

## 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.



## 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.*

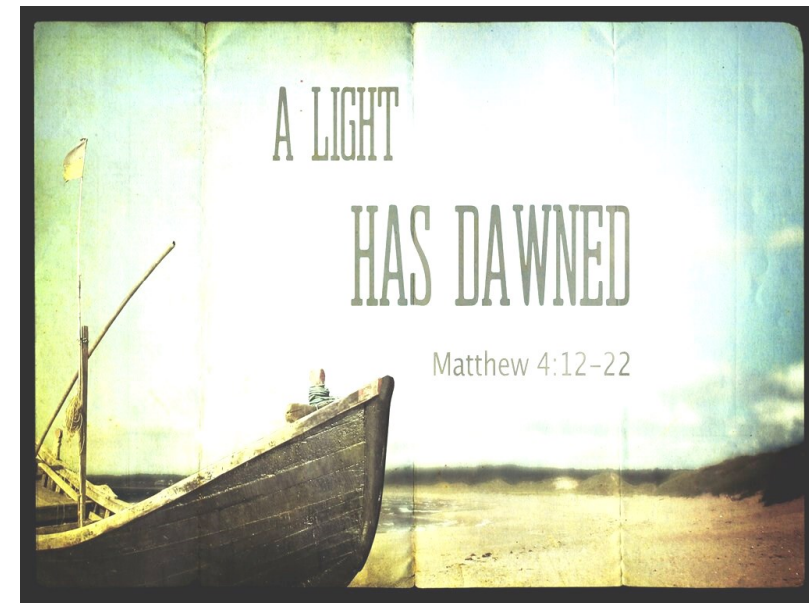
*If you are a guest or otherwise not a regular communicant, please give your baptismal name when receiving.*



## Welcome to St. Anthony The Great Antiochian Orthodox Christian Church

**JANUARY 11, 2026**

**SUNDAY AFTER THE THEOPHANY OF CHRIST  
THEODOSIOS THE GREAT, HEAD OF MONASTERIES (CENOBIARCH)**



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

## 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, JANUARY 11, 2026

### TONE 6 / EOTHINON 9

### SUNDAY AFTER THE THEOPHANY OF CHRIST

### THEODOSIOS THE GREAT, HEAD OF MONASTERIES (CENOBIARCH)

#### THE FIRST ANTIPHON

When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.

**Refrain:** Through the intercessions of the Theotokos, O Savior, save us.

The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back? **(Refrain)** Glory... Both now... **(Refrain)**

#### THE SECOND ANTIPHON

I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.

**Refrain:** Save us, O Son of God, Who wast baptized by John in the Jordan, who sing to Thee: Alleluia.

The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. **(Refrain)** Merciful is the Lord, and righteous; and our God hath mercy. **(Refrain)**

Glory... Both now... O, only begotten Son and Word of God...

#### THE THIRD ANTIPHON

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

~ During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of **Theophany**.

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:

#### RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered

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## EPIPHANY 2026 – BLESSING OF HOMES

The central sign of our acceptance of God's sanctification of the creation is the blessing of the homes of faithful Orthodox Christians.

We bless homes:

- a. To reveal the home as what God created it to be, a way to heaven.
- b. To rid the home of every evil.
- c. To know that the family is a small church unit in Christ, to consecrate the home and all activity in it to God.
- d. To have the home and all who live in it with the fullness of God.

Only the Church reveals what life is, and she alone is the Kingdom of God on earth. The Church lives within Christ, revealing Him to us. As the Church, we sprinkle blessed water throughout the home, as we chant, ***“When you, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest. For the Fathers voice bore witness to you and called you His Beloved Son, while the Holy Spirit, in the form of a dove, confirmed these words. O Christ our God, who has appeared to us and has enlightened the world, Glory to you.”***

The priest consecrates the home to the Father, Son, and Holy Spirit in this act, the Church blesses, reveals and sanctifies.

### **When the priest comes for the house blessing, please adhere to these guidelines:**

1. *Have as many family members there as possible.*
  2. *Setup a place for prayer, in the dining room or kitchen, with an icon and a candle.*
  3. *Print the first names of those for whom specific prayers are to be offered, including all family members on a sheet of paper, making a clear distinction between living and departed.*
  4. *Take this time to get to know Father Elia better, asking any questions you may have.*
  5. *If a child needs some time to talk to Father, respect his/her privacy and make the opportunity.*
  6. *Make Father Elia aware of any special needs you may have.*
  7. *Tell Father Elia about any family members who are in nursing homes or in need of a visit*
- Please remember that Father Elia will be making many visitations. A lengthy social visit may not be possible at this time. If you would prefer a visit outside the Epiphany season, please let Father know.*

revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

### **APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE**

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

### **APOLYTIKION OF ST. THEODOSIOS IN TONE EIGHT**

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Theodosios, intercede with Christ God to save our souls.

*~ 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.

### **KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR**

*(\*\*The original melody\*\*)*

On this day Thou hast appeared \* unto the whole world, \* and Thy light, O Sovereign Lord, \* is signed on us who sing Thy praise \* and chant with knowledge: Thou hast now come, \* Thou hast appeared, O Thou Light unapproachable.

### **THE EPISTLE**

*(For St. Theodosios the Cenobiarch)*

*Precious in the sight of the Lord is the death of His saint.*

*What shall we render to the Lord for all that He hath rendered unto us?*

### **The Reading from the Epistle of St. Paul to the Hebrews. (13:7-16)**

Brethren, remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through His own blood. Therefore, let us go forth to Him outside the camp and bear the abuse He endured. For here we have no lasting city, but we seek the city, which is to come. Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His Name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.



THE GOSPEL


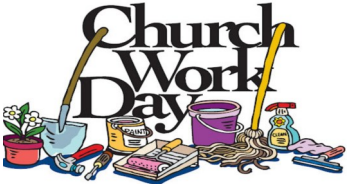
(For the Sunday after Theophany)

The reading from the Holy Gospel according to St. Matthew. (4:12-17)



At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: “The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.” From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

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

Upcoming Events

<b>This Week</b>		<b>Fasting Calendar</b>
<b>Sunday, 1/11</b>	<b>8:45 am:</b> Matins Service, <b>10:00 am:</b> Divine Liturgy Sunday School after the Holy Communion <i>General Meeting, followed by coffee</i>	Abstain from meat, dairy, eggs, fish, olive oil, wine 1/14, Abstain from meat, dairy, eggs, fish 1/16
<b>Wednesday 1/14</b>	<b>5:30pm:</b> Leave-Taking of Epiphany Great Vespers	 <b>THANK YOU FOR TODAY’S COFFEE HOUR</b> PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX FOR A FUTURE DATE, TO PREPARE AND SERVE FOOD
<b>Friday, 1/16</b>	<b>5:30pm:</b> Great Vespers with Artoklasia for the Feast of St. Anthony <i>followed by a Spiritual Talk by Fr. John Mamangakis (Light Refreshments)</i>	
<b>Saturday, 1/17</b>	<b>Feast of St. Anthony</b> <b>8:45am:</b> Matins Service <b>10:00am:</b> Divine Liturgy <b>5:30pm:</b> Great Vespers <i>followed by a Family Night at the Church</i>	 <b>January 31, 2026</b> <b>See flyers on the tables</b>
<b>Sunday, 1/18</b>	<b>8:45am:</b> Matins Service, <b>10:00am:</b> Divine Liturgy, Followed by the Anniversary Celebration	

Announcements

	<b>January 11th</b>	<b>Epistle Readers</b>
	<b>January 18th</b>	<b>Sam Jacobs</b>
	<b>January 25th</b>	<b>Jeffrey Dick</b>
		<b>Subdeacon Jean</b>
<b>Please pray for the healing of</b> Joni DeBaldo, Georgia Davis, 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		

drawing spiritual strength to face, overcome, and even benefit from our trials. Such an attitude requires great faith and near-total surrender — but it is the best path for confronting every kind of distress.

The Book of Proverbs says, “My son, do not despise the Lord’s discipline or be weary of His reproof, for the Lord reproves the one He loves, as a father the son in whom he delights” (3:11-12). The word translated as “discipline” in Greek (paideia) literally means education or training — the upbringing of a child through command, advice, reproof, and sometimes punishment. For this reason, some modern translations render it as “corrects” or “reproves.” In Arabic, ta’dib carries the same sense—refinement or correction, a gentle form of blame or chastisement intended for improvement.

These two verses present divine discipline as an expression of paternal love, not hard punishment. In the Christian understanding, suffering accepted with trust in God becomes a form of divine pedagogy, by which means He guides His children toward wisdom and righteousness.

In this positive context, Christians see the trials that befall them—and that they accept in surrender to God—as occasions to draw strength and inner peace. This is also what spiritual fathers do when they comfort and strengthen their spiritual children.

In the same spirit, Elder Ephraim offers words of personal consolation to his own disciples. Let us read some of his comforting counsels, remembering that each must be understood within the broader pastoral context in which he and other holy elders speak.

“How much a person loses when he suffers and forgets his sonship, failing to realize that he is being disciplined as a child of God.” (p. 13)

“Trials come to teach us to become bearers of hardship, trained fighters, followers of Christ who was crucified for us, brothers of all the saints who walked the thorny path of the Cross... the faithful, through keeping the holy commandments and enduring the trials brought by the world, the devil, and the flesh.” (p. 19)

“Trials come to bring us closer to God, for tribulations sadden and darken the heart, making it soft, smooth, and humble.” (p. 20)

“He who bears his sorrows with joy and understanding is freed from his sins and their punishments. A spiritual mark is created within him; he becomes compassionate, humble, meek... But the one who lacks true understanding of his trials falls into sadness and depression when he should rejoice—for he walks the road of Golgotha with the saints.” (p. 20)

“Trials of every kind purify the person who accepts them with wisdom and understanding. Every trial that befalls a Christian is a divine visitation for his salvation, sent by the sweet right hand of our heavenly Father, even though our nature does not like such things— just as a sick man does not enjoy bitter medicine.” (p. 23)

“A doctor causes pain to a sick person—through surgery, bitter medicine, even amputation—not out of malice, but for healing. Likewise, God, the Physician of our souls and bodies, heals us through every kind of remedy, trial, and pain, to grant us spiritual health in the highest possible degree.” (p. 33)

## In Suffering

*By His Eminence Metropolitan Saba (Isper)*

After Pascha of 2025, I went to St. Nektarios Greek Orthodox Monastery in New York for a few days of spiritual retreat, accompanied by Elder Ephraim of Arizona's book "Counsels from the Holy Mountain." At the monastery, I met a pious family from one of our parishes. During our conversation, the topic of pain came up, and they told me that one of our priests, in stressing that we must "rejoice in suffering," had unintentionally alienated some young people from him and from the Church.

I corrected the phrase, saying: "I believe the priest meant that as Christians, pain does not prevent us from rejoicing, or we rejoice in spite of the sufferings we endure, not because of them." One of the young men present responded immediately: "I accept that—and I understand it."

From that exchange I wish to reflect briefly on the importance of precision in expression when presenting the Christian message. Often, we intend to convey true teaching, yet through our human, linguistic, or cultural limitations we end up saying something that contradicts our own intent.

The Christian faith affirms that God is not the cause of evil, yet much of our spiritual literature emphasizes accepting trials and pains as sent from God. How can these teachings be reconciled?

First, I must say that there is much confusion about what we mean by the "Fathers of the Church." Not all whom we call "Fathers" are of the same kind. Some are called Teachers of the Church — such as St. Basil the Great and St. Athanasius — whose writings are doctrinal, written to explain or defend the faith. Others are spiritual guides, such as St. Paisios of Athos, St. Joseph the Hesychast, and others, whose words are pastoral, directed to the healing of souls.

We therefore need discernment when reading their works. When a holy father writes about doctrine or dogma—clarifying or defending the faith—his teaching is universal and objective. But when he offers spiritual counsel, it is personal, intended to comfort or strengthen a particular struggler to help that person endure a trial, whether spiritual or material.

For this reason, we cannot extract isolated sentences from any spiritual father's counsel and use them to build doctrinal positions. Much of today's confusion arises from mixing personal spiritual guidance with dogmatic teaching.

Orthodox spiritual life is characterized by dealing with each person according to his or her need, capacity, and spiritual maturity. The general rule is applied with wisdom and discretion, according to what the spiritual father perceives to be beneficial for that person. Thus, the great spiritual elders show flexibility in applying general principles. But those who attempt to become "spiritual fathers through books" often fall — and cause others to fall — into serious errors.

We believe that the source of evil and suffering lies in the fallen state of humanity. Christ came and accomplished our salvation so that we might return to the paradisaical condition for which we were created. Therefore, God is not the sender of suffering, disasters, or misfortunes; these are the consequences of sin that dominate our world.

Yet we also believe that when we entrust our lives completely to God, we accept all that happens to us as His permission for our own good. The word "permission" implies that God is able to prevent evil if He wants to intervene. As St. Paul writes, "All things work together for good for those who love God" (Romans 8:28). In this way, we live in peace despite tribulation,



Today's Holy Bread is sponsored by Michealle Carey for 1 Year Memorial of her brother Tyrone Carey. May he Rest in Peace and may his Memory be Eternal! His smile lit up the room. Tyrone never said NO, and always helped where he could. He is very missed.



### FOOD FOR THE NEEDY (Basket in the Foyer)

**Please remember to bring non-perishable food as well as toiletries, diapers, etc. when you attend church services.**

ST. ANTHONY THE GREAT CHURCH  
TEEN SOYO

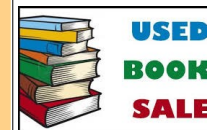
### BOOK, BBQ AND MEDIA SALE



FEBRUARY 7<sup>TH</sup> 9 AM TO 1 PM

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Book and Media sales benefit Teen Soyo Camp  
Scholarship Fund  
BBQ sales will be split with the AMEN organization



As you work to declutter for a New Year, consider donating any used books, CDs, DVDs to Teen Soyo for their Book and Media Sale.

We will be collecting books each Sunday in January and will have a collection box available for drop offs during the weekly services. All proceeds from the book sales will benefit the Teen Soyo Camp Scholarship Fund.

For Questions, ask Holly.  
Sunday School will be having Garage Sale, so we will take everything else. Ask Yuliya



### 2026 Parish Calendars

*They are here with beautiful iconography inside.*

*Special thanks to this year's sponsors: Skewers and Flames Mediterranean Grills, who helped to cover the cost.*

*You can leave a \$5 Donation to Sunday School, when you get yours.*

*Give one to the friend or family so they know about our Church.*



### ARCHDIOCESE ASSESSMENT 2026

**IN 2026 OUR PARISH WILL BE SENDING THE ARCHDIOCESE ASSESSMENTS ON A MONTHLY BASIS IN THE AMOUNT OF ABOUT \$1100.00 TO DEFRAY THIS AMOUNT (\$50.00 per baptized soul) WE ASK YOU TO PAY YOUR ASSESSMENT AS SOON AS POSSIBLE. THANK YOU FOR YOUR GENEROSITY!**





**SUNDAY AFTER EPIPHANY  
BELOVED IN CHRIST**

**A Resolution for the New Year.**

**Are you still making New Year's Resolutions?**

**Here are a 10 all of us can consider for 2026:**

- 1. Pray daily. Set aside some time each day to pray, in particular asking God's will be done in your life.**
- 2. Read the Scripture every day. You can use as a guide the 2026 Church Calendars are available at the church Narthex.**
- 3. Attend Church Services. Not just Sunday morning, but make time to attend as many of the Vespers and Feast Day Services as possible.**
- 4. Volunteer. You may have a talent the church can use.**
- 5. Invite someone to church (a co-worker, neighbor, friend, family member). You would be surprised how many people would come to church services if asked.**
- 6. Practice hospitality.**
- 7. Pledge to the church - whether it is a weekly offering or a tithe. Your heart is where your treasure is (Matthew 6:21).**
- 8. Love. Do not be judgmental. We are all created in God's image and likeness.**
- 9. Take time each day to express gratitude, first towards God for His abundant blessings, and then to others.**
- 10. Strive to fill your mind each day with something that is "true, noble, just, pure, lovely, holy" (Philippians 4:8).**

***"You came into the world to save sinners; therefore You came to save Me also? You came to find and to save him who was lost; therefore You came to seek me too, for I am one of the lost. O Lord, O my God and Creator!" +Saint Tikhon of Zadonsk***

**May the coming New Year be filled with health,  
happiness and the furtherance of all that is Good!**

***Kh. Odette and I wish each and everyone of you and your families  
a very blessed and prosperous year in 2026 !***

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

**Blessing of Homes 2026**

**Most of us are familiar with the Orthodox Christian tradition of having our homes blessed following the celebration of the Feast of Theophany. The tradition of blessing our homes is not simply a sentimental custom without meaning. Houses are traditionally blessed with Holy Water each year bringing the blessings of the Waters sanctified on the Feast of Theophany, the celebration of our Lord Jesus Christ's baptism. The priest brings this Water into the home to personally bless each family member by renewing the awareness of God's presence in our homes.**

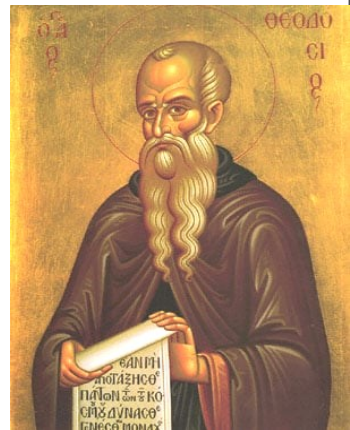


**TODAY'S FEAST SUNDAY, JANUARY 11<sup>TH</sup> 2026**

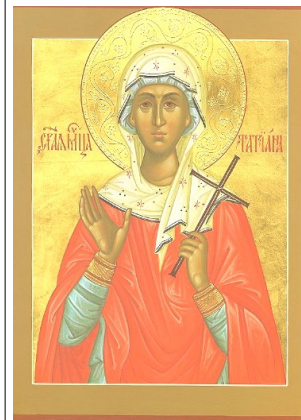
**SUNDAY AFTER EPIPHANY  
THEODOSIOS THE GREAT, THE CENOBITE**

This Saint had Cappadocia as his homeland. He lived during the years of Leo of Thrace, who reigned from 457 to 474. The Saint established in the Holy Land a great communal monastery, wherein he was the shepherd of many monks.

While Saint Sabbas was the head of the hermits of Palestine, Saint Theodosius was governor of those living the cenobitic life, for which reason he is called the Cenobiarch. Together with Saint Sabbas, towards whom he cherished a deep brotherly love in Christ, he defended the whole land of Palestine from the heresy of the Monophysites, which was championed by the Emperor Anastasius and might very well have triumphed in the Holy Land without the opposition of these two great monastic fathers and their zealous defense of the Holy Council of Chalcedon. Having lived for 103 years, he reposed in peace.



**TATIANA THE MARTYR OF ROME, JANUARY 12<sup>TH</sup>**



Saint Tatiana was the daughter of a most distinguished consul of Rome. She became a deaconess of the Church, and for her confession of the Faith of Christ, she endured many torments. As she was suffering, angels punished her tormentors with the same torments they inflicted on her, until they cried out that they could no longer endure the scourges invisibly brought upon them. She was beheaded during the reign of Alexander Severus (111-135).