

## TRUST THE LORD



**B**ack in the early days of television - when game shows were the rage - a program called "Who Do You Trust?" was popular. Teams of contestants - usually a man and woman - would compete for prizes in various categories. Before a question was asked, one of the team members would have to decide to either trust his partner or to trust himself to give the correct answer.

In life, exactly who do we trust? Without hesitation, an Orthodox Christian should know the answer to that question: we place our trust solely in God. Psalm 146 tells us plainly: "Put NOT your trust in princes or in sons of men, for in them there is no salvation." Sadly, however, what we describe as "trusting in God" is often nothing more than EXPECTING and DEMANDING that He fulfill our every wish like some celestial genie! Although our Lord did say "Ask and it shall be given to you," (Matthew 7:7) it's not quite as simple as putting in a call for room service at a hotel!

God knows our needs and hears all of our prayers. As our Heavenly Father, His answer to our supplications may be "no," or it may be "not now" at various times. Do parents always give their children what they want exactly when they want it? It is precisely at these times when we prove that we really do understand what it means to place our TOTAL trust and confidence in Him. It is not necessary for us to understand the workings of the Lord - only to accept them.

*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.*

Exercise patience & openness  
to God's Wisdom







## St. Anthony The Great Antiochian Orthodox Church

4031 Aurora Rd.; Melbourne, Florida, 32934  
Very Rev. Fr. Elia Shalhoub, Pastor & Dean of South Florida Deanery  
Phone: (305) 812-4940 , E-Mail: [elia\\_shalhoub@yahoo.com](mailto:elia_shalhoub@yahoo.com)

<http://www.stanthonyorthodoxchurch.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 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 Eminence Metropolitan SABA within 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, JUNE 22, 2025**  
**SUNDAY OF ALL SAINTS OF ANTIOCH & SECOND SUNDAY OF MATTHEW**  
HIEROMARTYR EUSEBIOS, BISHOP OF SAMOSATA; MARTYRS ZENO AND HIS SERVANT  
ZENAS OF PHILADELPHIA IN ARABIA; ALBAN, PROTOMARTYR OF BRITAIN

~ 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 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 ALL SAINTS OF ANTIOCH IN TONE FIVE

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

O fellow trav'lers in the way of the faithful, \* the saints of Antioch now let us all honor: \* the pure and blest Apostles with the hierarchs, \* martyrs with the righteous ones, \* their worn path wisely walking, \* wond'ring at their holy lives \* overflowing with wonders; \* thus let us walk in peace and fear of God \* so that we all win \* the dwelling in Paradise

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

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## Parish Life Conference June, 2025 Picture Report

**Buckle Up For PLC!**

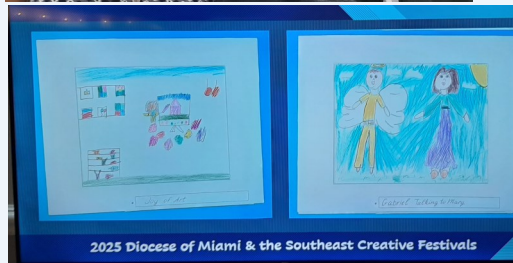


**307 people  
attended, with 21  
← from our Parish**



**Part of our Support Group**

**GO TEAM!!!  
3 BIBLE BOWL  
TEAMS  
AMAZING JOB**



**CONGRATS TO LYDIA RITER  
3RD PLACE IN 2ND GRADE ARTS**



**2 Oratorical  
Contestants:  
Samuel and  
Adrian (the  
Younger)**

**Also Attended: Natalia, Kurt,  
Sydney, Eric, Sheree.  
Thank you all for your support!**

### 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 Sunday of All Saints of Antioch)

*Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.*

**The Reading from the Acts of the Holy Apostles. (11:19-30)**

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

### THE GOSPEL

(For Second Sunday of Matthew)

**The Reading from the Holy Gospel according to St. Matthew. (4:18-23)**

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching 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.

Upcoming Events

<b>This Week</b> <b>Sunday, 6/22</b> <b>All Saints of Antioch</b> 8:45 am: Matins Service 10:00 am: Divine Liturgy <i>Followed by coffee hour, all are welcome</i> <b>Wednesday, 6/25</b> 5:30pm: Vespers <b>Saturday, 6/28</b> 4:00 pm: Catechism class 5:30 pm: Great Vespers , <i>followed by confessions</i>  <b>Sunday, 6/29</b> 8:45 am: Matins Service 10:00 am: Divine Liturgy <i>Followed by coffee hour, all are welcome</i>	<b>June Birthdays &amp; Anniversaries</b> 09: Stephanie Enstice 10: DeWayne Hopper 12: Alina Matos 13: Fr. Stephen and Kh. Amani Adili Anniversary 14: Max Jacobs, Emmalyn Ziems 17: Alexander Bollig 23: John and Debbie Thieme Wed. Anniversary 25: Mikey Holland 27: Michael and Alyssa Lieberman Anniversary 29: Callie Karas  <i>May God Grant You Many Years!</i>
<b>Fasting Calendar</b> Apostles Fast: Abstain from meat, dairy, eggs, June 16-28, with strict fast on Wednesdays and Fridays <a href="https://tinyurl.com/AOCfast2025">View calendar at https://tinyurl.com/AOCfast2025</a>	<b>Beginning last Monday, June 16th (the day following All Saints Sunday) and lasts through Saturday, June 28th (the day before the commemoration of Ss. Peter and Paul). During this Fast we observe the traditional fasting discipline (no meat, poultry, dairy, fish) on Mondays, Wednesdays and Fridays, with katalysis for fish, wine and olive oil on Tuesdays, Thursdays, Saturdays and Sundays. Appropriate to this season is the Akathist to the Holy Apostles.</b>

Announcements

	<b>Epistle Reader</b>	
June 22	Samuel Armstrong	Acts of the Holy Apostles. (11:19-30)
June 29	Corbin Dick	St. Paul to the Corinthians. (11:21-12:9)
July 6	Eric Ziems	St. Paul to the Romans. (6:18-23)
July 13	Lando Ringel	St. Paul to St. Titus. (3:8-15)
July 20	Kh. Odette Shalhoub	St. James. (5:10-20)

made it the first Orthodox church in North America to open its doors of evangelization to converts to Orthodoxy. This was no coincidence, but the fruit of a heritage refined by God through a heavy historical journey. History did not allow it to pursue missionary work for centuries, as it was preoccupied with survival and nurturing its faithful. But once circumstances allowed, it quickly took the lead in evangelism.

Because it lived for centuries under non-Christian rule, Antioch avoided the temptation of using Orthodoxy for nationalistic purposes, resulting in a pure ecclesial theology. I vividly recall the positions of its senior metropolitans and theologians in the 1970s regarding the future of Orthodoxy in North America. Their vision was rooted in Orthodox ecclesiology. Unfortunately, that dream now seems distant due to the current geopolitical conflicts affecting Orthodox churches and nations.

Living under non-Christian rule since the seventh century exposed the Church to various persecutions. Yet, wherever possible, it engaged with its surroundings, rulers, and citizens of different sects, remaining a witness to its faith and spirituality while playing a significant role in the advancement of the societies in which it lived.

During the Umayyad period (662–750), religious freedom still existed, and public religious debates took place in the squares of Damascus. Christians played roles in translation, finance, and even served as departmental ministers. In the Abbasid period (750–1258), they were instrumental in transferring knowledge and sciences from Greek and Syriac sources to Arabic, and many of the rulers’ physicians were Christians. In the nineteenth and twentieth centuries, their numbers increased, and they played a major role in cultural, political, and civilizational awakening. Their schools spread everywhere, and they continue to bear witness to their faith with all the strength, ability, and grace they possess.

A quick glance at this article reveals how much our Antiochian Archdiocese in North America resembles the experiences of the Antiochian Patriarchate—from diversity in culture and language to nationality not limited by ethnicity. How beneficial it is to learn from these experiences and draw inspiration from them as we face the many challenges confronting our Archdiocese today.



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## Antiochian Distinctions

By Metropolitan Saba (Isper) (Isper)

Believers often ask me about the distinctive characteristics of the Antiochian Church or what constitutes the "Antiochian spirit," especially during my pastoral visits. In my most recent meeting with the youth in Los Angeles, the question was posed: *"What are the key theological principles that distinguish the Antiochian Church?"*

To begin with, there are no doctrinal or faith-based principles in the Antiochian Church that differ from those of other canonical Orthodox churches. Theology, faith, doctrine, spirituality, and liturgy are unified across them all. What appears to be distinctive lies in the way the Christian faith is lived and expressed, which is inseparable from the character, mindset, and philosophy of the people, as well as from the history of each church and how the Holy Spirit has shaped it through various trials and ruling civil authorities.

One of the most important characteristics of the Antiochian Church is that it has been, since the beginning of Christianity, a multicultural church. In the early centuries, the geographical reach of the Antiochian Church was vast, stretching from the southern Taurus Mountains (modern-day Turkey) in the north to the Sinai Desert in the south, and eastward as far as India. This is why it still bears the title "Antioch and All the East." The Georgian Church was under its jurisdiction until the fourth century, which is why the Antiochian patriarchal phimi (title) still includes mention of the "Georgian lands."

As a result, the Antiochian Church never faced issues with language or culture. Its faithful prayed and expressed themselves in Greek and its culture along the Syrian coast (which then extended along the entire eastern Mediterranean), in Syriac and its Semitic culture in inland Syria, in Armenian and its culture in the north (Cilician Kingdom), and in Arabic and its culture in the south (the Arab province), in addition to Assyrian and Persian beyond the Euphrates.

One example of this cultural diversity is Saint Saba the Sanctified (439–532), who gave Armenian monks in his monastery near Jerusalem a separate church so they could perform their daily prayers in Armenian, while the rest of the monks prayed in Greek.

The Levant – the heart of the Antiochian Church – has historically been a battleground for great power struggles, which exposed it to constant interaction with various civilizations and cultures. This helped shape the Antiochian person as someone open to others, unafraid of dialogue, and accepting of differences without coercion—while still distinguishing between their own thoughts and those of others. This cultural cross-pollination fostered intellectual richness, creative thinking, and a resilient identity that could engage flexibly with others. It is no coincidence that the Antiochian Church has played a mediating role among Orthodox churches and in interfaith dialogue with non-Orthodox churches and Islam.

Moreover, its long history under non-Christian rule since the seventh century purified it from the dream of establishing a Christian kingdom on earth. It never adopted the theory of symphonia (harmony between church and state, symbolized by the double-headed eagle). The succession of calamities and wars—first between Byzantines and Muslims, then with the Crusaders, and later under foreign rule until the end of the French Mandate in the twentieth century—shaped a theology of incarnation as the primary spiritual identity of the Antiochian Church. This led to an eschatological (eternity-focused) outlook, as continuous hardships and persecutions drove it to seek consolation, steadfastness, and protection from God. History freed it from ethnic and nationalistic entanglements, resulting in a theology untainted by a fusion of religion and nationalism.

This allowed the Church to seek Christ first and organize its existence around Him, cooperating with other Orthodox churches that could offer support at certain times. This freedom from ethnocentrism



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### 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.

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**SATURDAY, JUNE 28**  
**AT 8:30AM-NOON**  
**WE CAN USE YOUR HELP <3**  
**THERE WILL BE LIGHT**  
**BREAKFAST SNACKS**



**Please pray for the healing of** Marcia Fuentes, Laney Ricketts, Michealle Carey, Debbie Thieme, Adriana Theodoropoulos, Beverly Delida, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula, Susan Moran, Susan Perers, William Snell, Vasilika Yardines, Faouzi Najjar, Marie Williams, and His Grace Bishop Nicholas





## All American Saints Sunday

Beloved in Christ,

In honor of the American Saints, that we have in mind especially on the second Sunday after Pentecost, please be encouraged and strengthened in maintaining Orthodoxy by the following from St. Nikolai of Zicha and South Canaan. In his Catechism (The Faith of the Saints, 2005, Seraphim Press, Chicago, pg. 15) he addresses a very important issue of syncretism. I am praying that we will all have a blessed and spiritual beneficial fast!

Q.How, then, should we think of the modern tendency in some quarters to put the Christian faith on a level with all other religions?

R.A. It is a wrong tendency and a dangerous experiment. For "God is not to be mocked" (Galatians 6:7) nor is the blood of the Son of God to be made equal to the ink of the scribes. For though we, as the members of our ancient church of the East, are bound to unrestricted charity toward all human beings, yet we are strictly forbidden to compromise our inherited God-revealed Truth with man-made religions or philosophies.

- St. Nikolai of South Canaan

In Christ,

*Fr. Elia Shalhoub*

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



### TODAY'S FEAST: ALL ALL-AMERICAN SAINTS SUNDAY

Today's Gospel shows us the start of Christianity, which grew from a small group. Twelve Apostles were invited to be of humble service to other, who were mostly fishermen of no education, knowledge or social stature. They were men living on the outskirts of Lake Tiberias actively fishing. Interestingly, when Jesus called the first Apostles, they were not unemployed, or out of work, but they were in the middle of their businesses. They were preoccupied with their work. "They were throwing their nets at sea". The Lord Jesus called them and as the Bible says: "Immediately they left the nets and followed him", they didn't hesitate to leave their livelihood and their lives to follow Jesus. He did not promise

riches, position or status to them, He said one sentence "Follow me, and I will make you fishers of men". The same scenario is repeated with John and Jacob, the sons of Zebedee; they were fixing their nets with their father. "Immediately they left the boat, their father, and followed Him." It seems that these pupils did not hesitate for a second to become missionaries, that is, the "fishers of men." What calls for attention on this first Sunday after Pentecost, is that first and second calls were to two brothers; that is two persons from the same family were called to serve the Lord. These Apostles and others, were given but one commandment by the Master, "go make disciples of all Nations". On Pentecost, the Holy Spirit gave them grace and wisdom, understanding and strength, that was not of this world, but from above, God's abundance. The strength, which gave the disciples the power of Evangelism, to reach Rome and other extremities of the earth like, India and Africa; to preach Christ who has risen from the

dead! Every baptized Christian, who has received the Holy Chrism, is called to serve the Lord by their talents, abilities, and resources. Certainly there are callings through the mysteries of the Holy Priesthood or through the ascetic vows; however everyone is invited to be a disciple of Jesus, to take his place in the Evangelism. All from their baptismal day are dedicated to the Lord, "All ye who have been baptized unto Christ; have put on Christ." When we say "Yes" to the Lord, it means that we should say "No" to the things of importance of this world. We are called to abandon the Nets that tie us to the things of this world, which prevent us from following Christ. The traps of this world are many, with multiple deceptions, however it was Jacob and his brother John, who were "Fixing the nets" when the Lord called them and "they left everything and followed Him." In the Church and through the sacred sacraments we live a continuous Pentecost. All are called according to their talents and ability to meet the Lord's calling, to become a fisher of men, to pursue them, so they know the true God and His Heavenly Kingdom.

Metropolitan Basilios, Antiochian Archdiocese of Australia

### EUSEBIUS, BISHOP OF SAMOSATA

After the expulsion of Eudoxius from the see of Antioch, the Arians of Antioch, believing that Meletius of Armenia would uphold their doctrines, petitioned the Emperor Constantius to appoint Meletius Bishop of Antioch, while signing a document jointly with the Orthodox of Antioch, unanimously agreeing to Meletius' appointment (see Feb. 12); this document was entrusted to Eusebius, Bishop of Samosata. Meletius, however, after his Orthodoxy became apparent, was banished, and the Arians persuaded Constantius to demand the document back from Eusebius, as it convicted their perfidy. Imperial officers were sent; Eusebius refused to surrender the document without the consent of all who had signed it; the officers returned to the Emperor, who furiously sent them back to Eusebius with threats. But so great a zealot for the true Faith, so staunch an enemy of the Arians, so fearless a man of valor was Saint Eusebius, that when Constantius' officers arrived, threatening to cut off his right hand unless he surrendered the document, Eusebius held out both hands. When Constantius learned of it, he was struck with astonishment and admiration. This took place in 361, the last year of the reign of Constantius; he was succeeded by Julian the Apostate, who was slain in Persia in 363; Jovian succeeded Julian, and Valentinian succeeded Jovian in 364, making his brother Valens Emperor of the East. Valens, who supported the Arians, exiled Eusebius to Thrace in 374. The bearer of the edict of Eusebius' banishment arrived in the evening; Eusebius bade him keep silence, or else the people, learning why he had come, would drown him: and Eusebius, though an old man, left his house alone on foot by night. After Valens was slain at Adrianopole in 378 (see Saint Isaacius, Aug. 3), the holy Eusebius returned from exile under the Emperor Gratian, and he ordained for the churches of Syria men known for their virtue and Orthodoxy. About the year 380, as he was entering a certain village to enthrone its bishop, whom he had consecrated, an Arian woman threw a clay tile from the roof, and it crushed his head; as he was dying, he bound the bystanders with oaths that they not take the least vengeance. Saint Gregory the Theologian addressed several letters to him (PG 37:87, 91, 126-130); he had such reverence for him, that in one letter to him, commending himself to Saint Eusebius' prayers, he said, "That such a man should deign to be my patron also in his prayers will gain for me, I am persuaded, as much strength as I should have gained through one of the holy martyrs.