

APPLES FROM PARADISE

The path of righteousness that leads one to sainthood is varied. God accepts those who serve Him best, regardless of their background. One such example is a humble monk known throughout eternity as simply "EUPHROSYNOS THE COOK."

It seems that his parents were pious, but poor, and when they passed away, Euphrosynos sought refuge in a Mt. Athos monastery. He was of pure and simple spirit, enriched through devout prayers. Because of his lack of any formal education, he was put to work in the monastery kitchen. While others may have felt that such labor was menial and demeaning, Euphrosynos was grateful for this opportunity to be of faithful service to the monastic community.

One night the abbot of the monastery had a dream that placed him in Paradise. In this beautiful garden setting stood one lone monk: Euphrosynos the Cook! In the dream, he explained to the abbot about the Kingdom of Heaven, and he placed a branch with three apples on it in the abbot's hand. When he awoke from his dream, he found the apple-laden branch still in his hand! The astonished abbot rushed to the kitchen and asked Euphrosynos where he had been during the night. Mysteriously, he replied: "I was where you were, Father." The abbot shared his dream with the other monastics, who now had a new-found respect and admiration for the Cook. Their attention, however, caused Euphrosynos to feel uncomfortable and he retired into the desert, where he spent the rest of his life alone.

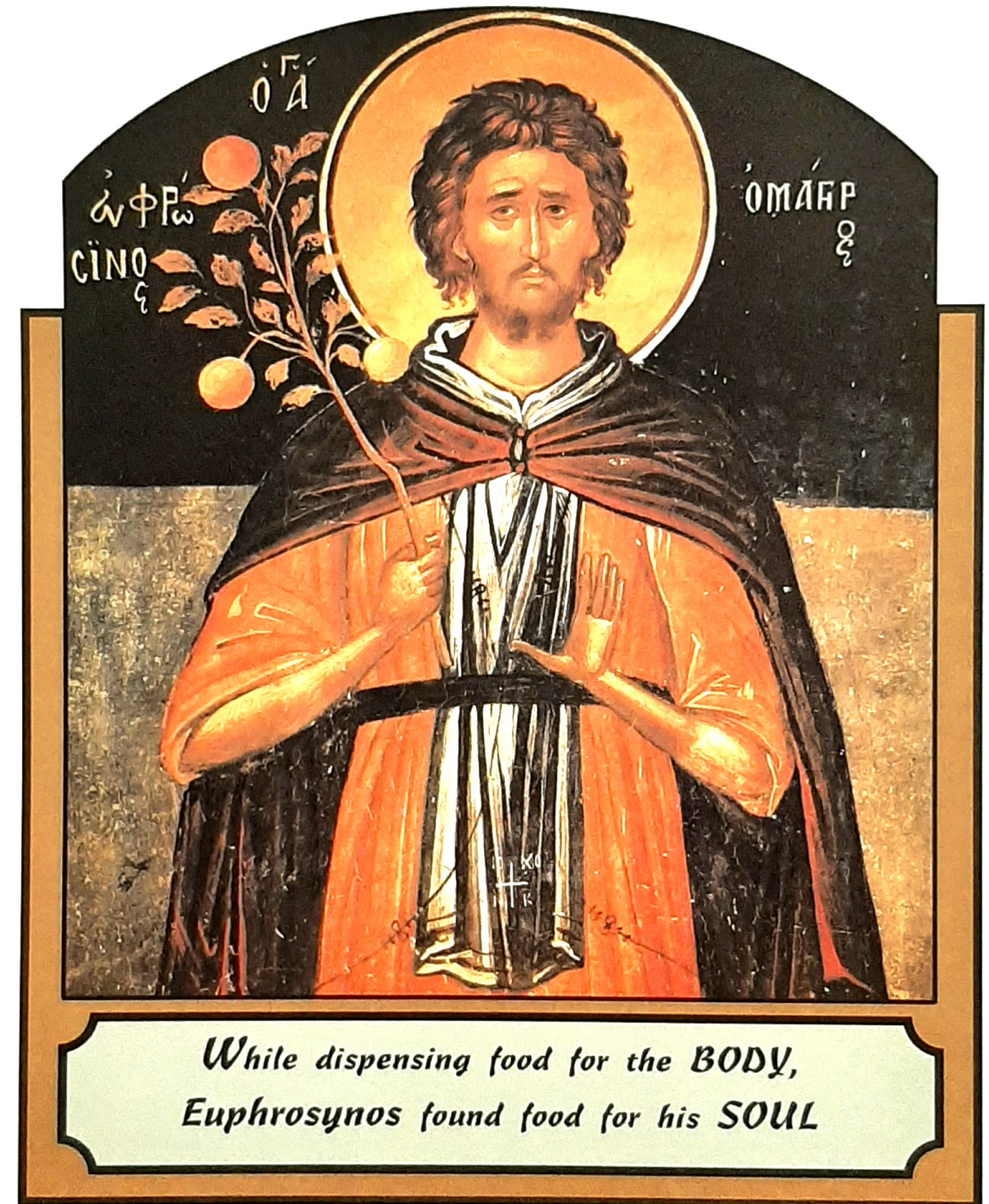
Through the example of St. Euphrosynos, may we learn that we are to live humbly, serving our brothers and sisters with joy and gladness until the day when we will achieve the reward of the "fruit" of our earthly labors.

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

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, SEPTEMBER 8, 2024 SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS FEAST OF THE NATIVITY OF THE THEOTOKOS

THE FIRST ANTIPHON

Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning. **(Refrain)**

Glory... Both now... **(Refrain)**

THE SECOND ANTIPHON

The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

There will I make to spring forth a horn for David. I have prepared a lamp for My Christ. **(Refrain)**
For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself. **(Refrain)**
Glory... Both now... O, only begotten Son and Word of God...

Please support our sponsors




PERI KIROS
321-432-1993
perikiros@gmail.com
WWW.MYGREEKAGENT.COM



Address: 144 Fifth Ave Indialantic FL 32903
Phone #: 321-727-8944
Website: Skewersgrille.com



Mario J. Mandese D.C.
Address
1300 Pine Tree Dr #7
IHB, FL 32937
Phone: (321) 257-7593
Fax: (321) 420-1762

If you would like to promote your business, and support our bulletin, place your ad here. Only \$100 a year - that's less than \$2 per ad. To place your ad in our weekly bulletin call or email Yuliya: (321) 960-9564 or



FERGUSON PEST MANAGEMENT

321-258-8311

140 Tomahawk Dr. #M57
Indian Harbour Beach, FL 32937

Georges Ferguson
Certified Operator



FLAMES

Modern Mediterranean Grill
Live Entertainment Tuesday thru Saturday
Flames kitchen reignites the Mediterranean flare in today's culinary world of inventions. We honor our traditional recipes with a new take on old favorites. Our scratch kitchen adds culmination to our passion for good food.
1270 N Wickham Rd - Ste 40 - Melbourne, FL 32935
(321) 777-6677 ♦ www.flamesgrille.com



Florentine Jewelers
3RD GENERATION JEWELERS SINCE 1928

321-777-0093
1270 Highway A1A
Satellite Beach, FL 32937

[f](#) [t](#) [i](#) [p](#) [e](#)

FlorentineJewelers.com



5325 N Wickham Rd
Suite 104,
Melbourne, FL 32940

Phone: (321) 346-8628

Imprinted on man is the continuous aspiration for perfection with his Creator, because he is the only creature imprinted in the image of his God. Thus, you find man inherently drawn to horizons that are endless, across all fields. You see him searching and striving, tirelessly, toward completion, perfection, and infinity. The wonderful saying of the blessed Augustine rings true in it: “You created us to turn to Thee, O Lord, and our hearts will not find rest unless they rest in Thee.

How could this not be, when God created man differently than the rest of creation. The Bible says that later came into being by a word from God: “Let it be thus,” and it happened... “And God saw that it was good.” (Genesis 1). This is how all other living and inanimate creatures came into being. As for man, God said: “Let us make man in our image and after our likeness,” and then He took dust from the earth, formed it, and breathed into it the breath of life, and Adam was made. Of course, this is a theological depiction of creation. The Divine Revelation wants to say through him the following:

- Man was created in the image of God, that is, there is something special in him, a breath of God, and this is the meaning of “breathed into him.”
- He is called to attain the divine ideal by developing the image of God that is in him. He is called to become, by divine grace, a “little god,” in the words of some of the Holy Fathers of the Church.
- In the eyes of God, he is the most important creature among all creation. The Biblical narrative speaks about God working with His hands to create man. By this, he is above all creatures. (However, Biblical revelation tells us that God is spirit, and therefore, He has no hands or bodies like us.)
- Also, God’s call to Adam to name the animals means that God crowned him king over creation. In this, he has a role and a responsibility.

Hence, in Orthodox theology, man is a being in two worlds: the heavenly and the earthly. His perfect and most complete example is the second hypostasis of the Holy Trinity, the incarnate Lord Jesus Christ, who in his person combined divinity and humanity.

Thus, man has become – through Jesus Christ and His divine grace – capable of attaining God’s likeness and experiencing the uncreated Divine Light.

Therefore, we find in Christianity, and in Orthodoxy in particular, much discussion and many living examples about those who have attained a pure and holy life, qualifying them to receive the light of the uncreated God, and subsequently experience the state of theosis (deification).

Are we surprised that philosophical movements that have “killed” God and declared atheism as their approach have returned to “crush” man? The “death of God,” is inevitably followed by the death of man. For what value does man have that distinguishes him from other beings, if he loses his connection to God and loses his inherent uniqueness in the divine image? He becomes just a number, with no unique personality, no feelings, and no special entity. He becomes just a talking animal.

THE THIRD ANTIPHON

Here will I dwell, for I have chosen her. The Most High hath hallowed His tabernacle. Holy is Thy temple, wonderful in righteousness.

- *During the Little Entrance, after the verses of the Third Antiphon, chant **the Apolytikion of the Nativity of the Theotokos**. 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, sing 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 hades 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 NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

- *Do NOT sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION FOR THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

THE EPISTLE

(For the Sunday before the Elevation of the Holy Cross)

O Lord, save Thy people and bless Thine inheritance.

To Thee, O Lord, I have cried, O my God.

The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen

THE GOSPEL

(For the Sunday before the Elevation of the Holy Cross)

The Reading from the Holy Gospel according to St. John. (3:13-17)

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

MEGALYNARION OF THE FEAST IN TONE EIGHT

Virginitly is alien to mothers, and childbirth is foreign to virgins; in thee, O Theotokos, both were granted. Wherefore, all we the tribes of the earth bless thee unceasingly.

KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT

I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.

~ *Post-Communion Hymn: "We have seen the true light."*

Announcements

	September 8	Epistle Readers William	St. Paul to the Galatians. (6:11-18)
--	--------------------	-----------------------------------	---

Upcoming Events

This Week

Today

- * **Matins Service**—8:45am
- * **Divine Liturgy**—10:00am
- * **Coffee Hour**—*guests always welcome*
- * **Parish Council 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)

her to take the relics of Sophronios and invite three priests for a Sanctification of the Waters ceremony, by which she would be healed. She informed her husband of this vision, who had the relics of Sophronios uncovered that year on December 20th, and after the Sanctification Service his wife was made completely well. The sacred and entirely fragrant relics were shown by Father Haralambos to Metropolitan Silvester of Chaldia, who reproached him for uncovering the relics without his permission, and ordered for their immediate reburial, which happened. On the night of September 8th, however, which was the day of the repose of Saint Sophronios, a brilliant and wondrous light appeared over his grave, which was witness by many, and those who went to the grave were made well if they were sick. Metropolitan Silvester also, who was sick since January 11, was restored to health by the Saint, and proclaimed the relics of the Saint sacred, and ordered for the celebration of Saint Sophronios on September 8th annually (but due to the Nativity of the Theotokos celebrated that day, he was celebrated on September 7).

When the fathers of Vazelon Monastery heard of this, they asked the Metropolitan and the relatives of the Saint if they could translate the relics of the Saint to their monastery, since he was part of the brotherhood. Much discussion then took place, and Metropolitan Silvester received an order from the Ecumenical Patriarchate to have the relics transferred to Constantinople, but the relatives, being afraid of this, brought the head and right hand of the Saint to the monastery, and they kept the rest. The monastery kept the relics until 1922, when the population exchange took place, and then they were brought to the Ecumenical Patriarchate where they were kept in the Cathedral of Saint George.

God and Man, Part One

By Metropolitan Saba (Isper)

Saint Sophrony, a disciple and spiritual son of Saint Silouan of Athos, is considered one of the most important theologians of the Orthodox Church in the twentieth century. Following a lecture and discussion at the University of Oxford, the moderator asked the audience: Is there a final question? One of the attendees asked Saint Sophrony: "Who is God?" He answered, "Tell me first: Who is man?"

The connection between God and man is, in fact, much deeper than one might imagine. God is not sitting far away in His heaven, watching man and what he does, like someone watching a movie on television. When God created man, He created, at the core of his being, an essential connection with him. There is nothing more evident than the constant longing for absolute fullness that transcends all limits, and ignorance of it often causes a person's constant tension and anxiety. Thinkers ponder: Why does the mortal human being, who exists in a world where everything is fleeting, possess this unlimited longing and this dream of immortality?

They consider this human aspiration towards absoluteness and perfection, in a limited and corrupt world, a sign of the existence of the Supreme Absolute, that is, God.

SAINT SOPHRONIOS, BISHOP OF AKHTALA IN IBERIA (+ 1803)

Saint Sophronios was born to pious and virtuous parents in the year 1738 in the village of Lotsion of Chaldia in Pontus. His father was a priest named George Sertarides, and his mother was Barbara. He had four sisters and five brothers, one of whom, Demetrios, was also a priest. Sophronios himself was baptized with the name Symeon.

From a young age he loved divine things, especially monasticism. Therefore at a young age he went to the Monastery of Saint George in Choutoura where he became a novice.

Three months later he went to the Monastery of Soumela, and three years later went to the Monastery of Vazelon, where he submitted himself to Elder Meletios. There he was educated, progressed in virtue, tonsured with the name Sophronios and was ordained a priest.

After seven years, in 1776, the abbot of the monastery, Ignatios, sent him to the mine of Akhtala in Iberia (now in Armenia), where around 500 miners settled in a village called Dal-ver, which means "precious stones". He was revered so much, that at their own initiative he was made their bishop on 29 October 1777, having the seat of his diocese at the Monastery of the Most Holy Theotokos there (probably Akhtala Monastery, whose main church was dedicated to the Mother of God).

He served as Bishop of Akhtala until 1794, when a barbaric tribe attacked the mine, pillaged and destroyed it. Sophronios was captured and sold to a Roman Catholic woman, who liberated him and sent him by sailboat to Trebizond. From there Sophronios returned to Vazelon Monastery, where he lived as one who was equal to the angels, beloved by the brethren and all the people. However, due to the envy of the abbot Jeremiah and the scandals he caused, he departed for his own homeland.

It is said that while he was on his way, the fathers found out why he left, and sent messengers begging him to return, but he feared the scandals initiated by Jeremiah would be repeated, so the messengers returned empty. For three years after this, Jeremiah suffered from a disease, resulting in cerebral paralysis, and he died in 1805. A decade later his coffin was opened by the fathers, to transfer his bones to the ossuary of the monastery, and to their astonishment his body was incorrupt and whole. The fathers, realizing by this that he was in need of forgiveness for his sin against Sophronios, who had already reposed, brought the matter to the Ecumenical Patriarchate, who issued a letter of forgiveness to be read over his grave by Metropolitan Parthenios of Trebizond. When the letter was read, the body began to dissolve, allowing for his bones to be transferred to the ossuary.

Sophronios reposed in peace in his homeland in 1803. The translation of his relics, which were entirely fragrant, took place in 1824, when they were brought to Vazelon Monastery. The reason for the translation was as follows. The presvytera of his nephew, the priest Haralambos, suffered from a



THANK YOU, ALINA & MAT FOR SPONSORING COFFEE HOUR

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

Sep 8 - Sep 22 Fasting Calendar

Abstain from meat, dairy, eggs, fish, olive oil & wine: Wed 9/11 & Wed 9/18

Abstain from meat, dairy, eggs & fish: Fri 9/13, Sat 9/14 & Fri 9/20

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

September Birthdays

Sep 01: Jean Najjar

Sep 05: Hope Tanner

Sep 10: Father Dimitri

Sep 12: Adrian Magelitz

Sep 20: Diogo Penas

Sep. 22 James

Sep 30: Donna Soto

May God Grant You Many Years!



Happy First Day of Sunday School!

May God Bless our children and teachers for a fruitful and fun year.

TEEN SOYO MEETING SEPTEMBER 22 AFTER THE COFFEE HOUR

Join us for Family Night
next Saturday, September 14 at 5:30pm



Vespers at 5:30pm,

Followed by Potluck Dinner at 6:15pm

Movie at 7pm and Bonfire



Please see

Potluck Sign Up sheet
on the bulletin board

Potluck
Dinner



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



11th Sunday after Pentecost

Beloved in Christ,

What is truth?

Most would define truth as a set of ideas, beliefs or a philosophy. We are then educated in the social definition of truth and hold others to those perspectives. As Christians, we believe that the truth is God. God is the foundation of reality and truth, what is right and holy. Therefore, we can't know the truth in an intellectual sense, we must experience it by developing a relationship with God.

The evil one - the devil - the "father of all lies" (John 8:44), desires that we do not develop a relationship with God, but rather live in a corrupt, temporal world full of lies that produce - fear, pride, sin, hate, and death and will dress it up with luxury, social status and entertainment.

Just before His death, Jesus Christ declares that He is "the way, the truth, and the life" (John 14.6). Developing a relationship with God helps us see the truth. When we have a relationship and abide by His teachings the truth will set us free (John 8.32) from the slavery to this world.

In closing, some words by Saint Theophan the Recluse:
"Human teachings are always reaching out to what is new, growing, developing; and this is natural, for they do not have the truth, but are just seeking it. For us, both the truth and the way to the truth have been defined once and for all. We possess the truth, and all of our efforts are directed toward its assimilation--not its discovery."

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

Kill the Ego

The Destruction of Ego Begins with Repentance

Modern psychology has told us we must feel good about ourselves, and instructed us to reject the idea of guilt and sin. Sin is seen as religion's instrument for keeping people in line, making them dependent on an institution that should be relegated to the Dark Ages. In an age where man is elevated to being his own god, religion is seen as a sort of enslavement. Up with self! Down with guilt! Self as the new god is worshipped at the expense of community, and enthroned to a position of the utmost importance.

Worship of self has contributed to the downfall of families and societal stability, with careers, social and financial gain and selffulfillment reigning supreme. Divine love does not tolerate this elevated status of self, for the ego is the enemy of our communion with God. In an age of financial collapse, mortgage foreclosures, and "pandemic" lockdown, worship of self dooms us to a life of total loss. We were created for communion with God and the worship of the ego has led us into a state of spiritual bankruptcy. The total meltdown of societal standards, and the destruction of the environment, is the direct result of the turning away from spiritual values. The foundation of economic and environmental collapse is to be found in our spiritual bankruptcy, and calls us to return to the worship of God, and reject the worship of self. The denial of guilt and sin is the ultimate example of our having accepted the lie perpetrated by the devil, the great deceiver. True happiness and true wealth come only through the fulfillment of our destiny, and that for which we were created, communion with God. The destruction of the ego begins with repentance, and the acquisition of a humble and a contrite heart. It begins with a return to God.
The above meditations is authored by The Very. Rev. Abbot Tryphon, Igumen of All-Merciful Saviour Monastery on Vashon Island, Washington.

SUNDAY BEFORE HOLY CROSS, NATIVITY OF THE THOTOKOS



The Feast of the Nativity of the Most - Holy Theotokos The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion. According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children.

To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks. As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.