

BROTHERS IN FLESH AND SPIRIT

Depicted on the bulletin today are the second century martyrs, FLORUS and LAURUS. These twin brothers were born in the ancient city of Byzantium. That is where they learned about Christ and also became talented stonemasons.

Seeking to practice their faith as well as apply their trade, Florus and Laurus settled in the region of Illyria. Their abilities quickly won them high acclaim. The brothers were commissioned by the civil authorities to build a magnificent structure -- much to their dismay, the building was to be a pagan temple! They pledged their earnings to the welfare of the poor.

During the construction of the temple, a fragment of stone is said to have broken off, striking the eye of the son of a pagan priest, who was overseeing the work. Seeing his blinded son, the enraged priest was about to hurt the saintly brothers. Florus and Laurus assured him, however, that if he would believe in Christ, his son would be cured. They made the sign of the Cross over the boy's eye, and he was healed instantly! The priest and his son were then baptized by the brothers, and the pagan temple was consecrated as a Christian church.

Upon hearing of this, Licinius, the Governor of Illyria, was furious. He cast Florus and Laurus into a well and buried them alive. Their relics were discovered many years later and were taken back to Constantinople for veneration.

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.

Sts. Florus & Laurus



**They changed a PAGAN PRIEST
into a BELIEVING CHRISTIAN**



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

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 18, 2024
EIGHTH SUNDAY AFTER PENTECOST & EIGHTH SUNDAY OF MATTHEW
AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS
MARTYRS FLOROS AND LAUROS OF ILLYRIA;
VENERABLE SOPHRONIOS OF ST. ANNE SKETE ON ATHOS

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...

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ADRIANE & TED

In Christ, the possibility of deification was restored again, and the way to the Kingdom was opened. Rather, the Kingdom has become a living reality, from now on, even if it is only “as in a mirror” (1 Corinthians 13:12).¹ The workshop for the reconstruction of the world, so to speak, has started and continues to operate since the Crucifixion and Resurrection of Christ. And it will continue with Christians until the Last Day. Until then, the world will have a foretaste of the Heavenly Kingdom, hoping to achieve it fully when we meet God face to face, on the Last Day. Then heaven and earth will pass away, because a new heaven and a new earth will succeed them. Until that time, the Church seeks to make the earth and what is on it a divine kingdom as much as possible.

The Beginning of the Journey

Orthodox theology teaches us that this journey must begin with the human being, not any human being but only an immaculate, purified, and holy person—those who seek to restore their passions to their original state, bypassing the effects of the Fall every day, until the Holy Spirit dwells in them, so that they shine with the light of God and radiate it upon the earth and upon everything on it.

In other words, the baptized believer begins to prepare himself, soul and body, to be fit for the indwelling of the Holy Spirit. With this, he restores the divine image, reshapes it, develops it, and brings it to the divine ideal, achieving the purpose of his creation.

Therefore, Orthodox theology emphasizes the three degrees of holiness: “purification, illumination, and deification.” This emphasis stems from its postulation that the glory of this lost world can only be restored by the light of God. That is why its liturgy constantly and tirelessly emphasizes repentance. For there is no purification without repentance, and no enlightenment without purification. For how would God live in homes that are not suitable for Him?

So the way is to reveal the schism that has happened. In other words, the way is the restoration of unity and communion on the human level—within himself, with his neighbor, and with nature.

Our Salvation and Our Neighbor

Will the world be transfigured while hatred is lurking in our souls? Of course not. For a step towards fellow humans is simultaneously a step towards God and oneself. “Whoever claims to love God yet hates a brother or a sister is a liar. For whoever does not love his brother and sister, whom he has seen, cannot love God, whom he has not seen” (1 John 4:20).

The circle of St. Dorotheos of Gaza (fourth century) is essential here. The person, represented by a point on the circumference of the circle, walks toward God, represented by the center. The closer each one’s path, symbolized by the radius in the circle, approaches God, the more the radii approach each other. Our salvation lies in our neighbors. The neighbors are the test of our virtues and vices. In them we know the measure of anger or peace, hatred or forgiveness, selfishness or self-sacrifice. Our relationship with them is a reflection of our relationship with God. It is not in vain that Christ asked for love of neighbor as self-love in the second commandment, placing it directly after the first commandment, the love of God.

This teaching was originally printed for the 56th biennial Archdiocese Convention in July of 2023.

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, chant these hymns in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy

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.

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

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.

APOLYTIKION 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 Eighth Sunday after Pentecost)

The Lord will give strength to His people

Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory

The Reading from the First Epistle of St. Paul to the Corinthians. (1:10-17)

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe’s people that there is quarreling among you, my brethren. What I mean is that each one of you says, “I belong to Paul,” or “I belong to Apollos,” or “I belong to Cephas,” or “I belong to Christ.” Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas.

Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

THE GOSPEL

(For the Eighth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, “This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.” Jesus said, “They need not go away; you give them something to eat.” They said to Him, “We have only five loaves here and two fish.” And He said, “Bring them here to Me.” Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

Announcements



Epistle Readers

Aug 18
Aug 25

Ionica Dragu
Carrie Matos

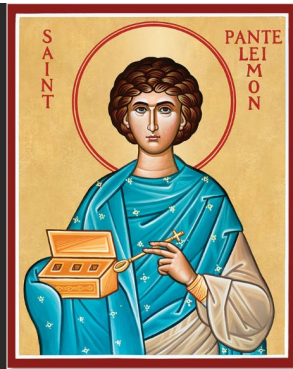
St. Paul’s Letter to the Corinthians (1:10-17)
St. Paul’s Letter to the Corinthians (3:9-17)

THANK YOU TO AMEN FOR SPONSORING COFFEE HOUR

PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX
TO CONTRIBUTE FOOD TO A FUTURE COFFEE HOUR

Today’s Holy Bread offering has been made by Alix Hall with joyful gratitude of her son-in-law Josuf’s recovery from a traumatic brain injury from a fall. He is able to return to work.

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.



To begin with, it must be noted that Orthodox theology prefers to use this term: “the transfiguration of the world.” This action is derived from the Transfiguration event, “the Transfiguration of our Lord, God, and Savior Jesus Christ on Mount Tabor.” The transformation of the world by the Spirit of God means the restoration of the world to the deifying grace of God—the restoration of the world to its original life, which was lost through the Fall, when it lost the divine grace. Restoration of God’s grace is the world’s transformation into the fullness of divine light, just as happened with Christ on Mount Tabor: “And He was transfigured before them, and His clothes became dazzling white, such as no fuller on earth could bleach them” (Mark 9:2-3).

The Creation of Man

“God created man in His own image and likeness.” The image is, in short, that something of God which is present in man. Man is called to develop this image until it reaches its divine likeness.

In the Fall, man lost this potential, as the divine image was distorted in him, and consequently the soul of man was darkened and was no longer able, not only to grow spiritually, but also to know God.

Man, according to the Bible, is the king and priest of Creation. Did not God entrust him with the task of naming the animals? Didn't He give him authority over what is in Creation, including the birds of the sky and the fish of the sea? As is often the case when a king is corrupt, corruption spreads throughout his kingdom. Thus, Creation was corrupted by the corruption of man. Harmony has been lost, enmity has spread, and devastation has prevailed. This is in nature. As for man, his passions turned into the opposite of what God wanted.

A terrible schism occurred in man involving a schism within himself, a schism between him and others, and a schism between him and the natural world. God gave him freedom, but he refused it to other human beings. And whereas God gave him power to make the world and give it a new meaning—a new freshness again— he misused it to distort and destroy the world. Let us take love, for example. Instead of man loving God, he loves himself. Selfishness and the sins and vices it generates have dominated him. Accordingly, man began to use nature and his fellow man for his own benefit. And you all know the countless evils man has caused, and still causes, in this regard.

Let us take love, for example. Instead of man loving God, he loves himself. Selfishness and the sins and vices it generates have dominated him. Accordingly, man began to use nature and his fellow man for his own benefit. And you all know the countless evils man has caused, and still causes, in this regard.

Salvation in Christ

When a person knows that a loved one has become unable to walk, he himself goes to him. This is what God did to humanity in Christ. Man is no longer able to turn to God, because of his fall, so God Himself came to him. This is what Christian theology has been repeating since the second century: “God became a man so that man might become a god.” The Fall made the goal of Creation unattainable, so God came to restore “His image that was lost from ancient times,” according to the description of a hymn in the Orthodox funeral service.

of the Most Holy Trinity, a luminous cloud overshadowed the newly-baptized and poured forth rain. Upon their arrival in the city, a stranger met them and invited them to his house, where he lavishly hosted the travellers. Learning that their hospitable host was Saint Leontius, they fell on their knees and asked him to enlighten them with faith in the True God. They were baptized here, and when Saint Leontius prayed over them calling on the Name of the Most Holy Trinity, a luminous cloud overshadowed the newly-baptized and poured forth rain. The remaining soldiers in search of their commander arrived in Tripoli, where the governor Adrian had also arrived. Learning what had happened, he ordered Saints Leontius, Hypatius, and Theodulus to be brought to him. After threatening them with torture and death, he demanded that they renounce Christ and offer sacrifice to the Roman gods.

All the martyrs firmly confessed their faith in Christ. Saint Hypatius was put under a column and raked with iron claws, and Saint Theodulus was mercilessly beaten with rods. Seeing the steadfastness of the saints, they beheaded them. And after torture, they sent Saint Leontius to prison. In the morning he came before the governor. Adrian tried to entice the holy martyr with honors and rewards, and accomplishing nothing, he gave him over to new tortures. The holy martyr was suspended head downwards from a pillar with a heavy stone about his neck, but nothing could make him renounce Christ. The governor gave orders to beat the sufferer with rods until he died. They then threw the body of the holy Martyr Leontius outside the city, but Christians reverently gave it burial near Tripoli. The death of the holy martyrs occurred between 70-79.

The accusation against Saint Leontius, and his sufferings and death are recorded on tin tablets prepared by the court scribe [commentarisius]. These tablets were placed at the grave of the holy martyr.

We also commemorate Hermos the Martyr, John & George, Patriarchs of Constantinople, Relics of Arsenios the Righteous of Paros, Constantine the New Martyr of Capua, Matthew the New Martyr of Gerakari

Your Grace Transforms the Universe, Part One

By Metropolitan Saba (Isper)

The Bible says, “Your spirit renews the face of the earth” (Ps. 104:30). Into what does God transform the world? How does He transform it? What is the nature of this transformation? What is its purpose? These questions and others go to the core of Christian theology, which calls for the salvation of humanity along with the universe and everything in it.

In order to approach this matter from an Orthodox perspective, we must talk a bit about the creation and fall of man, because the concept of fallenness is the point of departure in the theology of transformation—that is, “transfiguration.” In order to approach this matter from an Orthodox perspective, we must talk a bit about the creation and fall of man, because the concept of fallenness is the point of departure in the theology of transformation—that is, “transfiguration.”

Aug 18-Sep 1 Fasting Calendar

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

Wed 8/21, Fri 8/23

Wed 8/28, Thurs 8/29 & Fri 8/30

View calendar at <https://tinyurl.com/AOCfast>

August Birthdays

Aug 06: Kevin Brown

Aug 11: Alina Doda

Aug 13: Deborah Abdo-Dambrosio

Aug 15: Alyssa Lieberman

Aug 16: Evelyn and Corbin Dick

Aug 22: Katherine Beeny

Aug 24: Kristin Adili, Aug 26: Nina Penas

Upcoming Events

This Week

Today

Matins Service—8:45am

Divine Liturgy—10:00am

Fellowship Hour—guests welcome

AMEN meeting—after coffee hour

Wednesday

Vespers—5:30pm

Choir Rehearsal—6:00pm

Saturday

Great Vespers—5:30pm

This Quarter

August

25- Creative Arts Festival Award ceremony
- Sunday School Application (attached) due

September

8 - First day of Sunday school

14- Family Night (5:30pm)

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GIENE ITEMS FOR DAILY BREAD AND
NANA'S HOUSE ARE COLLECTED WEEK-

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. 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.



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, Nicholas Elliott & William Snell



August 18, 2024

Sunday After the Dormition

Beloved in Christ

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

TODAY'S FEAST: 8TH SUNDAY OF MATTHEW

FLOROS & LAUROS THE MONK-MARTYRS OF ILLYRIA



These Martyrs were twin brothers, and stonemasons. After the martyrdom of their teachers Proclus and Maximus, they left Byzantium and came to the city of Ulpiana in Illyricum, where a certain Licinius hired them to build a temple for the idols. The wages he gave them, they distributed to the poor, and when the temple was built, Floros and Lauros gathered the paupers, and with their help put ropes about the necks of the idols, pulled them to the ground, and furnished the temple as a church. When Licinius learned of this, he had the paupers burned alive in a furnace. Floros and Lauros were tormented, then cast into a deep well, where they gave up their souls to the Lord. When their holy relics were recovered years later, they poured forth myrrh and worked many miracles; they were enshrined in Constantinople.

MARTYRS LEONTIUS, HYPATIUS, AND THEODULUS AT TRIPOLI IN SYRIA

The Holy Martyrs Leontius, Hypatius, and Theodulus were Roman soldiers. The holy Martyr Leontius, a Greek by origin, served as a military-chief in the imperial army in the Phoenician city of Tripoli during the reign of Vespasian (70-79). Leontius was distinguished for his bravery and good sense, and the people of Tripoli held him in deep respect because of his virtue.

The emperor appointed the Roman senator Adrian as governor of the Phoenician district, with full powers to hunt out Christians, and in case of their refusal to offer sacrifice to the Roman gods, to give them over to torture and death. And on his way to Phoenicia Adrian received a report that Saint Leontius had turned many away from worshipping the pagan gods. The governor sent the tribune Hypatius with a detachment of soldiers to Tripoli so as to find and arrest the Christian Leontius. Along the way the tribune Hypatius fell seriously ill, and being near death, he saw in a dream an angel, which said: "If you wish to be healed, you and your soldiers should say three times: 'God of Leontius, help me.'"

Opening his eyes Hypatius beheld the angel and said: "I was sent to arrest Leontius, how is it that I should appeal to his God?" At this moment the angel became invisible. Hypatius told his dream to the soldiers, among whom was his friend Theodulus, and all of them together asked for help from the God Whom Saint Leontius confessed. Hypatius was immediately healed to the great joy of his soldiers, but only Theodulus sat aside, pondering the miracle. His soul was filled with love for God, and he told Hypatius to proceed twice as quickly to the city in search of Saint Leontius.

Upon their arrival in the city, a stranger met them and invited them to his house, where he lavishly hosted the travellers. Learning that their hospitable host was Saint Leontius, they fell on their knees and asked him to enlighten them with faith in the True God. They were baptized here, and when Saint Leontius prayed over them calling on the Name

