

OVERCOME THE DAILY PRESSURES OF LIFE

From time to time, the daily pressures of Life can make us feel that we are powerless. By focusing only on our problems, it can even weaken our faith. But we are reminded by St. Paul in his Epistle to the Philippians "Be anxious for nothing." (Phil 4:6) But how can we achieve this important goal?

We must learn to **TRUST** instead of **TREMBLE**. Be aware that anxiety prevents achievement. Focused thinking is what we need, so we may accomplish God's plan for us. It has been said that faith and fear are opposites. While faith brings peace and salvation, fear harbors sadness and discouragement. With faith, fear is driven away, placing anything within our reach.

We must learn to **FORGIVE** instead of **FUME**. After all, anger is a roadblock to accomplishment; forgiveness is the antidote to anger. We have been instructed by our Lord to give up resentment and be kind to one another.

We must learn to **RELEASE** instead of **RETAIN**. We faithful have proof of God's caring love for us. Christ died on the cross, so we may live in peace. We have been instructed to cast our cares and worries to Jesus so we may be free of them.

By trusting, forgiving and releasing, we turn on the power of God. Allow it to flow through you and you will find the secret to contentment. A carefree mind will be the positive result.

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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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, OCTOBER 29, 2023 TONE 4 / EOTHINON 10; TWENTY-FIRST SUNDAY AFTER PENTECOST & SEVENTH SUNDAY OF LUKE

VENERABLE MARTYR ANASTASIA THE ROMAN; VENERABLE ABRAHAM AND HIS NIECE MARY OF MESOPOTAMIA; NEW HIEROMARTYR ATHANASIOS OF SPARTA

~ 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 FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

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 the Twenty-First Sunday after Pentecost)

O Lord, how magnified are Thy works. In wisdom hast Thou made them all. Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we

ryone, even unbelievers, as impacted by Jesus Christ, the Word of God, through Whom the cosmos itself came into being. We know this very Christ desires that all come to the knowledge of the true, and be saved. We judge no one, and make no distinction between those who are like us, and those who are different from us. We love everyone, because Christ loves everyone. *The Very. Rev. Abbot Tryphon is Igumen of All-Merciful Saviour Monastery on Vashon Island, Washington. This and other articles may be found on his website abbottryphon.com.*

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**AVRAMIOS THE RECLUSE & HIS NIECE
MARIA OF MESOPOTAMIA**

Our Righteous Father Abramius, born in Edessa in Mesopotamia in 296, took up the monastic life and brought many pagans to Christ. Mary, his niece, upon the death of her parents, joined Abramius at his hermitage and under his guidance advanced swiftly in the love of God. Through the wiles of the evil one, however, she fell into sin, and falling from them into despair, she left her uncle and became a harlot. When he learned where his niece was, Abramius put on the clothes of a man of the world and went to visit her in disguise. Through his exhortations, Mary returned to her first hope in the mercy of God, was rescued from the life of harlotry, and ended her life in great holiness. He himself reposed in the year 366. Saints Abramius and Mary were friends of Saint Ephraim the Syrian, and it was he who wrote their account.

EMOTIONAL INTELLIGENCE
by Abbot Tryphon

When we are in our head, we are more judgmental, yet when we are in our heart, we become non-judgmental. Being critical of others is not an Orthodox trait, for being critical, whether of other people, or even the way we approach our faith, can be a sign we are not centered in the heart. Holiness is about being made whole, and this wholeness depends on being centered in the heart, wherein we find the Kingdom of God. In the world of psychology, emotional intelligence is the ability to be sensitive to the feelings, or to the view point, of others. Emotional intelligence helps us avoid hurting another person’s feelings, and allows us to be open to how they might feel. It helps us refrain from judging them, and even appreciate their point of view, even when we disagree with them. Orthodoxy, because of the emphasis on the heart, opens us to possibilities that are often closed in other Christian traditions, for the image of the Church as a hospital of the soul allows us to see ourselves, and others, as needing the healing that comes with a relationship centered in the God Who loves us. It is a relationship with a God Who desires to transform us, and make us holy (whole). In this relationship, we see ourselves as ill, so we don’t judge others, for they are just like us, and in need of healing. We don’t even exclude those whose views are different than ours, even if they hold to beliefs, be they political or religious, that seem in total opposition to the ideas we hold dear. If the other person is an atheist or a believer, a Buddhist or a Muslim, a liberal or a conservative, they are not a threat to us, for we are secure, for we see ourselves, and everyone else, as a patient in need of healing. As an Orthodox Christian, we are able to see eve-

have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

THE GOSPEL

(For the Seventh Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus’ feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, “Who was it that touched Me?” When all denied it, Peter said, “Master, the multitudes surround Thee and press upon Thee! And Thou sayest, ‘Who touched Me?’” But Jesus said, “Someone touched Me; for I perceive that power has gone forth from Me.” And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, “Daughter, your faith has made you well; go in peace.” While Jesus was still speaking, a man from the ruler’s house came and said, “Your daughter is dead; do not trouble the Teacher anymore.” But Jesus on hearing this answered him, “Do not fear; only believe, and she shall be well.” And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, “Do not weep; for she is not dead but sleeping.” And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, “Child, arise.” And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

~ *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.

Announcements

Epistle Readers



October 29th

Trunk or Treat is today at 1pm-3pm

Mummy contest at 2pm, Hay rides, photo opportunity, cookie decorating.

Happy Birthday
to our Abouna!
May God grant
you many more
Happy
and Healthy years!



Please join us
for a small
celebration
after the Liturgy

WE'RE BACK!!!!

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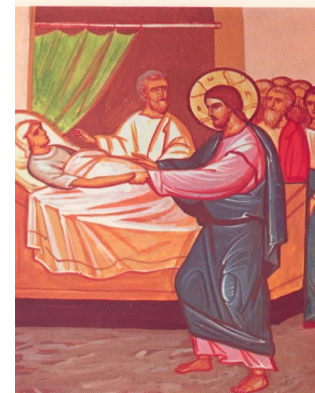
Please pray for the healing of Michealle and Tyrone Carey, Beverly Delida,
Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula.



Beloved in Christ,
November is Stewardship Month
The 2024 Pledge Form will be available soon as the Stewardship Committee is
preparing for another fruitful year. Please fill one when it becomes available.
We need your continuous support

**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
November is Stewardship month and IOCC Month please start preparing
yourself to complete your pledge for 2023 and sign a new pledge for 2024.
We will have the New Pledge Form ready in the Narthex. God willing, our
Stewardship committee is getting ready for 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 reluc-
tantly 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 al-
ways have enough of everything and may provide in abundance for every
good work. (2Cor. 9:6-11)
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



**TODAY'S FEAST SUNDAY, OCTOBER 29TH 2023
TWENTY FIRST SUNDAY AFTER PENTECOST
7TH SUNDAY OF LUKE**

ANASTASIA THE MARTYR OF ROME

Saint Anastasia, who was young in age and lived in a convent,
was seized by the impious. Confessing Christ openly and with
boldness and enduring manifold torments, she was beheaded in
the year 256, during the reign of Valerian.