

Now we wouldn't be so foolish – certainly we wouldn't ignore warnings given to us – or would we? Just think for a moment about all of the times in life we have been warned about doing something, and we did it anyway. Our parents, our friends, our doctors all warned us about things and more often than not, we ignored them – and that's foolish and often dangerous. But even worse is when we ignore warnings from another "source" – that being **OUR LORD**.

God warned Adam and Eve not to eat from a certain tree and that if they did, they would suffer dreadful consequences. They failed to heed His warning, and God's entire plan for the world was altered. He warned the people of Sodom and Gomorrah to change their sinful ways. They didn't, and their cities were destroyed. Likewise the people at the time of Noah were warned to change their wicked ways. When they refused to do so, they experienced a flood worse than any hurricane ever caused.

But how do we react to Christ's stern words? Pretty much like those asked to evacuate before a hurricane: we either refuse to believe the warnings or we feel that there is plenty of time for us before we start paying attention to them. Oh, if that were only so!

Time will, one day, run out for all of us. Let us remember the most chilling warning our Lord gave us: **"Watch, therefore, for you know not the hour when the Son of God will return."** If we don't heed **THIS** warning, no one will be able to rescue us.

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.

HEED THE WARNING



Most of us have either experienced a devastating storm firsthand or know of someone who has. The resulting damage can often be life altering. Luckily, because of today's technology, government officials may be able to confidently issue evacuation orders in advance.

Interestingly enough, there are still those who refuse to heed the warnings that they are given – no matter how ominous – and remain right where they are. Those who stubbornly refuse to leave their homes inevitably have to be rescued from their roof tops by emergency crews.

Have you ever wondered why people act this way? By and large, most ignore these warnings simply because they don't believe anything will ever happen to them or they believe that they can wait just a little bit longer before evacuating.



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

<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 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 SEPTEMBER 07, 2025 TONE 4 / EOTHINON 2; SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS & TRANSFER 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...

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:

Please support our sponsors

Barber Shop
2419 Babcock St.# E,
Melbourne, FL 32901
(321)977-3775
Miracle Barber & Men Spa
@miraclebarbermenspa

Skin Fades - Blowout
Mohawk - Tape Up
Flat Top - Kids Hair Cut
Beard Trimmer
Scissor Hair Cut - Face
Shave With Hot Towels Head

FERGUSON PEST MANAGEMENT



321-258-8311

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

Georges Ferguson
Certified Operator

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



Address: 144 Fifth Ave Indialantic FL 32903

Phone #: 321-727-8944

Website: Skewersgrille.com



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

**Spiritual Bouquet for the Feast
of the Elevation of the Holy Cross
(To be celebrated on Sun., Sept. 14th)**



Please complete the form below and return with your donation. Mark “Elevation of the Holy Cross” on your check’s MEMO line.

IN MEMORY OF: (please print names clearly below)

FOR THE GOOD HEALTH OF: (please print clearly below)

**Deadline for submission to be included
in the bulletin is Wed. 9/10/25**

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

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.

KONTAKION OF 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 Twelfth Sunday of Matthew)

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

Virginity 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.”

Upcoming Events

This Week Sunday, 9/7 8:45am: Matins Service, 10:00am: Divine Liturgy <i>First Day of Sunday School</i> Fellowship Hour Wednesday, 9/10 Saturday, 9/13 4:00pm: Catechism class, Family Night, see flyer for the schedule Sunday, 9/14 8:45 am: Matins Service, 10:00 am: Divine Liturgy <i>Feast of the Elevation of the Holy Cross</i>	September Birthdays 01: Jean Najjar 05: Hope Tanner 10: Father Dimitri 12: Adrian Magelitz 20: Diogo Penas Oliver Ziems 30: Donna Soto	
Fasting Calendar Abstain from meat, dairy, eggs, fish, olive oil and wine 9/10, 9/12, 9/17, 9/19 / Abstain from meat, dairy, eggs, fish on 9/14 View calendar at https://tinyurl.com/AOCfast2025	Mark Your Calendar: <u>September 7th, Sunday</u> First Day of Sunday School <u>September 13th, Saturday at 5:30pm</u> Family Night <u>September 20th, Saturday at 9am-3pm</u> Harvest Festival at Green Gables (volunteers needed) Talk to Yuliya if you can be available. <u>October 5 Teen SOYO</u> Special Olympics Luncheon Fundraiser <u>October 11, Saturday at Noon</u> Pierogi Making Class	
Sunday School Registration Please turn in the forms ASAP		


Announcements

	Epistle Reader September 7th September 14th September 21st September 28th	Ionica Dragu Susan Moran Jeffrey Dick Subdeacon Zac	St. Paul to the Galatians (6:11-18) St. Paul's 1st letter to the Corinthians (1:18-24) St. Paul to the Galatians (2:16-20) St. Paul's 2nd letter to the Corinthians (6:1-10)
---	--	--	---

THANK YOU WILL, ALEX, KIEV FOR TODAY'S COFFEE HOUR
PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX TO PREPARE
AND SERVE FOOD FOR OUR COFFEE HOUR.



	Collection Plate Donations All the cash from collection plate goes to our untouchable building fund to build a bigger Church. Please use envelopes from the podium if you want to donate to our general operating account or other projects.
--	---

	Please pray for the healing of 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
--	---

People in every religion exhibit conservative, liberal, and moderate streams. Why? Because people understand and live their faith differently. Does the perspective of a believer raised in a society that values equal treatment of men and women resemble that of someone from a culture that suppresses women's dignity and freedom? Is the sense of sin regarding lying the same for someone from a society that sees lying as a grave vice as for one raised where "a man's charm is in his lies"?

From this perspective, the Church must give religious formation the place it deserves. History shows that religious instruction has often been entangled with cultural elements that used religion merely to validate themselves. Yet education, in its essence, is simply a channel for transmitting truth, not an end in itself.

In the past, education often relied more on punishment than encouragement, more on coercion than freedom, seeking to control lives rather than cultivate discernment. Religious practice was shaped by this mentality, portraying God primarily as a source of punishment. Many grew up trying merely to appease divine wrath and avoid disobedience, not out of love for God but out of fear of eternal fire. Consequently, many abandoned faith altogether, rejecting the distorted image of God they had been taught. Too often, religious education has instilled fear of God rather than love for Him—warning against sin rather than inspiring hearts not to wound His love. God thus became a tool in the hands of institutions, including religious ones, to mold people according to purposes unrelated to His true nature or the salvation and flourishing of His people.

True awareness of sin begins not with fear but with a vision of the beauty of a sinless life. There is a profound difference between avoiding an act solely because it is forbidden and disregarding it because one longs for something infinitely higher. The Law of the Old Testament was based on prohibition, but Christ brought the Law of Love, which calls us to surpass vice in pursuit of the highest good. Tragically, those who remain bound to mere prohibition live more by their old nature than their new one, for the love of God has yet to claim them fully.

Both institutions and individuals have often clung to the letter of sacred texts while neglecting to seek their deeper meaning—sometimes for motives far removed from God. This has led to distortions of fundamental truths, replacing them with misconceptions or even opposites.

What is needed is guidance from those illumined by divine light—those who know God personally and existentially. Living among the saints leads us to right vision and true experiential knowledge.

Today, education and human thinking have changed. People are formed in scientific reasoning, logic, and critical inquiry. They are more culturally aware, requiring the Gospel to be presented in a manner faithful to its spirit yet suited to the modern mind. The challenge remains: Are we ready to meet this responsibility?

Questions and Thoughts

By Metropolitan Saba (Isper)

Saint Paisios of Mount Athos often counseled those who asked about the Antichrist to focus instead on Christ—to live with Him and in Him—rather than wasting time, stirring fears, and exhausting their strength speculating about the Antichrist and the timing of his coming. This is the teaching of the truly enlightened: they direct their gaze on what nurtures life in God rather than on distractions that breed anxiety.

Religious instruction and spiritual formation are inseparable. We do not learn the truths of faith merely to accumulate information but to live by them. Faith is not the collection of facts about God; it is the living knowledge of Him, reflected in how we think, act, and shape our lives.

For this reason, the righteous play a central role in religious formation, which, like every form of education, has its concerns and challenges. Too often, however, it has been reduced to rigid literalism, distorting the true image of faith. To believe that God is just and a judge is one thing; to make His judgment a veil that obscures His love is something else entirely.

God is unlike any created being. He remains a divine mystery, beyond the full grasp of our minds—minds limited by time, space, and mortality. Yet humanity can sense His presence and receive His revelation through divine touches that stir the longing soul.

Christian doctrine is not the product of human philosophical analysis but the human expression of divine revelation—what we call the salvific economy of God—which reached its fulfillment in Jesus Christ. After Christ's ascension, the Holy Spirit continued to guide the Church through those enlightened by Him, preserving its integrity and guarding it from error.

Over the centuries, this faith was enshrined in the creeds—concise statements formulated to safeguard right belief and authentic Christian life, particularly in response to heresies. Christian teaching began with the Twelve Apostles and, as we see in the homilies of Peter and Paul in the Acts of the Apostles, was first centered on the death and resurrection of Christ for the salvation of the world.

Yet religious instruction has not been free from shortcomings. The greatest danger lies in its decline across history—caused by many factors—where devotion has often strayed from the essence of faith, reducing religion to social custom, cultural tradition, or mechanical practice. Such distortions not only obscure the truth but also foster a mentality that professes religion while undermining its very heart.

This raises serious questions. How can a believer embrace the heights of spiritual faith while clinging to concepts and values that contradict it? How deeply are religious values, as they are lived, shaped by local mentality, social customs, and prevailing culture? Do we not often confuse religious conviction with social conditioning, failing to distinguish between them? How can one correct a flawed religious upbringing? How can faith form open and fearless minds when society itself nurtures fear?

Join us for the **DOMSE Fall Retreat, Sept. 19–20** at St. Ignatius Orthodox Church in Franklin, TN! This is a chance to step away from the busyness of life and be renewed in fellowship, prayer, and learning together.

The theme this year is *“The Armor of God: Strength for the Spiritual Struggle”* (Eph. 6:10–18). Teens will have their own special track with the theme “Reaching In: Your Identity in Christ” (II Cor. 13:5) and “Reaching Out: Your Identity as a Christian in the World” (James 2:15–16).

Registration closes September 10 – don’t miss out on this time of spiritual refreshment. Register today at domse.org/fallretreat2025.

Daily Bread is trying to get a head start for winter. Please consider donating hoodies, socks and blankets to help the needy. Ask Priscilla if you have any questions.

Feast of the Elevation of the Holy Cross

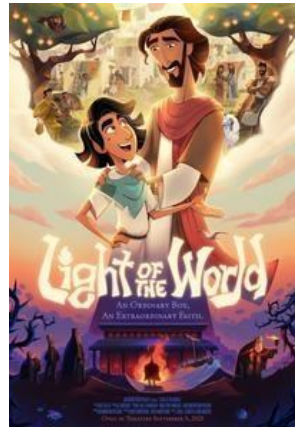
Donations are needed towards defraying the cost of the flowers for the Feast of Elevation of the Holy Cross (eid al-salib) on Sunday, September 14th. Please speak with Fr. Elia or Ethan to donate, or fill out a Form in the back of this bulletin.

Spirituality

Christian spirituality is centered in Christ. Jesus Christ is the Divine Son of God who was born as a man of the Virgin Mary in order to give man eternal life in communion with God His Father. Jesus Christ is “the Way, the Truth and the Life” (John 14.6). He speaks the words of God. He does the work of God. The person who obeys Christ and follows His way and does what He does, loves God and accomplishes His will. To do this is the essence of spiritual life. Jesus has come that we may be like Him and do in our own lives, by His grace, what He Himself has done. In Jesus Christ “the whole fullness of deity dwells bodily” (Colossians 2.9). In Him is the “fullness” of “grace and truth” (John 1.16–17) and “all the fullness of God” (Colossians 1.19). When one sees and knows Jesus, one sees and knows God the Father (John 8.19, 14.7–9). When one is in communion with Jesus, one is in abiding union with God. The goal of human life is to be continually “in Christ.”

"Truly, truly I say to you, He who believes in Me will also do the works that I do; and greater works than these will he do, because I go to the Father" (John 14.12) - Fr. Thomas Hopko (The Orthodox Faith: 'Spirituality')

At the Movies Now



Follows Jesus' life from ministry beginnings through crucifixion, resurrection, as seen through Apostle John's eyes.



13TH 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.

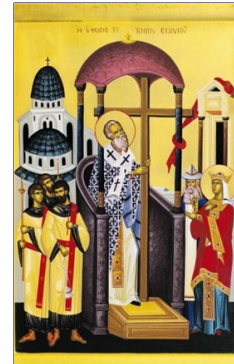
Just before His death, Jesus Christ declares that He is "the way, the truth, and the life" (John 14.6). Developing a relationship with God helps us see the truth. When we have a relationship and abide by His teachings the truth will set us free (John 8.32) from the slavery to this world.

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

**ARCHDIOCESE ANNUAL ASSESSMENT
(THE AMOUNT OUR CHURCH PAYS TO THE ARCHDIOCESE
IS BASED ON THE NUMBER OF THE PARISHIONERS - \$50 PER BAPTISED SOUL)
EVERY PARISHIONER IS RESPONSIBLE TO PAY
THIS ASSESSMENT ONCE A YEAR BESIDE YOUR PLEDGE TO THE CHURCH.
IF YOU HAVEN'T SUBMITTED THE ASSESSMENT MONEY YET,
PLEASE DO SO AS SOON AS YOU CAN.
THANK YOU FOR YOUR GENEROSITY!**



TODAY'S FEAST SEPTEMBER 7TH 2025 THIRTEENTH SUNDAY AFTER PENTECOST SUNDAY BEFORE HOLY CROSS

THE NATIVITY OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY

According to the ancient tradition of the Church, the Theotokos was born of barren and aged parents, Joachim and Anna, about the year 16 or 17 before the birth of Christ. Joachim was descended from the royal line of David, of the tribe of Judah. Anna was of the priestly tribe of Levi, a daughter of the priest Matthan and Mary, his wife.

SOZON THE MARTYR

This holy Martyr was a shepherd in Lycaonia. Born a pagan, named Tarasius, he received holy Baptism and was renamed Sozon. Filled with zeal for the truth, he taught his countrymen to desist from the worship of idols. Once he entered the temple of Artemis in Pompeiopolis of Cilicia, cut off the golden hand of the idol, and breaking it in pieces, distributed it among the poor. When he saw that many were being unjustly punished for the theft, of his own accord he gave himself up to Maximian the Governor. He was beaten with rods until his bones were broken.



**ANTIOCHIAN
ORTHODOX ECCLESIASTICAL
ONLINE MUSIC SCHOOL**

Register today!
With the blessing of Metropolitan
SABA
Enrollment for the fall semester of the
Antiochian Orthodox
Ecclesiastical Online Music School

Runs through Friday, September 5
Classes meet weekly for 14 weeks
Smaller, individual classes meet weekly for 10 weeks
Starting Monday, September 8, 2025

Byzantine and Choral Music Education for
new and experienced Orthodox Church musicians

onlinemusicschool.antiochian.org

Save the Date!
Save the Date!
Save the Date!