

✠ ✠ ✠ GOD'S MESSENGER ✠ ✠ ✠

We are probably most familiar with Archangel Gabriel appearing to the Virgin Mary, announcing to her that she was chosen to give birth to Christ. Long before this, however, the Archangel's presence was made manifest throughout the OLD TESTAMENT. He appeared to Moses while he was tending to Jethro's flocks, revealing to him the story of Creation and other events pertaining to the early history of the world - inspiring him to write the first five books of the Bible, which are known as the "Pentateuch." He visited the Prophet Daniel and foretold of the tribulations of God's chosen people. It was the Gabriel who came to St. Anna and shared the news with her that her prayers would be answered, and in her advanced age she would give birth to the Virgin Mary.

The task of being God's primary messenger continues on into the NEW TESTAMENT for the Archangel Gabriel. While Zacharias was praying in the Temple, he received word from Gabriel that his wife Elizabeth would bear a son who would be the Forerunner - John the Baptist. On more than one occasion, the Righteous Joseph was warned in dreams by the Archangel to flee the wrath of Herod and his successor and protect the Christ-Child. When our Lord Himself prayed with great fervor in the Garden of Gethsemane, Gabriel was sent to comfort Him in His hour of agony. Even the Myrrh-bearing Women heard the joyous news of Christ's Resurrection from this holy messenger.

Yes, both the Old and New Testaments are filled with marvelous stories of Gabriel's angelic visitations. For this reason, our Orthodox Church calls upon us to pray to the Archangel 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.

ARCHANGEL GABRIEL

Be our defense, so that no one can be against us.





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, JULY 14, 2024 SUNDAY OF THE HOLY FATHERS OF FOURTH ECUMENICAL COUNCIL APOSTLE AQUILA OF THE SEVENTY; JOSEPH THE CONFESSOR, ARCHBISHOP OF THESSALONICA

~ 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 HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

~Now sing the apolytikion of the patron saint or feast of the temple.

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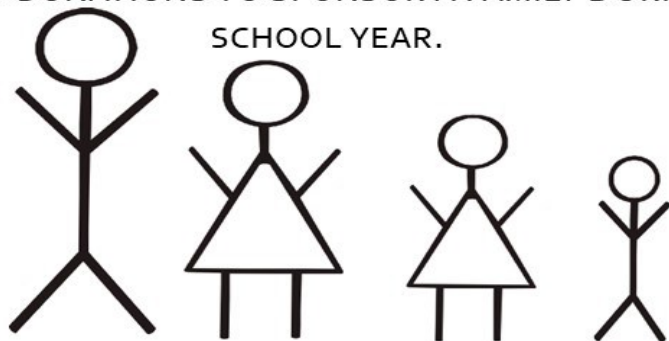


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ADRIANE & TED

AWO Humanitarian Project

THIS SCHOOL YEAR, IN ADDITION TO COLLECTING
DONATIONS FOR SCHOOL SUPPLIES FOR
SABAL ELEMENTARY, AWO WILL
COLLECT DONATIONS TO SPONSOR A FAMILY DURING THE
SCHOOL YEAR.



Your Donations will allow us to:

ASSIST WITH SCHOOL LUNCH COSTS

PURCHASE NEEDED SCHOOL SUPPLIES

ASSIST WITH SCHOOL-TRIP COSTS

**ASSIST WITH OTHER NEEDS AS*

*RECOMMENDED BY THE SCHOOL COUNSELOR**

DONATIONS GLADLY ACCEPTED

THROUGH SUNDAY, AUGUST 4TH!

***Drop your check in the offering basket
(don't forget to write SABAL in the memo line),
or place your donation in an offering envelope
and mark SABAL on the envelope.***

Questions?!? See Priscilla or Michealle

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 Holy Fathers)

Be glad in the Lord, and rejoice, O ye righteous

Blessed are those whose iniquities are forgiven!

The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen

THE GOSPEL

(For the Holy Fathers)

The Reading from the Holy Gospel according to St. Matthew. (5:14-19)

The Lord said to His Disciples: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven." the gospel of the Kingdom and healing every disease and every infirmity among the people

~ 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

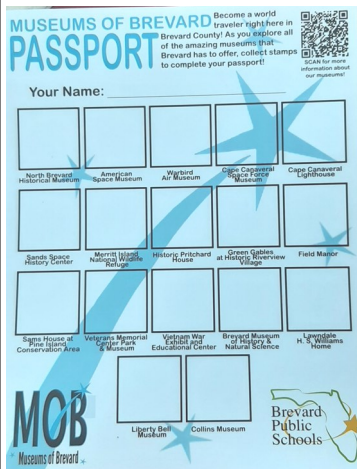
Epistle Readers



July 14	Olga Munoz	St. Paul's Letter to Titus (3:8-15)
July 21	Samuel Jacobs	St. Paul's Letter to the Romans (6:18-23)
July 28	Zoe Mahon	St. Paul's Letter to the Romans (10:1-10)

The service of the diaconate becomes clearer in the councils convened by the Church after the fourth century, when many canons were established to regulate it. The issues they address often may seem insignificant to us today due to changing circumstances, but they indicate that the diaconate was a fundamental service in the Church. For example, the Council of Neocaesarea (315 AD) addressed the issue of whether there could be more than seven deacons in a single city (referring to the seven original deacons mentioned earlier). Such a matter would not have been raised at a church council if the service of the diaconate had not been present in the churches whose leaders convened at this council. The Council of Neocaesarea emphasized that the number of deacons should not exceed seven,³ while the Council of Trullo (692 AD), about 300 years later, allowed for an unlimited number of deacons in a single city.⁴ One might rightly ask why the Council of Trullo amended the canon of Neocaesarea. The answer is simple: The service of the diaconate evolved as the need for it increased. With the stabilization of the Church and Christianity becoming the official religion of the Roman Empire, the Church's missionary and social service expanded, and with it, the service of the diaconate. What is this role? What are the services or functions assigned to this ministry? Are they still important today? We must return to history to obtain answers and judge the necessity of this service for today's Church. As Orthodox Christians, we must be guided by Holy Tradition if we are to pursue this path. Holy Tradition considers the diaconate an essential and complementary part of apostolic service. Since the early days of Christianity, the diaconate has been considered the third rank of the three priestly ranks.⁵ This means that it was not a temporary or transitional service, a mere stage or step towards entering the priesthood, as it has become in many churches today due to the shortage of priests. From the canons of various councils that discussed this matter, as well as the writings of some theologians and historians, it is clear that the diaconate was a service designated for a specific mission, and at the same time necessary for the era in which it existed, as evidenced by its relative cessation in other times. As Byzantine canon law developed, we notice an administrative dimension for male deacons forming, especially after Christianity stabilized and the Church became institutionalized. The deacon was considered, for example, the bishop's hearing, tongue, and hand,⁶ as someone whose ministry is in "fulfilling the bishop's need." With the establishment of the liturgical form of worship, the deacon's role in facilitating the service was primarily defined, especially in the presence of the bishop. Even today, at least in the Byzantine rite, as in other rites, the bishop and deacon almost entirely serve the Divine Liturgy, and the service order (Typikon) allocates only a few proclamations to the priest. (To be continued.)

TODAY'S COFFEE HOUR IS SPONSORED BY WILLIAM & KIEV

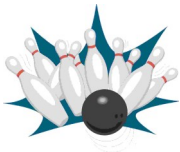


Looking for something to do this summer?
There's a new program that will have you getting your passport stamps without leaving the country.

Brevard Public Schools has partnered with both the Education & Citizenship Armed Forces Coalition of the Space Coast (ECAC) and the Museums of Brevard (MOB) to launch a new Summer Passport program! Students can join the Summer Passport Program by visiting participating local museums, collecting a passport, and begin their journey around Brevard County and its rich history. Students who visit all 17 participating museums, will receive a distinctive certificate from the School Board, and will be recognized quarterly during school board meetings. For more information about this program, visit <https://tinyurl.com/2fttsrc4>

On the Ministry of the Diaconate, Part One
by Metropolitan Saba (Isper)

His Eminence presents a three-part series about revitalizing the diaconate in our Archdiocese. To adequately analyze the diaconal ministry, it is first necessary to look back at its history in the Church. How was it actually carried out in the early Church? How did it evolve? Did it expand or contract? Church history shows that there has never been a rigidly fixed or demarcated ministry assigned to the diaconate, from the first century to the twenty-first century. The diaconate has experienced periods of prosperity and periods of decline and was even completely absent in some eras. Linguistically, the word “deacon” means “servant.” The first reference to the diaconate in the New Testament, according to Christian tradition, is found in the Acts of the Apostles. Understanding why this ministry arose is important because it reveals its role of service in the Church. In the Acts of the Apostles (Acts 6:1-6), we learn that the Church carried out a service (διακονία) to the underprivileged, which required time to be managed properly. Similar to charitable services organized by the Church today, there can arise an accusation of personal favoritism, of helping one group at the expense of another, even if unintentional. So were the Hebrew Christians accused of favoring the Jewish widows as compared to the Gentiles. Faced with this problem, the Apostles decided that “It is not desirable that we should leave the word of God and serve tables” (Acts 6:2). Such a ministry could not be neglected, but the time and effort it required could not come at the expense of the Apostles’ preaching and teaching. The Apostles therefore decided to appoint seven men of good repute and set them apart by laying hands on them for this service. Their service was that of charity, or “tables,” which included collections and distributions to the poor, the widows, and possibly the agape meals that accompanied the Divine Liturgy at that time. Saint John Chrysostom (+407), in his commentary on this text,¹ mentions that the seven whom we call deacons were not ordained with a sacramental ordination as deacons and priests are today because, at that time, the ranks of priestly service and ordinations were not yet organized as they later came to be. However, he accepts calling them deacons because they were appointed as servants for a specific service. Thus, in his interpretation of the text, he seeks to affirm the importance of the diaconate, considering it a service that began in the early days of the Apostles. He does not diminish their importance; on the contrary, he praises their service and encourages it. Early Church testimonies after the time of the Acts of the Apostles confirm the existence of the three known ranks in the Church: deacon, priest, and bishop. The service of the diaconate was always present at the heart of the Church. St. Justin the Martyr (+165), for example, says that deacons distribute the Holy Eucharist to the faithful and bring the Holy Communion to those who could not attend the Divine Liturgy due to illness or imprisonment.² St. Basil the Great (+379) also mentions deacons performing this service, providing Holy Communion to those unable to attend church for valid or pious reasons.



TEEN SOYO UPDATE
JULY 20:
BOWLING AND PIZZA
1 PM AT SHORE LANES
IN PALM BAY
(IN HONOR OF FATHER ELIA'S NAME DAY!)
~ RSVP *TODAY* TO HOLLY

JULY 21: TEEN SOYO BUSINESS MEETING AFTER COFFEE HOUR



AUGUST 25
CREATIVE ARTS FESTIVAL
AWARD CEREMONY
SEPTEMBER 8
FIRST DAY OF SUNDAY SCHOOL



~ Parish Council meeting is today after the coffee hour!
~ Next AMen meeting is the 3rd week of August

St. Anthony's Got Talent

This year's Christmas play will be a talent show.
Please talk to Yuliya if you wish to participate.



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 by the candles.



Please pray for the healing of Father Elia and Kh. Odette, Debbie Thieme, Adriana Theodoropoulos, Lori Sorensen, Michealle and Tyrone Carey, Beverly Delida, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula.

DONATIONS NEEDED:
NANA'S HOUSE
CHARITY IS



IN SPECIAL NEED OF BACKPACKS AND LUGGAGE. CURRENTLY, FOSTERED CHILDREN HAVE TO TRAVEL WITH ALL THEIR POSSESSIONS IN TRASH BAGS.

ALL DRY FOOD, CLOTHING, AND HYGIENE ITEMS FOR DAILY BREAD AND NANA'S HOUSE ARE COLLECTED ON A WEEKLY BASIS. PLEASE SEE PRISCILLA OR MICHEALLE WITH YOUR DONATIONS.



July 14th

3rd Sunday After Pentecost

Sunday of the Holy Fathers of the 4th Ecumenical Council

Beloved in Christ

What does it mean to be a "resilient" Christian? The definition of resilience is being able to adapt to stressful life changes and "bouncing back" from hardship. It is a response to tragedy, crisis, or other life-altering changes that allows us to move on despite the loss. Showing resilience does not mean that a person is unaffected or uncaring about the life change. Resilience is the human heart's ability to suffer greatly and grow from it. We observe personal resilience every day in people who suffer illnesses, deaths of loved ones, and other losses.

When people refuse to give up on themselves and the world, even after misfortune, they are being resilient. For Christians, resilience is historically normative. Throughout the scriptures, we find examples and exhortations to continually press on (Philippians 3:13-15), overcome hardship (Romans 12:21), persevere (James 1:12), and rise up when we fall (Proverbs 24:16). There are numerous saints and holy ones throughout the history of the Church who have been resilient because of their love for God. Last Sunday (July 7th) the Church commemorated the Great Martyr Kyriaki who despite the many tortures and imprisonments, was a model of resiliency, never allowing her love for God to waiver.

We can follow the scripture teachings and emulate the lives of the saints. However, to be a resilient Christian begins by trusting in God, that He will continually love, provide, strengthen and grant courage to those who seek to dwell in His presence and do his will.

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

July 14-28 Fasting Calendar

Abstain from meat, dairy, eggs and fish: July 17 and 26

Abstain from meat, dairy, eggs, fish, olive oil, and wine: July 19 and 24

TODAY'S FEAST: 3RD SUNDAY AFTER PENTECOST SUNDAY OF THE HOLY FATHERS OF THE 4TH ECUMENICAL COUNCIL



On the Sunday that falls from the 13th to the 19th of the present month, we chant the Service to the 630 Holy and God-bearing Fathers who came together for the 4th Ecumenical Council who assembled in Chalcedon in 451, to condemn Eutyches, who taught that there was only one nature, the divine, in Christ after the Incarnation, and Dioscorus, Patriarch of Alexandria, who illegally received Eutyches back into communion and deposed Saint Flavian, Patriarch of Constantinople, who had excommunicated Eutyches.

AQUILA THE APOSTLE AMONG THE 70

Saint Aquila, who was from Pontus of Asia Minor, was a Jew by race and a tent-maker by trade. In the year 52 he and his wife Priscilla were in Corinth when Saint Paul first came there. They gave him hospitality, and the Apostle remained with them for many days, himself working at the same trade as they (Acts 18:2-3). And having believed in Christ through Paul, they followed him from that time on, working together with him and suffering perils with him for the sake of the preaching of the Gospel, as he himself testifies concerning them in his Epistle to the Romans, saying: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the nations" (Rom. 16:3-4). When and where they reposed is unknown.

OUR HOLY FATHER JOSEPH THE CONFESSOR, ARCHBISHOP OF THESSALONICA

Saint Joseph was the brother of Saint Theodore the Studite (see Nov. 11). He also is called Studite, especially when he is mentioned together with his brother. According to Codinus, both of them composed the canons of the Triodion during the reign of Leo the Armenian, while in the Church of Saint Romanus (see Nov. 18); he is not to be confused with Saint Joseph the Hymnographer (Apr. 3). When Saint Joseph became Archbishop of Thessalonica, he was exiled thrice because of his godly zeal for the holy icons, suffering many hardships, imprisonments in dark dungeons, hunger, thirst, and every tribulation, in the midst of which he departed unto eternal life in 833.