

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

FEBRUARY 01, 2026

SUNDAY OF THE PHARISEE AND PUBLICAN



The Parable of The Pharisee and Tax Collector ...

Two Men,
Two Prayers, Two
Attitudes, Two
Verdicts

Luke 18:9-14

& PRESENTATION (MEETING) OF OUR LORD JESUS CHRIST

4031 Aurora Rd., Melbourne, Florida 32934
Very Rev. Fr. Elia Shalhoub, Pastor & Dean of South Florida Deanery
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WELCOME TO ST. ANTHONY'S

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

St. Anthony Church is a Pan-Orthodox community, under the omophorion of His Eminence Metropolitan SABA

within Antiochian Orthodox Christian Archdiocese of North America.

If you are a first time visitor, please fill out the guest form located on the literature table. We want you to feel at home in prayer and worship. Please submit your names to the ushers and introduce yourself to Fr. Elia at the end of the service so he may welcome you personally. Following services, please join us for sharing of fellowship, coffee, and food.

DIVINE LITURGY VARIABLES ON SUNDAY, FEBRUARY 01, 2026 TONE 1 / EOTHINON 1 SUNDAY OF THE PHARISEE AND PUBLICAN & PRESENTATION (MEETING) OF OUR LORD JESUS CHRIST

THE FIRST ANTIPHON

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

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

Grace is poured into thy lips: therefore, God hath blessed thee forever. (**Refrain**) Glory... Both now... (**Refrain**)

THE SECOND ANTIPHON

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

Refrain: Save us, O Son of God, Who wast borne in the arms of righteous Simeon, who sing to Thee: Alleluia.

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (**Refrain**) A scepter of uprightness is the scepter of Thy kingdom. (**Refrain**)

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

THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

~ During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Presentation of Christ.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

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PREPARATION FOR GREAT LENT

THE DESIRE (Sunday of Zacchaeus) *Ft. Alexander Schmemman*

This Sunday, we will enter into our preparation for Great Lent. You should follow carefully the Lenten rules.

In any event, I am providing for you an introduction to this discipline by Metr. Kallistos Ware. Remember that the purpose of all this is to put love in your heart and to bring yourself and your neighbor closer to God.

THE RULES OF FASTING, From The Lenten Triodion by Archim. Kallistos Ware and Mother Mary, pp. 35-37

Within this developed pattern of Lent, what precisely do the rules of fasting demand? Neither in ancient nor in modern times has there ever been exact uniformity, but most Orthodox authorities agree on the following rules:

(1) During the week between the Sunday of the Publican and the Pharisee and that of the Prodigal Son, there is a general dispensation from all fasting. Meat and animal products may be eaten even on Wednesday and Friday.

(2) In the following week, often termed the 'Week of Carnival', the usual fast is kept on Wednesday and Friday. Otherwise there is no special fasting.

(3) In the Week before Lent, meat is forbidden, but eggs, cheese and other dairy products may be eaten on all days, including Wednesday and Friday.

(4) On weekdays (Monday to Friday inclusive) during the seven weeks of Lent, there are restrictions both on the number of meals taken daily and on the types of food permitted; but when a meal is allowed, there is no fixed limitation on the quantity of food to be eaten.

(a) On weekdays in the first week, fasting is particularly severe. According to the strict observance, in the course of the five initial days of Lent, only two meals are eaten, one on Wednesday and the other on Friday, in both cases after the Liturgy of the Presanctified. On the other three days, those who have the strength are encouraged to keep an absolute fast; those for whom this proves impracticable may eat on Tuesday and Thursday (but not, if possible, on Monday), in the evening after Vespers, when they may take bread and water, or perhaps tea or fruit-juice, but not a cooked meal. It should be added at once that in practice today these rules are commonly relaxed. At the meals on Wednesday and Friday xerophagy is prescribed. Literally this means 'dry eating'. Strictly interpreted, it signifies that we may eat only vegetables cooked with water and salt, and also such things as fruit, nuts, bread and honey. In practice, octopus and shell-fish are also allowed on days of xerophagy; likewise vegetable margarine and corn or other vegetable oil, not made from olives. But the following categories of food are definitely excluded:

(i) meat;

(ii) animal products (cheese, milk, butter, eggs, lard, dripping);

(iii) fish (i.e. fish with backbones);

(iv) oil (i.e. olive oil) and wine (i.e. all alcoholic drinks).

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles. Save us, O Son of God, Who wast Risen from the Dead, who sing to Thee: Alleluia.

~ After the Entrance, sing these hymns in the following order below.

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

~ 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 PRESENTATION OF CHRIST IN TONE ONE

Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Simeon's hands as was meet, by anticipation hast even now saved us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth and strengthen the hierarchs whom Thou hast loved, O only Friend of man.

THE EPISTLE

(For Sunday of the Pharisee and Publican)

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the Second Epistle of St. Paul to St. Timothy. (3:10-15)

My son Timothy, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings, what things befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! And out of them all the Lord delivered me. Indeed all who would live a godly life in Christ Jesus will be persecuted. But people who are wicked and deceivers will proceed from worse to worse, deceiving and being deceived. But as for you, continue in the things which you have learned and have been assured of, knowing from whom you have learned them, and how from infancy you have known the sacred temple writings which are able to make you wise for salvation through faith in Christ Jesus.

THE EPISTLE

(For presentation)

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

For He hath regarded the humility of His servant.

The Reading from the Epistle of St. Paul to the Hebrews. (7:7-17)

Brethren, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the

law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, “Thou art a priest forever, after the order of Melchizedek.”

THE GOSPEL

(For Sunday of the Pharisee and Publican)

The Reading from the Holy Gospel according to St. Luke. (18:10-14)

The Lord spoke this parable: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

THE GOSPEL

(For presentation)

The Reading from the Holy Gospel according to St. Luke. (2:22-40)

In those days, the parents of Jesus brought Him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, “Every male that opens the womb shall be called holy to the Lord”), and to offer a sacrifice according to what is said in the law of the Lord, “a pair of turtledoves, or two young pigeons.” Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord’s Christ. And inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took Him up in his arms and blessed God and said, “Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel.” And His father and his mother marveled at what was said about Him; and Simeon blessed them and said to Mary His mother, “Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.” And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him. when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him.

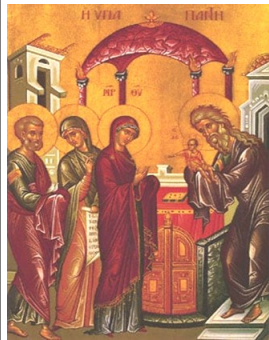
MEGALYNARION OF THE PRESENTATION IN TONE THREE

*O Theotokos, * thou hope of all Christians; * keep and shelter and preserve * them that set their hope in thee.*
In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore, do we magnify the first-born Word, the Son of the Father Who

TODAY’S FEAST: SUNDAY OF THE PUBLICAN AND PHARISEE: TRIODION BEGINS TODAY



The Pharisees were an ancient and outstanding sect among the Jews known for their diligent observance of the outward matters of the Law. Although, according to the word of our Lord, they "did all their works to be seen of men" (Matt. 23:5), and were hypocrites (ibid. 23: 13, 14, 15, etc.), because of the apparent holiness of their lives they were thought by all to be righteous, and separate from others, which is what the name Pharisee means. On the other hand, Publicans, collectors of the royal taxes, committed many injustices and extortions for filthy lucre's sake, and all held them to be sinners and unjust. It was therefore according to common opinion that the Lord Jesus in His parable signified a virtuous person by a Pharisee, and a sinner by a Publican, to teach His disciples the harm of pride and the profit of humble-mindedness. Since the chief weapon for virtue is humility, and the greatest hindrance to it is pride, the divine Fathers have set these three weeks before the Forty-day Fast as a preparation for the spiritual struggles of virtue. This present week they have called Harbinger, since it declares that the Fast is approaching; and they set humility as the foundation for all our spiritual labors by appointing that the parable of the Publican and the Pharisee be read today, even before the Fast begins, to teach, through the vaunting of the Pharisee, that the foul smoke of self-esteem and the stench of boasting drives away the grace of the Spirit, strips man of all his virtue, and casts him into the pits of Hades; and, through the repentance and contrite prayer of the Publican, that humility confers upon the sinner forgiveness of all his wicked deeds and raises him up to the greatest heights.



THE PRESENTATION OF OUR LORD AND SAVIOR IN THE TEMPLE (FEBRUARY 2ND)

When the most pure Mother and Ever-Virgin Mary's forty days of purification had been fulfilled, she took her first-born Son to Jerusalem on this, the fortieth day after His birth, that she might present Him in the temple according to the Law of Moses, which teaches that every first-born male child be dedicated to God, and also that she might offer the sacrifice of a pair of turtle-doves or two young pigeons, as required by the Law (Luke 2:22-24; Exod. 13:2; Lev. 12:6-8). On this same day, a just and devout man, the greatly aged Symeon, was also present in the temple, being guided by the Holy Spirit. For a long time, this man had been awaiting the salvation of God, and he had been informed by divine revelation that he would not die until he beheld the Lord's Christ. Thus, when he beheld Him at that time and took Him up into his aged arms, he gave glory to God, singing: "Now lettest Thou Thy servant depart in peace, O Master. . ." And he confessed that he would close his eyes joyfully, since he had seen the Light of revelation for the nations and the Glory of Israel (Luke 2:25-32). From ancient times, the Holy Church has retained this tradition of the churching of the mother and new-born child on the fortieth day and of the reading of prayers of purification. The Apodosis of the Feast of the Meeting in the Temple is usually on the 9th of February. This, however, may vary if the Feast falls within the period of the Triodion. Should this occur, the Typicon should be consulted for specific information concerning the Apodosis of the Feast.

ST. TRYPHON THE MARTYR

The Holy Martyr Trypho was from Lampsacus in Phrygia, and as a young man he tended geese. Being filled with the gifts of the Holy Spirit, he also healed sufferings and cast out demons. During the reign of the Emperor Decius, about the year 250, he was betrayed as a Christian and taken to Nicaea, where he was beaten, bound to horses and dragged over rough ground, then dragged naked over nails; his sides were burned with torches; finally he was sentenced to beheading, but gave up his holy soul in his torments before the stroke of the sword. Saint Trypho is one of the Holy Unmercenarys, and is also invoked for the protection of gardens from insects and pests.





THE PUBLICAN AND PHARISEE
THE PRESENTATION OF OUR LORD
AND SAVIOR IN THE TEMPLE (FEBRUARY 2ND)

Lord, have mercy. These three words effortlessly roll off our tongue every time we gather to celebrate the Divine Services of the Church. But do we spend any time reflecting on the words "Lord, have mercy?" Each time we pray "Lord, have mercy," three things happen simultaneously.

First, it indicates a relationship with the Lord. He is the Lord. We are His children, servants and followers, therefore there is an implied reliance on Him as well as obedience to Him.

Secondly, "Lord, have mercy" is an admission that we are in need of His help. Last Sunday's gospel lesson, Matthew (15:21-28), a Canaanite Woman, begged Jesus Christ to "have mercy" because her daughter was possessed by a demon. Because of her persistence in begging Christ for His help and most importantly her faith, her daughter was made well. When we cry to God for mercy, we are asking for Him to spare us things we deserve, as well as to help us through things such as sickness or misfortune.

Third, our prayer "Lord, have mercy," ultimately shows a faith in the presence of God in our life. That our faith is placed not in ourselves but in the Lord.

This prayer "Lord have mercy" needs to be foundational in our lives. This is our basic prayer, in fact it is the only prayer that we need. With this prayer, Jesus Christ comes to us when we humble ourselves, as he came to the Publican in Today's Gospel

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.

is without beginning, the first-born Child of a Mother who hath not known wedlock.


KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT

I will receive the cup of salvation and call upon the Name of the Lord. Alleluia.

Post-Communion Hymn: "We have seen the true light."

Upcoming Events

<u>This Week</u> Sunday, 2/1 8:45 am: Matins Service, 10:00 am: Divine Liturgy, followed by Fellowship Hour <i>Antiochian Women Monthly Meeting is rescheduled for February 15</i> Monday, 2/2 5:30 pm: Great Vespers (Synaxis of Elder Simeon & Anna. Wednesday 2/4 5:30 pm: Daily Vespers Saturday, 2/7 2:00 pm: Marriage Class 4:00 pm: Catechism Class 5:30 pm: Great Vespers followed by Confessions Sunday, 2/1 8:45 am: Matins Service, 10:00 am: Divine Liturgy, followed by Fellowship Hour, Sunday School & Parish Council monthly meeting		THANK YOU AMEN FOR TODAY'S COFFEE HOUR WE NEED SPONSORS FOR MARCH PLEASE PLEASE SIGN UP ON THE CALENDAR IN THE NARTHEX TO PREPARE AND SERVE FOOD FOR OUR COFFEE HOUR. FEBRUARY 15 - MEAT FARE POTLUCK FEBRUARY 22 - PANCAKE BREAKFAST, FUNDRAISER SERVED BY SUNDAY SCHOOL
		<u>Fasting Calendar</u> No Fast 2/1-2/10; 2/12, 2/14. 2/15 Refrain from meat, fish, dairy, and eggs 2/11 Refrain from meat, fish, oil, wine, dairy, and eggs 2/13 Dairy, eggs, fish, oil and wine are allowed. Refrain from meat 2/16 - 2/22 Great Lent Fast is 2/23- 4/11

	February 1st February 8th February 15th February 22nd	<i>Epistle Readers</i> Jennifer Riter Nicholas Ferren Carry Matos Corbin Dick
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Blessing of Homes 2026

***Fr. Elia is doing House Blessings by request,
only if you fill the Request Form
on the info table***

Please keep in mind that Fr. Elia is available only on the weekend.



Please pray for the healing of Gregory Warner, 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

UPCOMING SUNDAY CALENDAR

Below lists the upcoming Sundays from February 1st until Holy Pascha, which falls on April 12th this year. We invite you to join us each week for Sunday Liturgy to celebrate this special commemoration of Jesus’ life, death, and Resurrection. Please mark these special dates on your calendar.

February 1	Pharisee & Publican
February 8	Prodigal Son
February 15	Meatfare Sunday (Last Judgement)
February 22	Cheesefare Sunday (Forgiveness Sunday)
February 23	Beginning of Great Lent
March 1	1st Sunday of Lent (Sunday of Orthodoxy) & Feast of the Annunciation
March 8	2nd Sunday of Lent
March 15	3rd Sunday of Lent (Sunday of the Cross)
March 22	4th Sunday of Lent
March 25	Feast of the Annunciation
March 29	5th Sunday of Lent
April 5	PALM SUNDAY
April 10	GOOD FRIDAY
April 12	HOLY PASCHA
April 19	THOMAS SUNDAY

Announcements

ST. ANTHONY THE GREAT CHURCH
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**BOOK, BBQ AND
MEDIA SALE**



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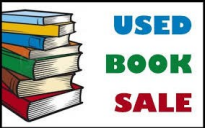
Book and Media sales benefit Teen Soyo Camp
Scholarship Fund
BBQ sales will be split with the AMEN organization

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 a 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.



Pledges and Offerings:

Please do not forget your contributions to the Church. This year, without the Fund raising activities your church will face difficulties in meeting expenses. The approximate monthly expenses are \$8,000.00, without unexpected expenditures. If you have not done so already, please consider an offering.

ARCHDIOCESE ASSESSMENT 2026

IN 2026 OUR PARUSH 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!