

### **"I SHALL NOT DENY MY GOD AND MY KING"**

**T**he HOLY MARTYR MAMAS was a saint of the Early Church. Born in Cappadocia, Mamas is known to us today largely through the writings of St. Basil the Great and St. Gregory, who chronicled his remarkable life.

St. Mamas came into the world at a time when the Church suffered great persecution from the Roman authorities. His parents, Theodotus and Rufina, were devout Christians. They were both cast into prison at a time when Rufina was pregnant, and Mamas was eventually born in a jail cell. Both were to die while in custody, and Mamas was placed in the care of a pious woman named Ammias.

For the first 5 years of his life, Mamas did not utter a word. One day, the lad spoke! Since the first word he said was "Mama," the name "Mamas" was given to him from that day forth. He grew to become a shepherd.

Like his parents had done before him, Mamas refused to conceal his Christian faith. He was brought before the Emperor Aurelian, who ordered him to deny Christ. The brave boy responded: **"I SHALL NOT DENY MY GOD AND MY KING -- NOT IN MY HEART OR WITH MY LIPS."** The enraged Emperor ordered his execution, but an Angel of the Lord rescued him and took him to a high mountain near Caesarea. Here Mamas lived alone in prayer and solitude. It is said that his kindness and gentleness even won over the wild animals who lived on the mountain.

Eventually, the persecutors of Mamas found his hiding place. He was taken back for trial and was beheaded.

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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### WELCOME TO ST. ANTHONY'S

Where people from around the world come together to serve God and our community. We are glad you are worshiping 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, SEPTEMBER 1, 2024

#### BEGINNING OF THE INDICTION: ECCLESIASTICAL NEW YEAR

#### RIGHTEOUS SIMEON THE STYLITE; SYNAXIS OF THE THEOTOKOS AT MIASINAE RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

#### APOLYTIKION OF THE INDICTION IN TONE TWO

O Maker of all creation, Who hast established the times and the seasons in Thine own power: Bless the crown of this year with Thy goodness, O Lord, and keep our rulers and Thy flock in peace, by the intercessions of the Theotokos, and save us.

#### APOLYTIKION OF THE SYNAXIS OF THE THEOTOKOS IN TONE SEVEN

Rejoice, thou who art full of grace, O Virgin Theotokos, haven and protection of the race of man; for the Redeemer of the world became incarnate of thee; for thou alone art both mother and virgin, ever blessed and glorified. Intercede with Christ God that peace be granted unto all the world.

#### APOLYTIKION OF ST. SIMEON THE STYLITE IN TONE ONE

Thou becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body. O Simeon, our righteous Father, intercede with Christ God that our souls be saved.

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

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Saint Sophrony Sakharov talks about this subject, saying, “The long-standing experience of scientific theology has convincingly demonstrated that a person can obtain a thorough understanding of scientific theology without having a living faith, that is, in his or her ignorance of God.”

Do we live what we have spoken of—that the universe manifests Christ through us or via our mediation—without restoring our fallen passions to their original position? How do we restore the world to God if we do not restore our souls to Him first?

The Orthodox Church persistently asks for repentance. It realizes that repentance is a change of mind that leads to awakening. To repent means to remain vigilant. The awakened person is the one who does not surrender to dreams aimlessly, under the influence of fleeting impulses. The awakened person is the one who has a meaning, a direction, a goal. He knows where he is and where he is going.

To be alert is to be present where we are. We live in the reality of the present. We do not become nostalgic for the past, and we do not get distracted and disturbed by desires for the future. It is what Paul Evdokimov says: “The present hour in which you live, the person you meet here and now, and the task you are doing at this moment are the most important issues in your life.”

This permanent repentance inevitably leads to both purification of the soul and purification at the bodily level, simultaneously. The Orthodox Church emphasizes the spiritual effectiveness of bodily ascetic practices because it looks at Creation in its entirety and at the same time asks to restore it in its entirety to the Kingdom from which it had fallen.

**The Last Offering**

When Christians present the world to God after its liberation from the effects of the fall, they present themselves along with it, realizing the presence of God in matter and beyond all matter. They do not accept the fallen world on its own terms because they know that our relationship with God’s Creation has been distorted by sin and we will not rediscover its fundamental sacred character until our hearts are purified.

When we are cleansed, our hearts are filled with the love of God, rather than with overflow of emotions that are subject to changing influences. At that point, we understand the words of Father Zosima in the novel The Brothers Karamazov, when he was questioned about resorting to force or to humble love, especially in the face of sin. He advises, “Do not resort except to this love, this love that subjugates the entire world. Humanity that is filled with love is a marvelous force, unlike any other force.”

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

**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 FOR THE INDICTION IN TONE FOUR**

*(\*\*Thou Who wast raised up\*\*)*

O God of all, Thou Who hast made all the ages, \* O Sovereign Lord, truly transcendent in essence, \* bestow Thy grace and blessing on the year to come; \* and, O Most Compassionate, \* in Thine infinite mercy \* save all them that worship Thee, \* Who alone art our Master, \* and that with fear, O Savior, cry to Thee: \* Grant unto all men a fruitful and godly year.

**THE EPISTLE**

*(For the Indiction)*

*Great is our Lord, and great is His power. Praise the Lord, for the Lord is good.*

**The Reading from the First Epistle of St. Paul to St. Timothy. (2:1-7)**

Timothy, my son, first of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, Who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, Who gave Himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

**THE GOSPEL**

*(For the the Indiction)*

**The Reading from the Holy Gospel according to St. Luke. (4:16-22)**

At that time, Jesus came to Nazareth, where He had been brought up; and He went to the synagogue, as His custom was, on the Sabbath day. And He stood up to read; and there was given to Him the book of the prophet Isaiah. Jesus opened the book and found the place where it was written, “The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor and to heal the broken hearted. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” And Jesus closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, “Today this Scripture has been fulfilled in your hearing.” And all spoke well of Him, and wondered at the gracious words which proceeded out of His mouth.

*~ The Divine Liturgy of St. John Chrysostom continues as usual with the following koinonikon*

**KOINONIKON (COMMUNION HYMN) OF THE INDICTION IN TONE EIGHT**

Bless the crown of the year with Thy goodness, O Lord. Alleluia.

# Announcements



Sep 1

Zach Ferrell

## Epistle Readers

First Epistle of St. Paul to St. Timothy (2:1-7)

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## Creative Arts Festival Awards

**Congratulations to our talented children on their awards!**

Lydia	Art	Gold Ribbon
Austyn	Art	Silver Ribbon
Brooklyn	Art	Silver Ribbon
Maria	Art	Bronze Ribbon
Evelyn	Art	Bronze Ribbon
Corbin	Art	Bronze Ribbon
Brooklyn	Poetry	Bronze Ribbon

Please check out our Art Gallery on the Bulletin Board



# Upcoming Events

## This Week

### Today

- \* Matins Service—8:45am
- \* Divine Liturgy—10:00am
- \* Coffee Hour—guests always welcome
- \* Antiochian Women's meeting—after coffee hour

### Wednesday

- \* Vespers—5:30pm
- \* Choir Rehearsal—6:00pm

### Saturday

- \* Great Vespers—5:30pm

## This Quarter

### September

- 8 - First day of Sunday school
- 14- Family Night (5:30pm)
- 15 - No Sunday School (Feast of the Elevation of the Holy Cross)
- 15—Antiochian Men meeting after Coffee hour
- 21 - Harvest Festival at Green Gables (AWO and Sunday School)

## Comfort or Life?

How can we restore the realm of the Heavenly Kingdom—where “there is no sorrow, death, or sighing”—while we are affected by a debilitating secularism that strips our Christianity of its substantial mystical quality and turns it into a mere sector or domain among several sectors or domains of man’s needs, even if we call it a “spiritual sector”? Freedom from the influence of contemporary secularism is one of the most important priorities of the Church in today’s world. This is the spirit that has prevailed in the world, starting from the formerly Christian world and spreading from it to all countries.

Contemporary secularism seeks human comfort, while true Christianity seeks human life. Contemporary secularism reconciles people with death and presents it as a natural end to a normal life, whereas Christianity is not a reconciliation with death but a revelation of death, and it is able to reveal death because it is a revelation of life. Christ is this life. “Only if Christ is Life,” quoting Father Alexander Schmemmann, “is death what Christianity proclaims it to be, namely, the enemy to be destroyed, and not a ‘mystery’ to be explained” (*For the Life of the World*).

## Church Expatriation

Church is a divine institution that comes from above and is directed upwards. Its message is to raise the world to where and how it originally was. The Church, while caring for the world, tends to come down to its measure. Many times, it overlooks, with good intentions, the fact that it has become the world’s size. When, as it deals with human beings, it forgets that they are fallen, then it abandons its most sacred message—that is, salvation.

Today, the spirit of world secularism poses a threat to the Church. The secular achievements are undoubtedly attractive. Father Giovanni Martini described his Catholic Church after the Second Vatican Council, with all its positive aspects, with prophetic words. He said, “The post-Council Church lost its mystical face, and it became the Church of permanent dialogue, organizations, consultations, conferences, councils, committees, academies, parties, blocs of influence on public opinion, jobs, structures and reconstruction, social experiments, and statistics. Thus, the church became more than ever, the human church, that is, an entity without an identity.”

To trust that life is truly with and in Christ is not a new requirement, but let us trust that Christ alone is sufficient for the world to have life, as we really believe. Then our sole trust in money, science, and technology becomes invalid; and they, in turn, become no more than servants of the message of Christ.

We should not forget that, according to the expression of Saint Paul the Apostle, we as Christians must be “as unknown, yet well-known; as dying, yet behold we live; as punished, yet not put to death; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things” (2 Cor. 6:9–10).

Our world talks a lot about God. God is often the subject of dissection and analysis, an idea, an ideology; and consequently, the face of God is absent—God the Life, the Father, God who cares for His people and carries them on eagles’ wings. Isn’t the Bible currently being taught as a book of literature or culture in many theological schools? Aren’t there many theological books that present Christianity as an intellectual philosophy that only certain intellectuals are aware of?



**Your Grace Transforms the Universe, Part Three**  
*By Metropolitan Saba (Isper)*

**Distinguishing between Evil and Good**

The human world today tends to accept the disease and change its name, in its quest to embrace the sick. Orthodox Christianity distinguishes between sickness and the patient, between wickedness and the wicked, between the sin and the sinner. It is called upon to liberate the wicked man from his wickedness and to free the sinner from his sin. It is aware that evil lies not in the matter itself but, rather, in one’s attitude towards this matter; it lies in the will of man. Accepting the disease with the patient makes the patient worse. Compassion is for the fallen person, not for the fall itself. In order to cure patients from their illness, we must identify the illness and name it.

Orthodox Christian theology unleashes the energies that can transform this world back into what it was made to be. Orthodox theology must be the inspiration for movements of love, peace, service, non-discrimination, alleviating injustice, and caring for the environment—not influenced by movements of a merely human nature. Christ came to save the world, to establish the earth as a heaven, not to establish a system limited to the parameters of mere earthly life.

The misery of the world, rich and poor alike—spiritual and material misery, which is constantly being exacerbated—is only a sign that Christians have not been sufficiently transfigured by the Holy Spirit, so that the world might be transfigured by them. Olivier Clement says, “If some people become prayer—that is, pure prayer that transcends all measures of the criteria of this world—then they transform the universe by their mere presence, by their mere existence.”

**Church and Joy**

There is another thing that the Church should be aware of: the desired joy, the joy of life in Christ. Christianity began by declaring joy: “I announce to you a great joy, that today a Savior has been born to you and he is Christ the Lord” (Luke 2:11). Christianity, since its inception, was a declaration of the only possible joy on earth.

Christianity announced a new, all-encompassing joy, turning the end into a beginning, death into life. It is not possible to understand Christianity without proclaiming this joy. And, since the Church is joy—only joy—it has triumphed in the world. But let us remember that every time it loses this joy, it will inevitably lose the world and will lose its testimony in it. Every time its joy becomes a worldly joy rather than the fruit of the Holy Spirit, it spoils its flavor and loses its taste, which the world needs but is unaware of; then the Church becomes null and void.

Is the Church aware today of the following words of Fr. Alexander Schmemmann, which are a contemporary echo of Christ’s words? “The Church is in the world but not of the world, because only by not being of the world can it reveal and manifest the ‘world to come,’ the beyond” (For the Life of the World). Only Christianity can restore this world to come—the lost world, yet at the same time the desired one. An extended pause for reflection is required here, because a comprehensive change of prevailing notions is required.

Sep 1 -Sep 15 Fasting Calendar

**Abstain from meat, dairy, eggs, fish, olive oil & wine: Wed 9/4, Fri 9/6, Wed 9/11**

**Abstain from meat, dairy, eggs & fish: Fri 9/13 & Sat 9/14**

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

**September Birthdays**

- Sep 01: Jean Najjar
- Sep 05: Hope Tanner
- Sep 10: Father Dimitri Bday
- Sep 12: Adrian Magelitz B-day
- Sep 20: Diogo Penas B-day
- Sep 30: Donna Soto B-day



*May God Grant You Many Years!*



*September 1, 2024*

Brothers and Sisters in Christ,

On September 1st, Orthodox Christians celebrate the 'Church New Year' which is also referred to as the 'Ecclesiastical New Year.' According to Holy Tradition, Jesus Christ entered the synagogue on September 1st to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2, Christ proclaimed, “The spirit of the Lord is upon Me; because He has anointed Me to preach the gospel to the poor; He has sent Me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord...”

It is also a time that we re-consecrate ourselves to God, being thankful for what the Lord has done, and ask for His continued lovingkindness and protection for the days yet to come.

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

**Prayer for the Beginning of the New Year**

O Lord Jesus Christ, Creator of all things, who by Thy authority has established the times and the seasons, who provides us with rain and the abundance of the fruits of the earth, and who hears the prayers of those who humbly seek Thee, accept also our requests about our needs and concerns and deliver us from every worry, danger, and sin. Thy mercy is as abundant as thy works. Bless all our activities, direct our steps by Thy Holy Spirit, and forgive our sins. O Lord, bless the beginning of our New Year with Thy goodness and make it a year of grace for all of us. Preserve us in peace through the prayers of Thy Most Holy Mother, the Theotokos, and of all Thy Saints. Amen!



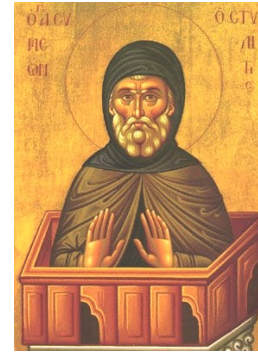
## ECCLESIASTICAL NEW YEAR



For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This imperial decree, which was issued before the season of winter, was named Indictio, that is, Definiton, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term Epinemisis, that is, Distribution (Dianome). It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: Anno IV, Indictionis LIII -that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction. There are three types of Indictions: 1) That which was introduced in the West, and which is called Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This Indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and an abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me..." (Luke 4:16-30).

It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate of Constantinople; among the Jews also the New Year, although reckoned according to a moveable calendar, usually falls in September. The service of the Menaion for January 1 is for our Lord's Circumcision and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a new year.

## SYMEON THE STYLITE



Our righteous Father Symeon was born about the year 390 in a certain village named Sis, in the mountain region of Cilicia and Syria. Having first been a shepherd, he entered the monastic discipline at a young age. After trying various kinds of ascetical practices, both in the monastery and then in the wilderness, he began standing on pillars of progressively greater height, and heroically persevered in this for more than forty years; the greater part of this time he spent standing upright, even when one of his feet became gangrenous, and other parts of his body gave way under the strain. He did not adopt this strange way of life out of vainglory, a charge that some of his contemporaries made against him at the first: because he was already famous for his asceticism and holiness before ascending his first pillar (in Greek, style, whence he is called "Stylite"), many pious people came to him wishing to touch his garments, either for healing or for a blessing; to escape the continual vexation they caused, he made a pillar about ten feet high, and then higher and higher, until the fourth and last was about fifty feet high. The Church historian Theodoret of Cyrrhus, an eyewitness of his exploits who wrote of him while Symeon was yet alive, called him "the great wonder of the world." God gave him the grace to persevere in such an astonishing form of asceticism that multitudes came to see him from Persia, Armenia, South Arabia, Georgia, Thrace, Spain, Italy, Gaul, and the British Isles. Theodoret says that he became so famous in Rome that the Nomadic Arabs by the thousands believed in Christ and were baptized because of him; the King of Persia sent envoys to inquire into his way of life, and the Queen asked to be sent oil that he had blessed. He also was a great defender of sound doctrine, and confirmed the Orthodoxy of the Holy Council of Chalcedon for many who had been beguiled by the teachings of the Monophysites, including the Empress Eudocia, widow of Theodosius the Younger. After a life of unheard-of achievements and struggles, he reposed in peace at the age of sixty-nine, in the year 459.

## SYNAXIS OF THE RECOVERY OF THE ICON OF THE MOST HOLY THEOTOKOS

The Synaxis of the Most Holy Theotokos of Miasenae is celebrated today because of the wonder that was wrought when her holy icon, which was cast into the lake call Zaguru in order to prevent it from being desecrated by the Iconoclast, miraculously arose intact from the depths of the lake after many years.

