

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) or on his cell phone (305) 812-4940.



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.



Welcome to St. Anthony The Great Antiochian Orthodox Christian Church

OCTOBER 19, 2025

**NINETEENTH SUNDAY AFTER PENTECOST
& THIRD SUNDAY OF LUKE**



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

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 omophoron 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 NINETEENTH SUNDAY AFTER PENTECOST & THIRD SUNDAY OF LUKE

**THE HOLY PROPHET JOEL; MARTYR VAROS AND SEVEN MARTYRS WITH HIM;
MOTHER CLEOPATRA OF PALESTINE; VENERABLE JOHN OF RILA**

~ 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, 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.

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

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

The Lord is my strength and my song. The Lord has chastened me severely.

The Reading from the Second Epistle of St. Paul to the Corinthians. (11:31-12:9)

Brethren, the God and Father of the Lord Jesus, He Who is blessed forever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me,

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Saint Tikhon of Zadonsk served his spiritually and materially poor diocese with selfless devotion. He tried with all the wisdom and strength God gave him to lift up his people spiritually. Yet he wrote in his notes about the preacher he had invited to teach them: “In vain does the poor preacher wear out his voice.” His illness – the reason he gave the Russian Holy Synod when asking to be relieved of his episcopal duties — was no doubt the result of deep suffering among a people unprepared to live the ways of the Gospel and unwilling to learn. He spent the rest of his life in a monastery, devoted to prayer, contemplation, and charity.

People generally treat a bishop more as a social or political figure than as a spiritual father watching over their salvation. They want him to provide for their material needs, not their spiritual ones. In our Eastern lands, where religion and society intertwine, they often expect him to approve whatever they desire, even if it contradicts the Gospel. If he refuses, he’s labeled “strict” or “fanatical.” This places him in constant inner struggle: How far can his conscience go in accommodating people? Can he look the other way when they insist on imposing their will in matters of faith, twisting or wounding its essence? Has he fulfilled his duty if he guides them according to God’s will and they still refuse to follow?

Some expect him to be a businessman, building projects, launching initiatives, managing investments. Others expect him to be a politician, and by “politics,” they mean securing their own interests and influence. Some want him at their social events, presiding at grand banquets, engaging in all conversations except those that concern his true spiritual mission. Then they call him “charming” or “well mannered.” But if he is truly a man of God — pure, prayerful, devoted to visiting his people, strictly faithful to the Gospel commandments — they say, “He belongs in a monastery, not a diocese,” even if he gives his very body to the poor. Our Christian people in the East have yet to move beyond the Ottoman-era idea of the “strong bishop” — the powerful community chief who, for four hundred years, acted as both governor and representative of his people before the civil authorities.

What most deeply isolates a pastor, however, is when he finds no response within his own diocese, when his flock shows indifference to his preaching, when they abandon their responsibilities toward the Church yet still expect him to produce wonders and achievements. For some to consider the diocese and its resources as the bishop’s personal property shows a complete withdrawal from their faith commitment. But to expect every service and every solution to come from the bishop or priest alone is ignorant at best and tragic at worst.

Many are quick to criticize their pastors “for every little thing,” whether fair or not, whether it concerns something that displeases them or simply doesn’t benefit them personally, while at the same time excusing themselves from any responsibility. They seem to think their only duty is to complain and attack. Worse still, they scrutinize every aspect of the bishop’s personal life, his home, his spending, his daily habits. They watch him and judge him on how he lives, while only a few truly care for him, support him, and connect with him at a deeper level. Those who genuinely want him to be a man of God are fewer still.

And yet, they wonder why he sometimes feels alone in their midst.

but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who 14 years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but He said to me, “My grace is sufficient for you, for My power is made perfect in weakness.” I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

THE GOSPEL

For the Third Sunday of Luke

The Reading from the Holy Gospel according to St. Luke. (7:11-16)

At that time, Jesus went to a city called Nain, and many of His disciples and a great crowd went with Him. As He drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, He had compassion on her and said to her, “Do not weep.” And He came and touched the bier, and the bearers stood still. And Jesus said, “Young man, I say to you: arise.” And the dead man sat up, and began to speak. And Jesus gave him to his mother. Fear seized them all; and they glorified God, saying, “A great prophet has arisen among us!” and “God has visited His people!” As Jesus said this, He called out, “He who has ears to hear, let him hear.”



~ *The Divine Liturgy of St. John Chrysostom continues as usual.*

THOUGHT OF THE DAY

"BEHOLD, THOU ART MADE WHOLE; SIN NO MORE. EXPERIENCE PROVES THAT SINS AND PASSIONS DESTROY THE HEALTH OF THE SOUL AND THE BODY, WHILST THE VICTORY OVER THE PASSIONS AFFORDS HEAVENLY TRANQUILITY AND HEALTH BOTH OF THE SOUL AND THE BODY." – ST. JOHN OF KRONSTADT

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

<u>This Week</u>		October Birthdays & Anniversary	
Sunday, 10/19	8:45am: Matins Service, 10:00am: Divine Liturgy <i>Fellowship Hour</i>	<i>01: Mikey and Skylla Holland Anniversary</i> <i>02: Mary Baika</i> <i>05: Anthony Mametieff</i> <i>08: Peri Kiro</i> <i>12: John Thieme</i> <i>23: Beatrix McCrea</i> <i>24: Bobbi Skaff</i> <i>25: Tami Richmond</i> <i>28: Fr. Elia Shalhoub</i>	
Wednesday, 10/22	5:30pm: Great Vespers		
Saturday, 10/25	4:00pm: Catechism class 5:30pm Vespers, <i>followed by confession</i>		
Sunday, 10/26	8:45 am: Matins Service, 10:00 am: Divine Liturgy <i>Fellowship Hour</i>	<i>May God Grant You Many Years!</i>	
<u>Fasting Calendar</u> Abstain from meat, dairy, eggs, fish, olive oil and wine 10/22, 10/24, 10/29, and 10/31 View calendar at https://tinyurl.com/AOCfast2025		<u>Mark Your Calendar:</u> <u>Saturday, October 25</u> AM: Church Work Day AM <u>October 25, Saturday at 3:30pm</u> Trunk or Treat Today until November 9th Thanksgiving Basket Raffle Ticket Sale <u>November 9 Thanksgiving Luncheon</u> Served by our Parish Council <u>(No Sunday School)</u>	
TODAY'S COFFEE HOUR IS SPONSORED BY AMEN  PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX FOR A FUTURE DATE, TO PREPARE AND SERVE FOOD FOR OUR COFFEE HOUR.			

Trunk or Treat Sign Up

Trunks:: Steve and Family, Pascal, Kiev, Ethan, Yuliya, Carrie, Jenny, Nicholas (?). If I missed your name or you are planning on decorating the trunk, please let me know. We will have a DJ, and games.



Announcements

OCTOBER IS TEEN SOYO MONTH

	October 19th	Epistle Beatrix	Sermon Corbin
	October 26th	Evelyn	Jeff

POINSETTIAS FUNDRAISER FOR SUNDAY SCHOOL

BEAUTIFUL, NURSERY QUALITY FLOWERS WILL BE AVAILABLE FOR A PICK UP AT OUR CHURCH DECEMBER 6 AT 2PM. PLEASE FILL OUT THE FORM AND HAND IT TO YULIYA.

For a pastor to endure being forgotten by his people, he would have to be an angel in a body without human limits. But if he is a man with a sensitive conscience and a tender heart, living his priestly calling in sincerity and truth, then he can only accept carrying his cross daily, fixing his eyes on the Lord and seeking from Him alone true comfort and consolation.

The needs of God's people are many and varied — spiritual, social, material, psychological. That is why the role of faithful believers, who are conscious of their responsibility, is indispensable. How can a pastor meet all these needs when so many expect only to be embraced, but few ever embrace him?

I sometimes wonder: what image do believers really have of their pastor? Many are astonished to discover that he is, in fact, human — that he needs human connection, if not also spiritual companionship. In their minds, they place him on a very high pedestal — yet they leave him there alone, excusing themselves from striving for that same holiness to which he and they are equally called.

At the same time, they show him little mercy for any action, behavior, or even word that displeases them. Their measure is not whether his ministry aligns with the Gospel. What matters to them is that he didn't fulfill their request, even if he tried his best and went beyond his strength.

Saint Tikhon of Zadonsk described this painful reality from his own experience:

"If a priest guards himself from sin, they call him rigid; if he grieves over his sin, they call him gloomy; if he gives alms, they call him a hypocrite; if he prays much, they call him an extremist; if he is insulted and forgives, they call him weak; if he gives generously to the poor, they call him a fool."

A Romanian metropolitan, whose diocese numbers just over a million people, once confided to me that his greatest suffering lies in how to shepherd his flock according to the demands of the Gospel, when many of them do not want that Gospel, and sometimes even ask him to do what contradicts it.

His words reminded me of the great Saint Isaac the Syrian, who in the seventh century was appointed bishop of Nineveh. Two men once came before him, quarreling over a field. He told them, "The Gospel says so-and-so." One of them replied, "What do I have to do with the Gospel? I just want my rights." At that, the bishop said, "Then what am I doing here? I have no work except the Gospel." He left the episcopate for the desert, where he became one of the greatest spiritual saints.

Another deep pain for a bishop comes when his flock shows no interest in renewing their lives, purifying their hearts, or growing spiritually, and they are content to remain as they are. For what is the bishop's role, if not to sanctify the lives of his people and help them walk that path? His primary service is to nurture everything that leads them to progress in living their Christian faith.

of those present cried, "Hosanna to the Son of David." But the Scribes and Pharisees cried, "So, even the just one hath been led astray," and at the command of Ananias the high priest, the Apostle was cast down headlong from thence, then was stoned, and while he prayed for his slayers, his head was crushed by the wooden club wielded by a certain scribe. The first of the Catholic (General) Epistles written to the Jews in the Diaspora who believed in Christ was written by this Iakovos.

Sin

Sin, according to the scriptures, is “lawlessness” and “wrongdoing” (1 John 3.4, 5.17). To do wrong and to be unrighteous is to sin. In the Greek language the word sin originally meant “missing the mark,” that is, moving in the wrong direction, toward the wrong aims and goals. It means choosing and going in the way of death, and not the way of life. In the Orthodox Christian tradition, sin is not considered to be a normal and natural part of human being and life.

To be human and to be a sinner is contradictory. Rather, to be truly human is to be righteous, pure, truthful, and good. Spiritual life, in this sense, consists of only one thing: not to sin. Not to sin is to be like God and His Son Jesus Christ. It is the goal of human life. Not to sin is the goal of human life. But in fact all people do sin. It is for this reason that the possibility to be freed from sin and to overcome sin comes through the saving work of Christ, who forgives the sins of the world.

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us. My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the expiation for our sins, and not for ours only but also for the sins of the whole world. ... by this we may be sure that we are in Him: he who says he abides in Him ought to walk in the same way in which He walked." (1 John 1.8–2.6). -Fr. Thomas Hopko (The Orthodox Faith - Sin)

A Bishop’s Scribbles
By Metropolitan Saba (Isper)

This title may surprise many. Most believers are used to relating to their pastor in only one direction — he gives and they receive. They expect his hand to remain always extended toward them, carrying whatever they think they need or desire. To them, he exists to fulfill their requests. They often treat him like a “superhuman” or someone who must not make mistakes, get tired, or need rest! Why, they think, should he even have to worry about food or drink? They forget that he is a human being, and that he too needs to feel a living spiritual and emotional connection with his flock and with others. In fact, such connection is not a luxury, it is essential for him to continue his ministry and fruitful service.

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Reminder

If you are on Parish Council, serve in the altar (adults), Sunday School teacher/sub, or an officer of the organization, please complete the Silver Volunteer background and training. When done, hand the certificate to our Youth Protection Coordinator Adrian Matos. We appreciate all of our volunteers, so if you need any assistance in this, please contact Fr. Elia or Adrian Matos. This is to comply with the Archdiocese' new Youth Protection Policy.

Making It Easier To Give

By using the QR Code, it is easier to make a donation or fulfill your annual pledge through Zelle to Saint Anthony. You may also access it through your online banking; Should you have any questions, or need further information about giving opportunities at Saint Anthony, please speak to our Parish Council Treasurer Ethan Packey.

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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, Ceara Jacobs, William Snell, Vasilika Yardines, Faouzi Najjar, Marie Williams, and His Grace Bishop Nicholas



19TH SUNDAY AFTER PENTECOST **BELOVED IN CHRIST**

“How you fell from heaven O Lucifer...who rose up in the morning! He who sends for all the nations is crushed to the earth...For you said in your mind, “I will ascend into heaven: I will place my throne above the stars of heaven. I will sit on a lofty mountain, on the lofty mountains toward the north. I will ascend above the clouds; I will be like the Most-High. But now, you shall descend to Hades...to the foundations of the earth.” (Isaiah 14: 12-14)

These words come from the book of Isaiah depicting the fall of Satan and those fallen angels who followed him into the depths of Hades itself. For so many, including even sadly many Orthodox Christians, the world often dismisses the reality of beings like demons. This coming Halloween, there is no doubt many will dress as them and imitate them without truly understanding or respecting their reality and the hold that demons have on all of us. Demons are absolutely real and they surround us like vultures waiting to crash down on those who show weakness in their spiritual life.

Relationships are destroyed when the demon of anger enters into our thoughts and causes us to lash out at someone verbally with shallow words. Bodies and minds are destroyed when the demon of gluttony tricks us into overindulging in food and entertainment. Marriages and relationships are destroyed by the demon of desire, which causes men and women to abuse themselves and to destroy God given love through adultery. The demons are relentless, and their power comes by way of deceiving us and our thoughts, so that we walk away from God.

This Sunday’s Gospel Lesson (Luke 8: 26-39) we are given perhaps what is the most clear example of what demonic possession truly looks like, in the story of the Gadarene Demoniac. Jesus Christ cast out the demon in front of many witnesses to give the world an extremely important message: The only thing demons can do is destroy. Demons cannot love. They cannot lift us up. They cannot fill our lives with light or life. Their only aim is to destroy.

In closing, some words from Saint Silouan the Athonite.

"Our Lord did not come here to allow us to be prey to the evil one, He came here to heal us. Christ came to lift us up from destruction... but it requires of us our entire life! 100% effort in all things! As we pray during church “Commending our whole life (not just the part that we think is good enough) unto Christ our God.”

In Christ,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

TODAY’S FEAST OCTOBER 19, 2025

JOEL THE PROPHET

The Prophet Joel, whose name means "Yah is God," was of the tribe of Reuben, the son of Bathuel, and lived from 810 to 750 B.C. (but some say in the 7th century B.C.). His book is divided into three chapters, and is the second in order of the minor Prophets. He foretold the coming of the Holy Spirit on the day of Pentecost (Joel 2:28, and quoted by the Apostle Peter in Acts 2:17), and the saving power of the Name of our Lord Jesus Christ (Joel 2:32).



JOHN OF RILAS

Saint John of Rilas founded the renowned monastery of that name in Bulgaria in the tenth century. Over the centuries, great and wondrous healings have flowed from his holy relics.

VARYS THE MARTYR

Saint Varys contested for the sake of Christ during the reign of Maximian, in the year 304. He was a soldier in the service of the Emperor Maximian, and held in honour for his courage. While in Egypt, he visited the Christians held in prison and comforted them. Among them, he visited seven monks imprisoned together; when one of them died from his torments, Saint Varys took his place. When this became known to the governor, Saint Varys was arrested and tortured to death.

JAMES THE APOSTLE, BROTHER OF OUR LORD (OCTOBER 23RD)

According to some, this Saint was a son of Joseph the Betrothed, born of the wife that the latter had before he was betrothed to the Ever-virgin. Hence he was the brother of the Lord, Who was also thought to be the son of Joseph (Matt. 13: 55). But some say that he was a nephew of Joseph, and the son of his brother Cleopas, who was also called Alphaeus and Mary his wife, who was the first cousin of the Theotokos. But even according to this genealogy, he was still called, according to the idiom of the Scriptures, the Lord's brother because of their kinship.

This Iakovos is called the Less (Mark 15:40) by the Evangelists to distinguish him from Iakovos, the son of Zebedee, who was called the Great. He became the first Bishop of Jerusalem, elevated to this episcopal rank by the Apostles, according to Eusebius (Eccl. Hist., Book II: 23), and was called Obliah, that is, the Just, because of his great holiness and righteousness. Having ascended the crest of the Temple on the day of the Passover at the prompting of all, he bore testimony from there concerning his belief in Jesus, and he proclaimed with a great voice that Jesus sits at the right hand of the great power of God and shall come again upon the clouds of heaven. On hearing this testimony, many

