

"TIMOTHY, MY SON . . ."

In the New Testament, two of the Apostle Paul's letters are directed to Timothy, who he refers to as being a ". . . true son in the faith." (1 Tim. 1:2) Who was Timothy? Timothy was one of the 70 apostles appointed by our Lord to take His message to the world. He was born in Lystra - - son of a Greek father and a Jewish mother. His grandmother was a Christian, and it is said that she influenced him and nurtured his desire to be a follower of Christ.

It was in Lystra that Timothy met St. Paul. Impressed by the young man's deep devotion and heartfelt desire to serve the Church, Paul asked Timothy to accompany him on his missionary journeys. Their travels took them to Achaia, Macedonia, Italy and Spain. Timothy's eloquence, along with his gentle temperament, enabled

him to be a great asset in winning souls for Christ. Eventually, Timothy followed his own missionary trail to Corinth, Philippi and Thessalonica, keeping in constant touch with his mentor through the scriptural letters that now bear his name.

The Apostle Timothy finally settled in Ephesus, where he became a bishop of that thriving community. Despite his noble efforts, Timothy was met with great opposition there from the followers of the pagan god Artemis. One evening while attempting to disperse an unruly crowd of pagan worshippers, who had gathered outside his home, Timothy suffered martyrdom at their hands. His relics were later taken to the Church of the Holy Apostles in Constantinople, where they were buried alongside the graves of the Evangelist Luke and the Apostle Andrew.

The Orthodox Weekly Bulletin Vestal, Cliffwood, New Jersey Litho in U.S.A.

ABOUT COMMUNION

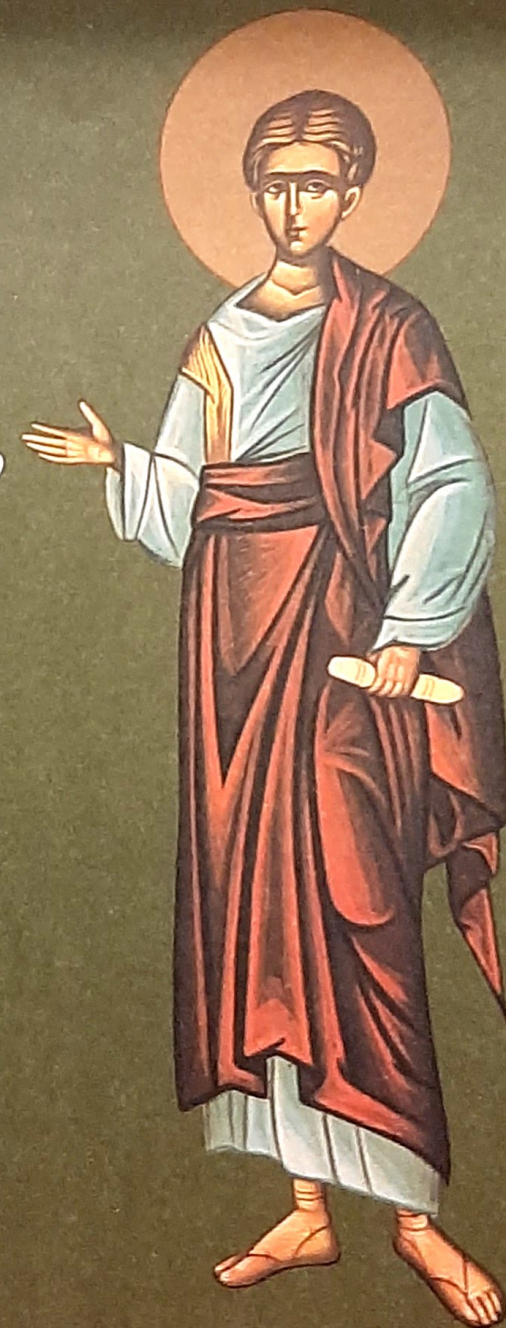
We are happy that you have joined us today. Indeed, we pray for the "unity of the Faith" for the day when all of Christianity are united as ONE and can share a common Chalice. However, this is not the case as yet. Please note that Holy Communion, the actual Body & Blood of our Lord Jesus Christ, is only 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 APOSTLE TIMOTHY



Faithful Disciple of St. Paul





St. Anthony The Great Antiochian Orthodox Christian 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
<http://www.stanthonyvorthodoxchurch.com>

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 FOR SUNDAY, JANUARY 21, 2024 TONE 8 / EOTHINON 11; TWENTY-NINTH SUNDAY AFTER PENTECOST & TWELFTH SUNDAY OF LUKE VENERABLE MAXIMOS THE CONFESSOR

MARTYR NEOPHYTOS OF NICAEA; VENERABLE ZOSIMAS, BISHOP OF SYRACUSE IN SICILY

~ 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 EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF ST. MAXIMOS THE CONFESSOR IN TONE EIGHT

Thou hast shown thyself, O God-inspired Maximos, as a guide to the Orthodox Faith, a teacher of true worship and purity; O star of the universe and companion of the bishops, O wise one. Through thy light thou hast enlightened all, O harp of the spirit. Therefore, intercede with Christ God to save our souls.

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 PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

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ADRIANE & TED

On Epiphany, Part Two By Metropolitan Saba (Ispër)

This feast is an occasion for the believers to examine themselves about the activation of the grace of baptism in their personal lives. The day of our baptism is the day of our true birth, in which we have acquired the sonship of God, and we have put on Christ, as the famous hymn says: “You who are baptized in Christ, in Christ you have been clothed” (see Gal. 3:27). After baptism, the baptized person becomes Christ-like, and must therefore preserve this grace, keep it, and even develop and grow in it, in order to reach the stature of the fullness of Christ.

Saint Gregory Palamas says: “Just as a child takes from his parents the possibility of becoming a man, inheriting parental property upon reaching the appropriate age, but loses it if he dies in the process, so the Christian obtains, by baptism, the ability to become a child of God, an heir of eternal goods, if he (she) does not die spiritually in the course of his (her) life, which is sin.” Sin causes us to lose the graces that we received through baptism.

Use this teaching to reflect on the greatness of the sacrament of baptism and its importance to Christians. This feast invites us to review ourselves and our behavior, in two ways. The first is to preserve the graces of baptism and to cultivate them in us, lest we lose them. It is an occasion to return to the meaning of baptism, to prove the mettle, to preserve it in us, and to live it in its fullness.

The second is the evaluation of our practice of the fulfillment of the sacrament of baptism. The first of these evaluations is to stop choosing the godfather or godmother because of kinship, friendship, or the desire to “whiten the face.”¹ We must choose a godly believer who will take this responsibility seriously and be truly a spiritual father or mother. Evaluating the completion of this sacrament means removing it from the prevailing folklore in the way we deal with it and considering it a very serious and important work. We prepare for it by prayer and fasting, and we complete it in a spirit of piety and reverence. We do not consider it a social occasion, nor do we delay it for social or personal reasons. It is an event in which¹ An Arabic-language expression that means to maintain social graces. our son or daughter takes the most important thing that a person can receive: the grace to be clothed in Christ and become a son or daughter of God.

The issue of blessing our homes and dedicating them to God comes after the festal liturgy. It is an authentic, honorable Christian tradition. Holy water is a way to bring divine blessing to the home, and we must not lose this practice. Today, this authentic tradition is subject to many obstacles, especially in cities, due to their expansion, living conditions and the schedules of the family. It is imperative for both faithful and priests to strive to find the best way to schedule house blessings. For example, the faithful take the initiative to contact the priest, in order to determine the appropriate time for both, to complete the blessing of the house, and the priest urges the faithful to complete this matter, by pursuing them and communicating diligently with them.

It is necessary for the priest to wear his epitrachelion (stole) while blessing homes with water, treating this as a sacramental act. The epitrachelion symbolizes God's grace descending through the sprinkling of holy water and prayer. When putting it on, the priest says, just like he vests in preparation for the Divine Liturgy: “Blessed be God who pours out His grace upon His priests like the oil of myrrh upon the head, descending upon Aaron’s beard, down to the fringe of his raiment.”

Then, the priest chants, with the people of the household that he blesses, the apolytikion of Epiphany, “By Your baptism, O Lord, in the Jordan River...” Children should learn to recite it for the sake of the household.

Let us not allow these holy days to pass without taking advantage of them spiritually. This is why we have them.

THE EPISTLE

(For the Twenty-ninth Sunday after Pentecost)

Make your vows to the Lord our God and perform them. God is known in Judah; his name is great in Israel.

The Reading from the Epistle of St. Paul to the Colossians. (3:4-11)

Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

THE GOSPEL

(For the Twelfth Sunday of Luke—“Ten Lepers”)

The reading from the Holy Gospel according to St. Luke. (17:12-19)

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, “Jesus, Master, have mercy on us.” When He saw them He said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, “Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?” And He said to him, “Rise and go your way; your faith has made you 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



January 21st
January 28th

Epistle Readers

Tristan Riter
Olga Munoz

St. Paul to the Colossians. (3:4-11)
St. Paul to St. Timothy. (1:15-17)



Happy Belated!

Kh. Odette Shalhoub and Sophia Gardenhire Birthday January 2nd

Lisa Zolton Birthday January 6th

Fr. Elia and Kh. Odette Wed. Anniversary January 7th

Raed Dallal Birthday January 11th

Skylla Holland Birthday January 15th

Bill and Sheree Jackson Wed. Anniversary January 19

Our January, February Birthdays

January 25th Priscilla Spinola, Billie Yediares

February 2nd Isaac Vaughn ;

January 4th Alyssa Stumpf (Karas)

February 6th Stuart Zolton B-day, Samuel Brown and Marsha Good

February 10th Yuliya Warner; February 11th Adrian Matos

February 15th Susan Perers; February 17th Lilly Munoz

February 24th Clay (Richard) Gardenhire

May God grant you many years!



January 22 Bishop Antoun's Birthday

Memory Eternal!



Our January, February Anniversaries

January 30th Rudy and Patricia Smith; January 31st Stephanie and Richard Entice

February 14th Jeffrey and Holly Dick ; February 23rd Mike and Janet Gorczynski (50th)

FOOD FOR THE NEEDY (Basket in the Foyer)

Please remember to bring non-perishable food items for the basket.



Cleaning and organizing your house for the new year?

Support our Teen Soyo while accomplishing

your task by donating unwanted items

to the Teen Soyo Garage sale.

We will collect items each Sunday in January.

There will also be special drop off times set up January 29th-February 2nd (to be

posted). If you need a pick up, contact Holly @ 660-287-7860.



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

St. Anthony Antiochian Orthodox Church

4031 Aurora Rd, Melbourne, FL. 32934

Notice of the 2024 General Assembly Meeting

December 20, 2023

Dear Parishioner:

In compliance with St. Anthony Antiochian Orthodox Church's Constitution, I, as the Parish Council Recording Secretary, am required to notify you of the Annual General Assembly meeting. This Annual General Assembly meeting will be held on **Sunday, January 21, 2024**, immediately following the 10:00am Divine Liturgy in the St. Anthony Church, located at 4031 Aurora Rd., Melbourne, FL 32934.

The Agenda is as follows:

- | | |
|--|-------------------------------|
| 1. Opening Prayer and Roll Call | 7. Treasurer's Report |
| 2. Reading the Minutes of the 2023 Annual General Assembly Meeting | 8. Organizations' Reports |
| 3. Pastor's Message (Appointment of 1 Member) | 9. Old Business |
| 4. Election of two (2) Members of the Parish Council (Nominations will be accepted through January 11, 2024) | 10. New Business |
| 5. Update on the Church Property | 11. Approving the 2024 Budget |
| 6. Chairman's Report | 12. Adjournment |

2/3 of the Total members in good standing shall constitute a quorum. As you enter the Church, the Treasurer and the Pastor will check your name. **Please fulfill your 2023 pledge before the end of the year (if you have not already done so.) According to our constitution, ONLY MEMBERS IN GOOD STANDING (i.e. who have fulfilled their 2023 pledge and have turned in their 2024 pledge card) WILL BE ALLOWED TO VOTE/PARTICIPATE in the meeting.**

The following documents will be available one week before the annual meeting in the Narthex of the church: 1) The 2023 financial report. 2) The 2023 General Assembly meeting minutes. 3) The 2024 budget.

We encourage you to submit in writing any questions on the documents so that the Parish Council can prepare accurate and complete responses. **Anyone wishing to include any topic on the agenda MUST submit it in writing to the attention of Fr. Elia no later than January 11th so that it may be appropriately considered for inclusion and the proper preparations made.**

We look forward to your presence and participation.

Sincerely,

St. Anthony Antiochian Orthodox Church Parish Council

x *Debbie Thieme*

Debbie Thieme, Parish Council Secretary

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www.StAnthonyOrthodoxchurch.com

Very Rev. Fr. Elia Shalhoub

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Elia_shalhoub@yahoo.com

Follow us on "FACEBOOK" <https://www.facebook.com/st.anthoniorthodox>

2024 HOUSE BLESSING FORM



IF YOU WOULD LIKE TO HAVE YOUR HOUSE BLESSED,
PLEASE COMPLETE THE FOLLOWING FORM ASAP.

CHOOSE THREE ALTERNATE DATES AND TIMES, AND GIVE DIRECTIONS TO YOUR HOME AS WELL.

**When the priest comes to bless your home please make sure to have an Icon; a candle
ready and your list of the names (Living & Deceased) to be prayed for.**

Thank you, V. Rev. Fr. Elia Shalhoub, Pastor

NAME: _____

(PLEASE PRINT)

ADDRESS: _____

TELEPHONE: _____

(HOME)

(OFFICE)

(CELL)

DATES/TIMES REQUESTED (Please list three date/time options):

*(Please let me know if you are available or not during the day on Saturday & Sunday only from 12:00
Noon to 5:00 p.m. or if you prefer an Evening Visit.)*

Option #1: _____

Option #2: _____

Option #3: _____

DIRECTIONS & EXACT ADDRESS

PLEASE RETURN THIS FORM TO FATHER ELIA NO LATER THAN JANUARY 28, 2024.



2023 Parish Calendars

They are here with beautiful iconography inside.

Special thanks to this year's sponsors:

Skewers and Flames Mediterranean Grills, who helped to cover the cost. You can leave a Donation to Sunday School, when you get yours. Give one to the friend or family so they know about our Church. Your support is greatly appreciated.



HOUSE BLESSINGS ARE IN PROGRESS



JANUARY 21ST

**TWELFTH SUNDAY OF LUKE
ST. MAXIMUS THE CONFESSOR**

**Beloved In Christ,
The similarity in the message of Saint John the Baptist, and our Lord Jesus Christ is this; REPENT! The Gospel of Matthew relates to us that John the Baptist preached in the wilderness saying "Repent for the Kingdom of God is at hand!" (Mt. 3:1-3) he called for repentance and baptized those who confessed their sins in River Jordan.**

Immediately following His baptism, Christ began to preach saying

"Repent, for the Kingdom of God is at hand." (Mt. 4:17)

As Christians - and in particular as Orthodox Christians - without acknowledgement of our sins and repentance we cannot achieve our ultimate desire which is the Kingdom of God. Repentance is not a unique, once-in-a-lifetime event. It is the constant renewal of our baptism. It is an act of reconciliation and restoration into the Body of Christ, for which we have separated ourselves through our sins. All of us sin constantly. We slip and fall, quite often many times a day. But it's important that we get up immediately and continue walking toward God. +Saint John of Kronstadt writes, "If you fall, rise and you shall be saved." No matter how many times we fall, we must get up and not look back. That sin you committed is now in the past.

Repent, and the Lord will forgive. All you need to do is keep going,

all the while asking for God's help.

In Christ,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor



TODAY'S FEAST SUNDAY, JANUARY 21ST 2024 TWELFTH SUNDAY OF LUKE

MAXIMOS THE CONFESSOR

The divine Maximus, who was from Constantinople, sprang from an illustrious family. He was a lover of wisdom and an eminent theologian. At first, he was the chief private secretary of the Emperor Heraclius and his grandson Constans. When the Monothelite heresy became predominant in the royal court, out of hatred for this error the Saint departed for the Monastery at Chrysopolis (Scutari), of which he later became the abbot. When Constans tried to constrain him either to accept the Monothelite teaching, or to stop speaking and writing against it - neither of which the Saint accepted to do - his tongue was uprooted and his right hand was cut off, and he was sent into exile where he reposed in 662. At the time only he and his few disciples were Orthodox in the East (See also August 13).



NEOPHYTOS THE MARTYR OF NICAEA

The Martyr Neophytos, who was from Nicaea in Bithynia, was the son of pious parents, Theodore and Florence. Led by grace from his childhood, he took up his dwelling in a cave upon Mount Olympus at the age of nine and lived there in asceticism and prayer. At the age of fifteen, during the reign of Diocletian about the year 290, he presented himself to the local Governor named Decius. Roused to fury by his unexpected boldness, Decius had him scourged, then laid out on a bed of fire. When he had been preserved by grace through these torments, he gave him up to wild beasts. But since the Saint remained unharmed, a certain pagan fell on him with a sword and slew him.



Offering Holy Bread

It is the tradition of the Orthodox Church to offer Holy Bread for a Divine Liturgy for the health of a loved one; in memory of one who has fallen asleep in the Lord; a feast day, anniversary, birthday or other special occasion.

The customary donation is \$25.00 per offering.

Please fill out the form at the information table, and hand it to Yuliya.

THE ARCHDIOCESE ANNUAL ASSESSMENT

ONCE A YEAR EVERY PARISHIONER IS RESPONSIBLE TO PAY (\$50.00) PER BAPTISED SOUL BESIDES 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!

EPIPHANY 2024 – BLESSING OF HOMES

The central sign of our acceptance of God's sanctification of the creation is the blessing of the homes of faithful Orthodox Christians.

We bless homes:

- a. To reveal the home as what God created it to be, a way to heaven.
- b. To rid the home of every evil.
- c. To know that the family is a small church unit in Christ, to consecrate the home and all activity in it to God.
- d. To have the home and all who live in it with the fullness of God.

Only the Church reveals what life is, and she alone is the Kingdom of God on earth. The Church lives within Christ, revealing Him to us. As the Church, we sprinkle blessed water throughout the home, as we chant, ***"When you, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest. For the Fathers voice bore witness to you and called you His Beloved Son, while the Holy Spirit, in the form of a dove, confirmed these words. O Christ our God, who has appeared to us and has enlightened the world, Glory to you."***

The priest consecrates the home to the Father, Son, and Holy Spirit in this act, the Church blesses, reveals and sanctifies.

When the priest comes for the house blessing, please adhere to these guidelines:

1. Have as many family members there as possible.
2. Setup a place for prayer, in the dining room or kitchen, with an icon and a candle.
3. Print the first names of those for whom specific prayers are to be offered, including all family members on a sheet of paper, making a clear distinction between living and departed.
4. Take this time to get to know Father Elia better, asking any questions you may have.
5. If a child needs some time to talk to Father, respect his/her privacy and make the opportunity.
6. Make Father Elia aware of any special needs you may have.
7. Tell Father Elia about any family members who are in nursing homes or in need of a visit

Please remember that Father Elia will be making many visitations. A lengthy social visit may not be possible at this time. If you would prefer a visit outside the Epiphany season, please let Father know.