

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

NOVEMBER 2, 2025

**TWENTY-FIRST SUNDAY AFTER PENTECOST
& FIFTH SUNDAY OF LUKE**



*ETERNAL REWARD MATTERS MORE THEN EARTHLY RICHES.
LUKE 16:19-31*

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 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, NOVEMBER 02, 2025 TONE 4 / EOTHINON 10; TWENTY-FIRST SUNDAY AFTER PENTECOST & FIFTH SUNDAY OF LUKE

MARTYRS AKINDINOS, PEGASIOS, APHTHONIOS, ELPIDOPHOROS AND ANEMPODISTOS OF PERSIA

~ 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 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 PERSIAN MARTYRS IN TONE TWO

Blessed is the earth that drank your blood, O prizewinners of the Lord, and holy are the tabernacles that received your spirits; for in the stadium ye triumphed over the enemy, and ye proclaimed Christ with boldness. Beseech Him, we pray, since He is good, to save our souls.

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.

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before others. This desire may vary in intensity from one person to another, yet the need to exist in the eyes of others, rather than in our own, remains strong. Do we notice how fashion constantly changes? Or how the images of celebrities shape our behavior? How much do these things push us toward a life of pretense— toward extravagant celebrations and “luxurious” weddings that exhaust us? A wise woman once said to me, describing her family: “They don’t live for themselves—they live for others. They are enslaved by their desire to look good in others’ eyes, even falsely, and they pay for it with their happiness and health.” Faced with the relentless grind of consumer society, which crushes people and drains their physical, spiritual, and material resources, we are in dire need, first and foremost, of courage and faith in God and in ourselves. Following that, we need to learn the art of moderation and managing our daily affairs in the best way possible, not merely the easy way. Within every human being lies a desire to appear admirable before others. This desire may vary in intensity from one person to another, yet the need to exist in the eyes of others, rather than in our own, remains strong. Do we notice how fashion constantly changes? Or how the images of celebrities shape our behavior? How much do these things push us toward a life of pretense— toward extravagant celebrations and “luxurious” weddings that exhaust us? A wise woman once said to me, describing her family: “They don’t live for themselves—they live for others. They are enslaved by their desire to look good in others’ eyes, even falsely, and they pay for it with their happiness and health.” Today’s world leaves no room for our carelessness. Life has become profoundly consumerist, built on the illusion that happiness comes from shopping and spending. In truth, happiness is born from contentment with what is essential. Luxuries have never been a source of lasting joy; they are only brief moments of pleasure that fade quickly. True happiness wells up from within—from the peace that comes through God’s presence in our lives; from a soul that knows the meaning of its existence; from one who has learned to distinguish between what is necessary and what is superfluous; from one who wishes to live according to what truly suits him and not what others expect. Such a person has the courage to live by their spiritual convictions rather than by social trends. In short, happiness belongs to the one who is secure enough to seek what is right and pleasing to God and conscience, even when it contradicts the customs of society. The wise seek approval in the eyes of God, and then in their own—not in the opinions of others. They do not care if others look down on them for living simply, because their sense of worth comes not from human praise but from the joy of God’s approval and the integrity of their soul. We still resist the first step in the ladder of priorities—the call to simplicity—even though deep down everyone longs for it. The Gospel invites us again and again: • “Give us this day our daily (essential) bread...” (Matt. 6:11) • “Do not be anxious about what you will eat or drink...” (Matt. 6:25) • “One thing is needful... Mary has chosen the good portion, which shall not be taken away from her...” (Luke 10:42) • “Seek first the Kingdom of God and His righteousness, and all these things shall be added to you...” (Matt. 6:33) • “Flee from the love of money, from the love of power, and from the pride of life...” (see 1 Tim. 6:10, 2 Tim. 2:22, 1 John 2:16) Do we ever ask ourselves, when we act extravagantly or live beyond our means, whether we are contradicting the Gospel? Or are we simply unaware, misusing the popular saying, “Everything has its time,” as our excuse? How much careful discernment we need to gain that blessed spiritual sensitivity that helps us tell what is necessary from what is not, what benefits from what harms, what is essential from what is excessive! How much courage and confidence we need to show our true selves, to live according to our convictions without shame, and to despise what contradicts our principles instead of feeling ashamed by them! How much trust in ourselves and in our beliefs we need, so that we do not rush to imitate others out of fear of seeming lesser than they! When will we realize that we grow in stature when we resist the tide of consumerism and rejoice in simple living, content with God’s presence in our lives— and that we shrink when we chase after artificial living, which gives fleeting excitement but steals our lasting joy? “Martha, Martha, you are anxious and troubled about many things; but one thing is needful” (Luke 10:41–42).

THE EPISTLE

(For the Twenty-First Sunday after Pentecost)

O Lord, how magnified are Thy works. In wisdom hast Thou made them all.
Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

THE GOSPEL

(For the Fifth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (16:19-31)

The Lord said, “There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man’s table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham’s bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, ‘Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.’ But Abraham said, ‘Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ And he said, ‘Then I beg you, father, to send him to my father’s house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.’ But Abraham said, ‘They have Moses and the prophets; let them hear them.’ And he said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ He said to him, ‘If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.’”

~ 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

<u>This Week</u>		November Birthdays & Anniversary		
Sunday, 11/2	8:45am: Matins Service, 10:00am: Divine Liturgy <i>Fellowship hour</i> <i>AWO Monthly Meeting</i> <i>Baptism</i>	01: Alix Hall 03: William Snell 09: Andy Delhagen 13: Maria Gabbasova Brooklyn Dick 15: Judah Bellinger 25: Esther Luna Holland 28: Nelly Dragu 30: Joanne Karas		
Wednesday, 10/29	5:30pm: Great Vespers	<i>May God Grant You Many Years!</i> If we missed your birthday, please let Yuliya know <3		
Saturday, 11/1	4:00pm: Catechism class 5:30pm Vespers, <i>followed by confession</i>			
Sunday, 11/9	8:45 am: Matins Service, 10:00 am: Divine Liturgy <i>Thanksgiving Luncheon,</i> <i>Fr. Elia's Bday Celebration</i> <i>Parish Council Meeting</i>			
TODAY'S COFFEE HOUR IS SPONSORED BY SOPHIA, CLAY AND ALEX		<u>Fasting Calendar</u> Abstain from meat, dairy, eggs, fish, olive oil and wine 10/29, 10/31, 11/5, and 11/7 ~Nativity Fast begins 11/14 ~ View calendar at https://tinyurl.com/AOCfast2025		
PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX FOR A FUTURE DATE, TO PREPARE AND SERVE FOOD FOR OUR COFFEE HOUR.		<u>Mark Your Calendars</u> <u>November 9 Thanksgiving Luncheon</u> Served by our Parish Council <u>(No Sunday School)</u> <u>November 14 Women Spiritual Growth Meeting</u>		
 WE NEED SOMEONE TO SPONSOR NOVEMBER 23 AND 30 PLEASE				

Announcements

NOVEMBER IS STEWARDSHIP AND IOCC MONTH

	November 2nd	Epistle Readers
	November 9th	KH. Odette
	November 16th	Subdeacon Adrian
	November 23rd	Holly Dicks
	November 30th	Richard Carroll Amanda Schuster

DO YOU BUY POINSETTIAS FROM THE STORE?

YOU CAN ORDER THEM AT OUR CHURCH AND HELP SUNDAY SCHOOL TO RAISE FUNDS FOR VARIOUS ACTIVITIES. 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.

ACINDYNOS, PEGASIOS, APHTHONIOS, ELPIDOPHOROS, AND ANEMPODISTOS OF PERSIA

These Martyrs contested in Persia about the year 330, in the reign of Sapor (Shapur) II, King of Persia (325-379). Acindynus, Pegasus, and Anempodistus, Persian Christians, confessed Christ before the King, and were put to many torments. Aphthonius and Elpidophoros, drawn to the Faith of Christ through the Martyrs, were beheaded with another 7,000. Saints Acindynus, Pegasus, and Anempodistus were at last burned to death. Two churches were dedicated in their honour in Constantinople. As is often the case in church hymns, there is a play on the meanings of the Saints' names here. Acindynus means "unimperilled"; Pegasus is derived from pegazo--"to gush forth"; Aphthonius is derived from aphthonos-"abundant"; Elpidophoros means "hope-bearing"; Anempodistus means "unhindered." These are all Greek translations of their Persian names..



On Artificial Living

By Metropolitan Saba (Isper)

A couple once came to see me. They were constantly quarreling and blaming each other. As we spoke, it became clear that their problem was financial. Their spending far exceeded their income, forcing them to borrow money even though their income was not small compared to the average in our society. I suggested a very simple solution: each of them should keep a small notebook and write down, every day, all their expenses. At the end of the month, they should sit together and categorize their spending—food, healthcare, communication, and so on. “After several months, you’ll know how much you truly need for each area of your life,” I told them. “You’ll also be able to distinguish between what is necessary and what is extra. Then you can set a fixed amount for each category. And if one month you must exceed a limit in one area, compensate by spending less in another, so you never fall into debt.” They left relieved—but after the first month, they stopped. “We were shocked,” they told me later, “by how much we were spending, and we became afraid to continue budgeting.” There are many couples like them. The strange thing in our society is that people are rarely taught, as children, the virtues of prudence and moderation in spending—and they seldom learn them as adults. So they end up being led by others, by the culture, and by the consumerist climate around them. Few truly lead themselves—living in a way that suits them, not others; choosing what benefits their soul, not what impresses their peers; and shaping their life according to what they see as good, not what others dictate. Economically speaking, as inflation continues to weigh on most people, we see that rising prices seldom push them to reorganize their lives wisely and peacefully. They do not begin with simple steps like conserving energy in their homes. Instead, they live under constant tension, striving to appear wealthier than they are—even if it means borrowing and weighing themselves down with more debt. The result is more anxiety, more complaints, and more exhaustion. Because the spiritual dimension of their lives is shallow, they find no true relief from their worries. So they throw themselves deeper into the same whirlwind of endless activity—believing that entertainment and distraction will free them from their stress and emptiness. But once the diversion ends, they return to the same anxiety and fatigue. And so the cycle repeats, grinding them down until their life is spent.

Faced with the relentless grind of consumer society, which crushes people and drains their physical, spiritual, and material resources, we are in dire need, first and foremost, of courage and faith in God and in ourselves. Following that, we need to learn the art of moderation and managing our daily affairs in the best

since 1840. After much persistence, Raphael received the blessing of the Patriarch and enrolled in Halki Seminary where he was ordained a deacon in 1885. After completing his degree at Halki, the young Deacon Raphael studied at the Kiev Theological Academy, working as a liaison between the Moscow and Antiochian patriarchates. Deacon Raphael was ordained to the holy priesthood in 1889 while in Kiev, continuing to serve that community for many years. The opening of the Suez Canal in 1869 led to the subsequent collapse of the silk industry in the Middle East, causing many Syrians and others to immigrate to the United States. These new citizens desired to have their religion present in their new homeland and sent letters to their mother churches for pastoral help. A few priests were sent, but none lasted, and so the people asked for Father Raphael Hawaweeny to come to America and serve. Both the Antiochian and Moscow Patriarchs agreed to this idea, and Father Raphael left for America where the people greeted him with great love. Father Raphael then spent many years serving the Syrians in Brooklyn, New York, but he desired to scan the continent for Syrians and other Orthodox Christians who were without spiritual leadership. He traveled by train and carriage across the nation, finding Orthodox Christians, recording their location, and performing liturgies, baptisms, and weddings. Upon his return to Brooklyn, Father Raphael worked to find clergy to send to these dispersed communities, giving them a full time pastor to minister to their needs. In 1904, by the hands of Bishops Tikhon and Innocent of the Moscow Patriarchate, he was the first bishop consecrated in the New World. The now Bishop Raphael continued his ministry to the Christians throughout America. Bishop Raphael worked tirelessly in Brooklyn to mediate disputes between the Orthodox Christians from Syria and Maronite Catholic Christians who often fought violently with one another. Despite numerous outbursts and setbacks, Bishop Raphael continued his ministry serving the Orthodox throughout his vast diocese. One such incident was when an influential leader of the Maronite group was killed and many people accused Bishop Raphael of ordering his murder. This led to many people attempting to harm the bishop, but he endured it all willingly. He was arrested under attempted murder charges, but was eventually cleared and let go after much time and money was spent in his defense. Throughout his time in North America, Bishop Raphael founded 36 parishes to bring the Church to the faithful who were without a priest to guide them. Bishop Raphael truly lived out the Gospel in all aspects of his life, striving tirelessly for the people in his care, even to the point of sacrificing his own physical health in order to maintain the spiritual health of his people. Bishop Raphael died on February 27, 1915, at his home in Brooklyn. His funeral was attended by hundreds of people, including clergy from all ethnic backgrounds, illustrating his love for all of the people of God regardless of where they came from. The sacred relics of Saint Raphael, “the good shepherd of the lost sheep in North America,” were first interred in a crypt beneath the holy table at his Saint Nicholas Cathedral in Brooklyn on March 7, 1915, before being moved to the Syrian section of Mount Olivet Cemetery in Brooklyn on April 2, 1922. They were finally translated to the Holy Resurrection Cemetery at the Antiochian Village near Ligonier, Pennsylvania, on August 15, 1988. His sanctity was officially proclaimed by the Holy Synod of the Orthodox Church in America on March 29, 2000, and his glorification was celebrated on May 29 of that year at the Monastery of Saint Tikhon in Pennsylvania.



Thanksgiving Raffle Basket
Get your chance to WIN a THANKSGIVING Raffle Basket. Everything you need to make Thanksgiving Dinner!! Featuring: \$75 Publix Gift Card to buy turkey, rolls, etc.; 2 bottles of wine. Mashed potatoes, gravy. Corn, green bean casserole ingredients, cranberry sauce, pumpkin pie ingredients, thanksgiving plates/napkins.

!!!Call for Talents!!!
We are starting preparations for our Annual Christmas Talent Show.
We can use every talent, talk to Yuliya about yours.

Church Christmas Decoration
If you are interested in helping out, join our meeting **Saturday, November 8 at 2 pm.** We will sort the decorations and brainstorm on a plan for indoors and outdoors.

Angel Tree
Please pick a tag off the tree and write your name next to your angel on the list on the bulletin board. Place your gifts into a clear bag for Salvation Army, and attach your angel tag. You can wrap Nana’s House Gifts. The gifts are due back under our Christmas Tree by November 30th.
Thank you!

New Podcast

A weekly podcast for parents and grandparents navigating the holy struggle of raising kids in the Orthodox Faith.

Get the weekly discussion guide.
LISTEN NOW WHEREVER YOU GET YOUR PODCASTS OR VISIT [FAITHTREE.ORG/PARENTING](https://faithtree.org/parenting)

Stewardship 2026 November is Stewardship Month. The 2026 Pledge Form will be available soon as the Stewardship Committee is preparing for another fruitful year.
Please fill one when it becomes available. We need your continuous support

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



20TH SUNDAY AFTER PENTECOST
FIFTH SUNDAY OF LUKE
ST. RAPHAEL OF BROOKLYN
BELOVED IN CHRIST

November is Stewardship Month and IOCC Month

Virtue, good character, and righteous deeds;

these are the true measures of wealth. -St. John Chrysostom

Please start preparing yourself to complete your pledge for 2025

if you have not done so, and sign a new pledge for 2026.

We have the New Pledge Form ready in the Narthex. God willing,

our Stewardship committee is working on the 2026 Pledge Drive.

In his Epistle to the Corinthians, St. Paul wrote: Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for "God Loves a Cheerful giver."

And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. (2Cor. 9:6-11)

In Malachi 3:10 we read "By bringing the whole Tithe into the Storehouse, we can trust in God's provision and see His Blessings over flow"

Special Thanks to all those who supported the church in 2025 through their Talents, Time & Resources. May God reward you many folds.

God bless you all.

In Christ,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor

THE NATIVITY FAST

With the Nativity Fast (Advent) almost upon us, what's the point of the season?

The six weeks prior to Christmas (the Nativity of our Lord in the Flesh) is a fasting period that many call Advent. Advent means "coming." It is that period of time when we find ourselves waiting for the coming of the Messiah, the Anointed One, The Christ. (All three terms mean the same thing.) For this reason, it has a different character than other

fasting periods. Although there is an element of preparation involved, it is not the same as the Great Fast that precedes Holy Week and Pascha.

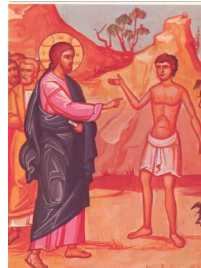
The liturgical preparation is limited to the two Sundays before the Nativity and the five days leading up to the feast. Those two Sundays we are reminded of the Holy Ancestors of God and the Holy Fathers, Patriarchs, and Prophets who played a role in the coming of the Messiah. In the hymns of the Sunday cycle of services, we hear of their great faith and are called to build our own.

For most of us, we are anxious to get to the feast — we want the days to rush by. Our preparation usually consists of shopping and decorating, not to speak of the endless parties that we are invited to attend. Here is where the notion of waiting comes into play. We must discipline ourselves through Self Control and Patience. We are to read the Scriptures, specifically the prophecies that speak of the coming of the Messiah. We are to turn our focus to a Godly way of life that calls for sacrificing and almsgiving (acts of mercy). Let us think of charity and the giving of our time, talents, and resources to others that may be in need. There is no better way to imitate Christ than to be loving and charitable towards others.

A word to the wise — put Christ back into Christmas. Find the meaning of the feast by understanding the importance of the Son of God taking on human flesh. Remember the real reason for the season is that Jesus, the Son of God, the Messiah, came into the world and dwelt among men, taking on Himself the sins of the world so that we might have life in Him.

"God is with us! Understand O nations and submit yourselves, for God is with us!" (Isaiah 8:9)

Advent will start on Saturday November 15th, The 1st Sunday of Advent is November 16th



TODAY'S FEAST SUNDAY, NOVEMBER 2ND 2025
TWENTY FIRST SUNDAY AFTER PENTECOST
5TH SUNDAY OF LUKE
BISHOP RAPHAEL HAWAWEENY OF BROOKLYN

Saint Raphael Hawaweeny was born on November 8, 1860 A.D., in Damascus, Syria, to pious Christian parents. He studied Arabic grammar and mathematics at the Antiochian Patriarchate parochial school where he was tonsured a reader in 1874. His strong academics served him well throughout his life, providing for him numerous opportunities to succeed and grow. He accepted a position in 1877 as an assistant teacher of Arabic and Turkish, which became full time in 1879. In 1879 he was tonsured a monk while working with Patriarch Hierotheos at the patriarchate, traveling with him on pastoral visits and serving as his personal assistant.

Longing to continue his theological studies, Raphael petitioned the Patriarch for permission to study at Halki Theological School, which was the only option for students of the Antiochian Patriarchate as the Balamand Seminary in Lebanon had been closed

