great Entrance while processing with the Holy
Gifts, the priest offers the people's supplications and mentions names and regions
that are going through turbulent events. This is what we hope for from all of you in
these days when humanity is in dire need of divine mercy.

Furthermore, we recommend that the service of the *Paraklesis* (Supplicatory Canon)
be held in the churches to the extent possible for the faithful to offer supplications

same as the Great Fast that precedes Holy Week and Pascha.

The liturgical preparation is limited to the two Sundays before the Nativity and the five days leading up to the feast. Those two Sundays we are reminded of the Holy Ancestors of God and the Holy Fathers, Patriarchs, and Prophets who played a role in the coming of the Messiah. In the hymns of the Sunday cycle of services, we hear of their great faith and are called to build our own.

For most of us, we are anxious to get to the feast — we want the days to rush by. Our preparation usually consists of shopping and decorating, not to speak of the endless parties that we are invited to attend. Here is where the notion of waiting comes into play. We must discipline ourselves through Self Control and Patience. We are to read the Scriptures, specifically the prophecies that speak of the coming of the Messiah. We are to turn our focus to a Godly way of life that calls for sacrificing and almsgiving (acts of mercy). Let us think of charity and the giving of our time, talents, and resources to others that may be in need. There is no better way to imitate Christ than to be loving and charitable towards others.

A word to the wise — put Christ back into Christmas. Find the meaning of the feast by understanding the importance of the Son of God taking on human flesh. Remember the real reason for the season is that Jesus, the Son of God, the Messiah, came into the world and dwelt among men, taking on Himself the sins of the world so that we might have life in Him.

“God is with us! Understand O nations and submit yourselves, for God is with us!” (Isaiah 8:9)

*****Advent will start on November 15th, The 1st Sunday of Advent is November 19th*****

From His Eminence Metropolitan SABA

Prayer from the Akathist to the Myrrh-streaming Icon of the Mother of God – “Softener of Evil Hearts”

Who shall not call thee blessed, O Virgin full of grace! Who shall not hymn thy loving-kindness toward the race of men! We pray unto thee, we beseech thee: Leave us not to perish in misfortunes; melt our hearts with love, send thine arrow to our enemies, so that love may wound our hearts with peace toward those who persecute us. Even as the world hateth us, do thou extend thy love toward us, and even as the world persecuteth us, do thou accept us and grant us the God-given power of patience to endure without complaint the temptations encountered in this world. O Mistress! Soften the hearts of wicked men who rise up against us, lest their hearts should perish in iniquity, but, O Full of Grace, do thou entreat thy Son and our God to visit their hearts with peace, so that the devil, the father of evil, may be put to shame. And we, singing thy loving-kindness toward us, lowly and vile as we are, shall hymn thee, O most wondrous Mistress, O Virgin full of grace: Hearken unto us in this hour, as our hearts are heavy, guard us with peace and love toward one another and toward our enemies, eradicate every wickedness and hostility that we have, as we sing to thee and to thy Son, our Lord Jesus Christ: Alleluia! Alleluia! Alleluia!



Brothers and Sisters in Christ,

November is Stewardship Month and IOCC Month

Virtue, good character, and righteous deeds; these are the true measures of wealth.

-St. John Chrysostom

Please start preparing yourself to complete your pledge for 2023 if you have not done so, and sign a new pledge for 2024.

We have the New Pledge Form ready in the Narthex. God willing, our Stewardship committee is working on the 2024 Pledge Drive.

In his Epistle to the Corinthians, St. Paul wrote: Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for "God Loves a Cheerful giver." And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. (2Cor. 9:6-11)

In Malachi 3:10 we read “By bringing the whole Tithe into the Storehouse, we can trust in God’s provision and see His Blessings over flow”

Special Thanks to all those who supported the church in 2023 through their Talents, Time & Resources. May God reward you many folds.

God bless you all.

In Christ,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

2024 PLEDGE DRIVE

The Pledge Form for 2024 is available for you at the Church.

A copy will be E-Mailed to you soon.

Please sign one and turn it in ASAP

Thank you to the following Parishioners who contributed this year.

Total Pledges for 2023 from 32 pledges was \$93,230

(Our Goal for 2024 is \$100,000.00)

TODAY'S FEAST SUNDAY, NOVEMBER 5TH 2023
TWENTY SECOND SUNDAY AFTER PENTECOST
5TH SUNDAY OF LUKE

GALAKTION & HIS WIFE EPISTEME,
THE MARTYRS OF EMESA



Saint Galaktion was from Emesa, the son of Cleitophon and Leucippe, pagans who had been instructed in piety by a certain Christian named Onuphrius and received holy Baptism. Saint Episteme, born of unbelieving parents, was baptized before she was wedded to Galaktion. After their marriage they remained in virginity and lived in separate monastic houses. Betrayed as Christians, they suffered martyrdom during the reign of Decius, about the year 250.

BISHOP RAPHAEL HAWAWeenY OF BROOKLYN

Saint Raphael Hawaweeny was born on November 8th, 1860 A.D., in Damascus, Syria, to pious Christian parents. He studied Arabic grammar and mathematics at the Antiochian Patriarchate parochial school where he was tonsured a reader in 1874. His strong academics served him well throughout his life, providing for him numerous opportunities to succeed and grow. He accepted a position in 1877 as an assistant teacher of Arabic and Turkish, which became full time in 1879. In 1879 he was tonsured a monk while working with Patriarch Hierotheos at the patriarchate, traveling with him on pastoral visits and serving as his personal assistant.

Longing to continue his theological studies, Raphael petitioned the Patriarch for permission to study at Halki Theological School, which was the only option for students of the Antiochian Patriarchate as the Balamand Seminary in Lebanon had been closed since 1840. After much persistence, Raphael received the blessing of the Patriarch and enrolled in Halki Seminary where he was ordained a deacon in 1885. After completing his degree at Halki, the young Deacon Raphael studied at the Kiev Theological Academy, working as a liaison between the Moscow and Antiochian patriarchates. Deacon Raphael was ordained to the holy priesthood in 1889 while in Kiev, continuing to serve that community for many years.

The opening of the Suez Canal in 1869 led to the subsequent collapse of the silk industry in the Middle East, causing many Syrians and others to immigrate to the United States. These new citizens desired to have their religion present in their new homeland and sent letters to their mother churches for pastoral help. A few priests were sent, but none lasted, and so the people asked for Father Raphael Hawaweeny to come to America and serve. Both the Antiochian and Moscow Patriarchs agreed to this idea, and Father Raphael left for America where the people greeted him with great love. Father Raphael



then spent many years serving the Syrians in Brooklyn, New York, but he desired to scan the continent for Syrians and other Orthodox Christians who were without spiritual leadership. He traveled by train and carriage across the nation, finding Orthodox Christians, recording their location, and performing liturgies, baptisms, and weddings. Upon his return to Brooklyn, Father Raphael worked to find clergy to send to these dispersed communities, giving them a full time pastor to minister to their needs.

In 1909, by the hands of Bishops Tikhon and Innocent of the Moscow Patriarchate, he was the first bishop consecrated in the New World. The now Bishop Raphael continued his ministry to the Christians throughout America. Bishop Raphael worked tirelessly in Brooklyn to mediate disputes between the Orthodox Christians from Syria and Maronite Catholic Christians who often fought violently with one another. Despite numerous outbursts and setbacks, Bishop Raphael continued his ministry serving the Orthodox throughout his vast diocese. One such incident was when an influential leader of the Maronite group was killed and many people accused Bishop Raphael of ordering his murder. This led to many people attempting to harm the bishop, but he endured it all willingly. He was arrested under attempted murder charges, but was eventually cleared and let go after much time and money was spent in his defense.

Throughout his time in North America, Bishop Raphael founded 36 parishes to bring the Church to the faithful who were without a priest to guide them. Bishop Raphael truly lived out Gospel in all aspects of his life, striving tirelessly for the people in his care, even to the point of sacrificing his own physical health in order to maintain the spiritual health of his people. Bishop Raphael died on February 27th, 1915, at his home in Brooklyn. His funeral was attended by hundreds of people, including clergy from all ethnic backgrounds, illustrating his love for all of the people of God regardless of where they came from. The sacred relics of Saint Raphael, “the good shepherd of the lost sheep in North America,” were first interred in a crypt beneath the holy table at his Saint Nicholas Cathedral in Brooklyn on March 7th, 1915, before being moved to the Syrian section of Mount Olivet Cemetery in Brooklyn on April 2nd, 1922. They were finally translated to the Holy Resurrection Cemetery at the Antiochian Village near Ligonier, Pennsylvania, on August 15th, 1988. His sanctity was officially proclaimed by the Holy Synod of the Orthodox Church in America on March 29th, 2000, and his glorification was celebrated on May 29th of that year at the Monastery of Saint Tikhon in Pennsylvania.

THE NATIVITY FAST

With the Nativity Fast (Advent) almost upon us, what’s the point of the season? The six weeks prior to Christmas (the Nativity of our Lord in the Flesh) is a fasting period that many call Advent. Advent means “coming.” It is that period of time when we find ourselves waiting for the coming of the Messiah, the Anointed One, The Christ. (All three terms mean the same thing.) For this reason, it has a different character than other fasting periods. Although there is an element of preparation involved, it is not the