

## NEEDLESS REPETITION OR A NEEDFUL REQUEST

Anyone who has ever attended a service in the Orthodox Church knows our most repeated prayer: LORD HAVE MERCY! It is a singular response to some petitions. At other times, it may be sung or chanted three, twelve, forty or even one hundred times. We hear these three words so much that the question is often raised: Is it really necessary to repeat this plea over and over?

To give the proper answer to this question, we must carefully examine what we are actually asking for with this humble prayer. True, we are petitioning God to overlook our faults and sinfulness and be merciful to us. Seeking forgiveness (or mercy) from our Heavenly Father must always be in our hearts and on our lips. Yet constantly praying LORD HAVE MERCY

means much more than that. Some translations of Sacred Scripture do not exclusively use the word MERCY for the Hebrew term HESED. It is also translated as: compassion, gracious, generous and, yes, LOVING. In essence, then, when we pray LORD HAVE MERCY, we are asking Him to shower us with His love and His goodness. We are requesting His care and His guidance. We are praying that He will bestow upon us all of the things that are necessary for our salvation.

A constant prayer of LORD HAVE MERCY must encompass our entire being. It is not a WASTE OF BREATH. On the contrary, it is a beautiful way of reminding ourselves of how dependent we are on our Creator, and that EVERY GOOD AND PERFECT GIFT IS FROM ABOVE.

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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Very Rev. Fr. Elia Shalhoub, Pastor & Dean of South Florida Deanery  
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### WELCOME TO ST. ANTHONY'S

Where people from around the world come together to serve God and our community. We are glad you are worshipping with us today! This Church is one community of many in the One, Holy, Catholic, and Apostolic Church. The Church of Antioch belongs to two thousand years of evangelization, teaching, history, and tradition which expresses the continued commitment of its members to the Orthodox Christian faith in the Lord Jesus Christ!

St. Anthony Church is a Pan-Orthodox community, under the omophorion of His 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, JULY 6, 2025

#### FOURTH SUNDAY AFTER PENTECOST & FOURTH SUNDAY OF MATTHEW

#### RIGHTEOUS FATHER SISOËS THE GREAT OF EGYPT;

#### APOSTLES ARCHIPPOS, PHILEMON AND ONESIMOS OF THE SEVENTY

~ 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 THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

#### 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

*Sing praises to our God, sing praises. Clap your hands all ye peoples.*

**The Reading from the Epistle of St. Paul to the Romans. (6:18-23)**

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in

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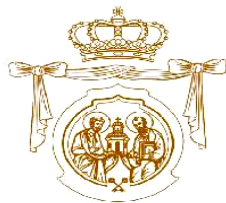
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His Eminence  
The Most Reverend  
Metropolitan SABA



Archbishop of New York  
and Metropolitan of  
All North America

## ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

Prot. no.: 344/2025

July 1, 2025

Beloved in Christ,

I pray you had a blessed celebration of the patrons and protectors of our Holy See of Antioch, Saints Peter and Paul. Our group of pilgrims was blessed to celebrate this important occasion in our spiritual home this year at the Patriarchal Monastery of Balamand, Lebanon.

Since the terrorist bombing of our Prophet Elias Church in Dweilaa, Damascus, Syria a week ago, we have received many inquiries from people and organizations asking how they can help the survivors and the families of those who lost their lives.

We have set up a special charitable account at the Archdiocese Headquarters for this purpose. All the proceeds will be forwarded to His Beatitude Patriarch John X for distribution to the survivors and families. Needless to say, after this traumatic and life-changing event, they need counseling, medical help and the basic necessities of life as they will not be able to function for some time.

In many cases, the families who lost their loved ones lost their main financial providers. Others will need long-term financial support as they have sustained the loss of bodily parts, making them permanent dependents unable to work to sustain their families.

Here is how you can donate to help the survivors and surviving family members:

- Online through the [“2025 Prophet Elias Church of Damascus, Syria Relief Fund.”](#)
- By check, either personally or through your parish that will, in turn, send the collected funds to the Archdiocese Headquarters, P.O. Box 5238, Englewood, NJ 07631-5238. Make checks payable to the Antiochian Archdiocese with “Prophet Elias Church Relief Fund” in the memo.

Thank you for helping to alleviate the suffering of our brothers and sisters in Christ. Wishing you God’s every blessing, I remain,

Your Father in Christ,

+SABA

Archbishop of New York and Metropolitan of all North America

human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

### THE GOSPEL

#### The Reading from the Holy Gospel according to St. Matthew. (8:5-13)

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, “Lord, my servant is lying paralyzed at home, in terrible distress.” And Jesus said to him, “I will come and heal him.” But the centurion answered Him, “Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.” When Jesus heard him, He marveled, and said to those who followed him, “Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.” And to the centurion Jesus said, “Go; be it done for you as you have believed.” And the servant was healed at that very moment.  
~ *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.

### **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](mailto:elia_shalhoub@yahoo.com)) or on his cell phone (305) 812-4940.

### **Thought of the day**

**“The servant of the altar is the very one who ministers to the poor, who are the living altars of the Lord Jesus.” - Metropolitan Georges Khodr**



# Upcoming Events

<b>This Week</b>		<b>July Birthdays &amp; Anniversaries</b>	
<b>Sunday, 7/6</b>		02: John Beeny	
8:45 am: Matins Service		06: Steve and Valerie Karas Wed. Anniversary	
10:00 am: Divine Liturgy		07: Jonathan	
<i>Followed by coffee hour, all are welcome. We will be celebrating Fr. Elia's 10th anniversary of being at St. Anthony's!</i>		08: Zoe Mahon	
<b>Wednesday, 7/9</b>		10: Sheree Jackson	
<b>Saturday, 7/12</b>		11: Ceara Jacobs	
5:30pm: Vespers		13: Jean and JouJou Najjar Wed. Anniversary	
4:00 pm: Catechism class		15: Diogo and Nina Penas Wed. Anniversary	
5:30 pm: Great Vespers ,		22: Leonidas Beeny	
<i>followed by confessions</i>		25: Austyn Dick	
<b>Sunday, 7/20</b>		Tobias Beeny	
<b>The Feast of St. Elias</b>		26: Dylan Kelemecz	
<b>Saturday, 7/26</b>		28: Julia Mariano B-day	
<b>Great Vespers for the Feast of St. Panteleimon at 5:30 pm.</b>		Richard Enstice B-day	
<b>Parishioners from St. Katherine, our sister parish, are invited.</b>		Bill Jackson B-day	
		30: Gabriella Baika B-day	
		<b><i>May God Grant You Many Years!</i></b>	
<b>View calendar at <a href="https://tinyurl.com/AOCfast2025">https://tinyurl.com/AOCfast2025</a></b>			


# Announcements


	<b>July 6</b>	<b>Epistle Reader</b>	
	<b>July 13</b>	<b>Eric Ziems</b>	<b>St. Paul to the Romans. (6:18-23)</b>
	<b>July 20</b>	<b>Lando Ringel</b>	<b>St. Paul to St. Titus. (3:8-15)</b>
	<b>July 27</b>	<b>Kh. Odette Shalhoub</b>	<b>St. James. (5:10-20)</b>
		<b>Laney Ricketts</b>	<b>St. Matthew (9:27-35)</b>

## THANK YOU TO SARA AND FADI FOR TODAY'S COFFEE HOUR

PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX TO PREPARE AND SERVE FOOD FOR OUR COFFEE HOUR .



		<b>Offering Holy Bread</b>
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.		

		<b>Please pray for the healing of</b> 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
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THANK YOU ABOUNA AND KH. ODETTE  
FOR WORKING HARD ON GROWING  
ST. ANTHONY CHURCH.  
WITH LOVE AND PRAYERS,  
PARISH COUNCIL AND ALL THE PARISHIONERS.  
MAY GOD GRANT YOU BOTH MANY YEARS!



## Fourth Sunday after Pentecost

Beloved in Christ,  
"Blessed are they who hunger and thirst for righteousness, for they shall be satisfied" (Matthew 5.6).

Strictly speaking, this beatitude of the Lord blesses, not the righteous, but the seekers of righteousness. It is those who are hungry and thirsty for what is just and good who receive the blessings of God, who also says:

"Do not be anxious, saying "What shall we eat?" or "What shall we wear?" For the heathen seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and its righteousness, and all these things shall be yours as well." (Matthew 6.31-33).

Man's life consists in seeking, in hungering and in thirsting for righteousness. This is the spiritual teaching of the scriptures and the saints. The satisfaction and rest comes from God, but is a satisfaction and rest which itself always and for eternity becomes the basis of a new hunger and thirst. This is not in contradiction to Christ's teaching that "he who comes to Me shall not hunger, and he who believes in Me shall never thirst" (John 6.35). It is as Saint Gregory of Nyssa wrote: "For it is impossible for our human nature ever to stop moving; it has been made by its Creator ever to keep changing. ...Thus, in a certain sense, it [our humanity] is constantly being created, ever changing for the better in its growth in perfection; along these lines no limit can be envisaged, nor can its progressive growth in perfection be limited by any term."

This spiritual teaching means that the truly spiritual person will not merely move from unrighteousness to righteousness, but will move for all eternity in God to ever-greater righteousness and perfection. The hunger and thirst in this way is an essential characteristic of the living soul of the righteous person; it is the essential dynamic of spiritual life. To hunger and thirst for God, "for the living God" (Psalm 42.2) is spiritual life. To be filled and content with anything else is death for the soul.

-Fr. Thomas Hopko (The Orthodox Faith: 'The Beatitudes')

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