

أهلاً بكم!

نرحب بجميع زوارنا الذين يصلّون معنا اليوم ونحرص على مشاركتكم في كنوزنا الروحية، وندعوكم للانضمام إلينا لتناول القهوة معنا في قاعة الكنيسة بعد القداس الإلهي. إذا كانت هذه أول زيارة لكم، يرجى أخذ القليل من الوقت لتوقيع سجل الزوار واستكمال بطاقة معلومات الزوار البيضاء والتي توجد في صحن الكنيسة، وإعادتها إلى أحد مرشدي الكنيسة. وكتذكير وديّ، يُسمح فقط للمسيحيين الأرثوذكس الذين أعدوا أنفسهم بشكل صحيح من خلال الصوم والصلاة واعتراف من زمن قريب بالاقتراب من الكأس المقدسة لتناول القربان المقدس. ولكن يُسمح للجميع الاقتراب في نهاية القداس لاستلام الخبز المقدس المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار الياس. يرجى توجيه الأسئلة إلى الأب مايكل مباشرة.

### PRAYER ON LEAVING THE CHURCH

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.

### ANNOUNCEMENTS

- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially Gary (Chip) George, Janet Saba, Salwa Makhoulf, Elias Shamieh, Nada and Rima Tadros, Evelyn Gabriel.
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

*St. Elias Antiochian Orthodox Christian Church*

*Rev. Fr. Michael Ibrahim*

*Deacon Nicholas Mahshie*

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**For Liturgy Names & Coffee Hour** email the above

**Saturday:** Vespers at 5:00 PM followed by confession

**Sunday:** Orthros at 9:30 AM & Divine Liturgy at 10:30 AM

**Check out our website @ [www.sainteliasny.com](http://www.sainteliasny.com)**



**ST. ELIAS**

**ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH**

**JANUARY 11, 2026**

**HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF NEW YORK AND  
METROPOLITAN OF ALL NORTH AMERICA**

**HIS GRACE BISHOP ALEXANDER, AUXILIARY BISHOP OF THE DIOCESE OF  
OTTAWA , UPSTATE NEY YORK AND EASTERN CANADA**

**REV, FR. MICHAEL IBRAHIM  
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**'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26**

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

TONE 6/ EOTHINON 9

## PRAYER ON ENTERING THE CHURCH

I WILL COME INTO THY HOUSE IN THE MULTITUDE OF THY MERCY: AND IN THY FEAR I WILL WORSHIP TOWARD THY HOLY TEMPLE. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before me, that with a clear mind I may glorify thee forever, One Divine Power worshipped in three Persons: Father, Son and Holy Spirit. Amen.

## CHURCH ETIQUETTE

**O Lord, sanctify those who love the beauty of your house.**

When you enter the church, please remember that the church is a place of worship. Please do not disturb others as they worship God.

## PLEASE TURN OFF ALL CELL PHONES.

## TROPARION OF THE PATRON SAINT OF THE CHURCH TONE 4:

O Angelic of body the founder and corner stone of the prophets, the second forerunner of the advent of Christ, O Elias, venerable and glorious, thou didst send grace from heaven to thy disciple Elisha to dispel diseases and to purify lepers wherefore he abounds with healing to all those who honor him.

أيها الملاك بالجسم قاعدة الأنبياء وركنهم، السابق الثاني لحضور المسيح، إلياس المجيد الموقر، لقد

أرسلت النعمة من العلى لأليشع ليطرد الأسقام ويظهر البرص، لذلك يُفيض الأشفية بمكرميهِ دائماً"

## THE SYNAXARION (Plain Reading)

On January 11 in the Holy Orthodox Church, we continue to celebrate the Theophany (Epiphany) of our Lord Jesus Christ, and we commemorate our righteous Father Theodosios the Cenobiarch, the instructor of the wilderness.

Theodosios the Great lived in Palestine. The founder and organizer of cenobitic (communal) monasticism, as a young man he visited Simeon Stylites, who blessed him and predicted for him great spiritual glory. Once Theodosios founded his monastery, many monks of different nationalities and languages quickly gathered around him. He built churches for each language group, but on a day when they were to receive Communion, all the brethren gathered in the great church. Together with Saint Sabbas, he defended Palestine from the heresy of the Monophysites. God endowed Theodosios with the gifts of wonderworking, to heal the sick, to be present and help from a distance, to tame wild beasts, among other gifts. Theodosios entered peacefully into rest in the Lord in the year 529, at the age of 105.

On this day, we also commemorate the Venerable Theodosios of Philotheou monastery on Athos; and Venerable Agapios of Apamea in Syria. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

When she finally arrived in Georgia, Saint Nino was greeted by a group of Mtskheta shepherds near Lake Paravani, and she received a blessing from God to preach to the pagans of this region.

With the help of her acquaintances Saint Nino soon reached the city of Urbnisi. She remained there a month, then traveled to Mtskheta with a group of Georgians who were making a pilgrimage to venerate the pagan idol Armazi. There she watched with great sadness as the Georgian people trembled before the idols. She was exceedingly sorrowful and prayed to the Lord, "O Lord, send down Thy mercy upon this nation...that all nations may glorify Thee alone, the One True God, through Thy Son, Jesus Christ."

Suddenly a violent wind began to blow and hail fell from the sky, shattering the pagan statues. The terrified worshipers fled, scattering across the city.

Saint Nino made her home beneath a bramble bush in the garden of the king, with the family of the royal gardener. The gardener and his wife were childless, but through Saint Nino's prayers God granted them a child. The couple rejoiced exceedingly, declared Christ to be the True God, and became disciples of Saint Nino. Wherever Saint Nino went, those who heard her preach converted to the Christian Faith in great numbers. Saint Nino even healed the terminally ill Queen Nana after she declared Christ to be the True God.

King Mirian, a pagan, was not at all pleased with the great impression Saint Nino's preaching had made on the Georgian nation. One day while he was out hunting, he resolved to kill all those who followed Christ.

According to his wicked scheme, even his wife, Queen Nana, would face death for failing to renounce the Christian Faith. But in the midst of the hunt, it suddenly became very dark. All alone, King Mirian became greatly afraid and prayed in vain for the help of the pagan gods. When his prayers went unanswered, he finally lost hope and, miraculously, he turned to Christ: "God of Nino, illumine this night for me and guide my footsteps, and I will declare Thy Holy Name. I will erect a cross and venerate it and I will construct for Thee a temple. I vow to be obedient to Nino and to the Faith of the Roman people!"

Suddenly the night was transfigured, the sun shone radiantly, and King Mirian gave great thanks to the Creator. When he returned to the city, he immediately informed Saint Nino of his decision. As a result of the unceasing labors of Equal-to-the-Apostles Nino, Georgia was established as a nation solidly rooted in the Christian Faith.

Saint Nino reposed in the village of Bodbe in eastern Georgia and, according to her will, she was buried in the place where she took her last breath. King Mirian later erected a church in honor of Saint George over her grave.

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## WELCOME!

We welcome all of our visitors who are praying with us today. We are eager to share with you our spiritual treasures, and invite you to join us for coffee-hour in the Fellowship Hall following the Divine Liturgy. If you are a first-time visitor, please take a few minutes to sign our Guest Registry book and complete the white VISITORS INFORMATION CARD which may be found in the Narthex, and return it to an usher. As a friendly reminder, **only Orthodox Christians who have properly prepared themselves through fasting, prayer and recent Confession may approach the Holy Chalice to receive Holy Communion. However all may come forward at end of Liturgy and receive blessed Holy Bread.** We look forward to meeting you and welcoming you personally to St. Elias. If you have any questions, please see Fr. Michael.

# Saint Nino (Nina), Equal of the Apostles, Enlightener of Georgia

Commemorated on January 14

The virgin Nino of Cappadocia was a relative of Great-martyr George and the only daughter of a widely respected and honorable couple. Her father was a Roman army chief by the name of Zabulon, and her mother, Sosana, was the sister of Patriarch Juvenal of Jerusalem. When Nino reached the age of twelve, her parents sold all their possessions and moved to Jerusalem. Soon after, Nino’s father was tonsured a monk. He bid farewell to his family and went to labor in the wilderness of the Jordan.



After Sosana had been separated from her husband, Patriarch Juvenal ordained her a deaconess. She left her daughter Nino in the care of an old woman, Sara Niaphor, who raised her in the Christian Faith and related to her the stories of Christ’s life and His suffering on earth. It was from Sara that Nino learned how Christ’s Robe had arrived in Georgia, a country of pagans.

Soon Nino began to pray fervently to the Theotokos, asking for her blessing to travel to Georgia and be made worthy to venerate the Sacred Robe that she had woven for her beloved Son. The Most Holy Virgin heard her prayers and appeared to Nino in a dream, saying, “Go to the country that was assigned to me by lot and preach the Gospel of our Lord Jesus Christ. He will send down His grace upon you and I will be your protector.”

But the blessed Nino was overwhelmed at the thought of such a great responsibility and answered, “How can I, a fragile woman, perform such a momentous task, and how can I believe that this vision is real?” In response, the Most Holy Theotokos presented her with a cross of grapevines and proclaimed, “Receive this cross as a shield against visible and invisible enemies!”

When she awoke, Nino was holding the cross in her hands. She dampened it with tears of rejoicing and tied it securely with strands of her own hair. (According to another source, the Theotokos bound the grapevine cross with strands of her own hair.)

Nino related the vision to her uncle, Patriarch Juvenal, and revealed to him her desire to preach the Gospel in Georgia. Juvenal led her in front of the Royal Doors, laid his hands on her, and prayed, “O Lord, God of Eternity, I beseech Thee on behalf of my orphaned niece: Grant that, according to Thy will, she may go to preach and proclaim Thy Holy Resurrection. O Christ God, be Thou to her a guide, a refuge, and a spiritual father. And as Thou didst enlighten the Apostles and all those who feared Thy name, do Thou also enlighten her with the wisdom to proclaim Thy glad tidings.”

When Nino arrived in Rome, she met and baptized the princess Rhipsimia and her nurse, Gaiana. At that time the Roman emperor was Diocletian, a ruler infamous for persecuting Christians. Diocletian (284-305) fell in love with Rhipsimia and resolved to marry her, but Saint Nino, Rhipsimia, Gaiana, and fifty other virgins escaped to Armenia. The furious Diocletian ordered his soldiers to follow them and sent a messenger to Tiridates, the Armenian king (286-344), to put him on guard.

King Tiridates located the women and, following Diocletian’s example, was charmed by Rhipsimia’s beauty and resolved to marry her. But Saint Rhipsimia would not consent to wed him, and in his rage the king had her tortured to death with Gaiana and the fifty other virgins. Saint Nino, however, was being prepared for a different, greater task, and she succeeded in escaping King Tiridates’ persecutions by hiding among some rose bushes.

## THE EPISTLE

**Priest:** Let us attend.  
**Reader:** *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?*

**Reader: 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.

كريمٌ بينَ يَدَيِّ الربِّ موثٌ أبراره.

بماذا نكافئُ الربَّ عن كلِّ ما أعطانا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (16-13:7)

يَا إِخْوَةُ، اذْكُرُوا مُدَبِّرَيْكُمْ الَّذِينَ كَلَّمَوْكُمْ بِكَلِمَةِ اللَّهِ. تَأَمَّلُوا فِي عَاقِبَةِ تَصَرُّفِهِمْ وَاقْتَدُوا بِإِيمَانِهِمْ. إِنَّ يَسُوعَ الْمَسِيحَ هُوَ هُوَ، أَمْسِ وَالْيَوْمَ وَإِلَى مَدَى الدَّهْرِ. لَا تَتَّقَادُوا لِتَعَالِيمٍ مُتَنَوِّعَةٍ غَرِيبَةٍ. فَإِنَّهُ يَحْسُنُ أَنْ يُنَبِّتَ الْقَلْبُ بِالنِّعْمَةِ لَا بِالْأُطْعِمَةِ الَّتِي لَمْ يَنْتَفِعِ الَّذِينَ تَعَاطَوْهَا. إِنَّ لَنَا مَذْبَحًا، لَا سُلْطَانَ لِلَّذِينَ يَخْدُمُونَ الْمَسْكِنَ أَنْ يَأْكُلُوا مِنْهُ. لِأَنَّ الْحَيَوَانَاتِ الَّتِي يَدْخُلُ بِدَمِهَا عَنِ الْخَطِيئَةِ إِلَى الْأَقْدَاسِ بِيَدِ رَئِيسِ الْكَهَنَةِ، نُحْرِقُ أَجْسَامَهَا خَارِجَ الْمَحَلَّةِ. فَلِذَلِكَ يَسُوعُ أَيْضًا تَأَلَّمَ خَارِجَ الْبَابِ لِيقَدِّسَ الشَّعْبَ بِدَمِ نَفْسِهِ. فَلْنُخْرِجْ إِذَنْ إِلَيْهِ، إِلَى خَارِجِ الْمَحَلَّةِ، حَامِلِينَ عَارَهُ. لِأَنَّهُ لَيْسَ لَنَا هَهُنَا مَدِينَةٌ بَاقِيَّةٌ، بَلْ نَطْلُبُ الْآتِيَّةَ. فَلْنُقَرِّبْ بِهِ إِذَنْ ذَبِيحَةَ التَّسْبِيحِ كُلِّ حِينٍ، وَهِيَ تَمَرُّ شِفَاهِ مُعْتَرِفَةٍ لاسْمِهِ. لَا تَتَنَسَّوْا الْإِحْسَانَ وَالْمُؤَاسَاةَ، فَإِنَّ اللَّهَ يَرْضِي مِثْلَ هَذِهِ الذَّبَائِحِ.

## GOSPEL

**Priest: 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.”

فصلٌ شريفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (17-12:4)

في ذلكَ الزَّمانِ، لَمَّا سَمِعَ يَسُوعُ أَنَّ يوحَنَّا قَدْ أُسْلِمَ، انْصَرَفَ إِلَى الجَلِيلِ. وَتَرَكَ النَّاصِرَةَ، وَجَاءَ فَسَكَنَ فِي كَفَرْنَاهُومَ الَّتِي عَلَى شاطئِ الْبَحْرِ فِي ثُخُومِ زَبُولُونِ وَنَفْتَالِيمَ. لِيَتِمَّ مَا قِيلَ بِأَشْعِيَاءَ النَّبِيِّ الْقَائِلِ: أَرْضُ زَبُولُونِ وَأَرْضُ نَفْتَالِيمَ، طَرِيقُ الْبَحْرِ، عَبْرَ الْأُرْدُنِّ، جَلِيلُ الْأُمَمِ. السَّعْبُ الْجَالِسُ فِي الظُّلْمَةِ أَبْصَرَ نُورًا عَظِيمًا، وَالْجَالِسُونَ فِي بُقْعَةِ الْمَوْتِ وَظِلَالِهِ أَشْرَقَ عَلَيْهِمْ نُورٌ. وَمُنْذُنْذِ ابْتَدَأَ يَسُوعُ يَكْرِزُ وَيَقُولُ: تَوْبُوا، فَقَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ.

**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.

قَدْ ظَهَرْتَ لِلدُّنْيَا، ذَا الْيَوْمِ يَا رَبُّ، وَضِيَاؤُكَ ارْتَسَمَ عَلَيْنَا نَحْنُ الْمُرْسَلِينَ لَكَ الشُّبْحِ عَنْ مَعْرِفَةِ قَائِلِينَ: جِئْتَ وَبُنْتَ يَا نُورًا لَا يُدْنَى مِنْهُ.

**Righteous Juliana of Lazarevo, Murom**  
Commemorated on January 2

Righteous Juliana of Lazarevo and Murom presents an astonishing example of a self-denying Russian Christian woman. She was the daughter of the nobleman Justin Nediurev. From her early years she lived devoutly, kept the fasts strictly and set aside much time for prayer. Having been orphaned at an early age, she was given over into the care of relatives, who did not take to her and laughed at her. Juliana bore everything with patience and without complaint. Her love for people was expressed by nursing the sick and sewing clothing for the poor.



The pious and virtuous life of the maiden attracted the attention of the Lazarevo village owner, Yurii Osoryin, who soon married her. The husband’s parents loved their gentle daughter-in-law and left the running of the household in her hands. Domestic concerns did not disrupt the spiritual efforts of Juliana. She always found time for prayer and she was always prepared to feed the orphaned and clothe the poor. During a harsh famine, she herself remained without food, having given away her last morsel to someone begging. When an epidemic started after the famine, Juliana devoted herself completely to the nursing of the sick.

Righteous Juliana had six sons and a daughter. After the death of two of her sons she decided to withdraw to a monastery, but her husband persuaded her to remain in the world, and to continue to raise their children. On the testimony of Juliana’s son, Kallistrat Osoryin, who wrote her Life, at this time she became all the more demanding towards herself: she intensified her fasting and prayer, slept not more than two hours at night, and then laying her head upon a board.

Upon the death of her husband, Juliana distributed to the poor her portion of the inheritance. Living in extreme poverty, she was none the less vivacious, cordial, and in everything she thanked the Lord. The saint was vouchsafed a visitation by Saint Nicholas the Wonderworker and guidance by the Mother of God in church. When Righteous Juliana fell asleep in the Lord, she was then buried beside her husband at the church of Saint Lazarus. Here also her daughter, the schemanun Theodosia was buried. In 1614 the relics of Righteous Juliana were uncovered, exuding a fragrant myrrh, from which many received healing.

**Venerable Genevieve of Paris**

Commemorated on January 3

Saint Genevieve (Geneviève) was born of wealthy parents in Gaul (modern France) in the village of Nanterre, near Paris, around 422. Her father’s name was Severus, and her mother was called Gerontia. According to the custom of the time, she often tended her father’s sheep on Mount Valerien.



When the child was about seven years old, Saint Germanus of Auxerre (July 31) noticed her as he was passing through Nanterre. During the Service that night the Bishop placed his hand on her head and told her parents that she would become great in the sight of God, and would lead many to salvation. When Genevieve told him that she wished to dedicate herself to Christ, he gave her a brass medal with the image of the Cross to wear around her neck. Saint Germanus told her never to wear bracelets, or necklaces made with pearls, gold, or silver, and to avoid wearing any other ornaments around her neck, or on her fingers.

When she was fifteen, Genevieve was taken to Paris to enter the monastic life. Through fasting, vigil and prayer, she progressed in monasticism, and received from God the gifts of clairvoyance and of working miracles. Gradually, the people of Paris and the surrounding area regarded Genevieve as a holy vessel (2 Timothy 2:21).

Years later, Saint Genevieve was told that Attila the Hun was approaching Paris, Genevieve and the other nuns prayed and fasted, entreating God to spare the city. Suddenly, the barbarians turned away from Paris and went off in another direction.

Saint Genevieve considered the Saturday night Vigil service to be very important, since it symbolizes how our entire life should be. “We must keep vigil in prayer and fasting so that the Lord will find us ready when He comes,” she said. She was on her way to church with her nuns one stormy Saturday night when the wind extinguished her lantern. The nuns could not find their way without a light, since it was dark and stormy, and the road was rough and muddy. Saint Genevieve made the Sign of the Cross over the lantern, and the candle within burned with a bright flame. In this manner they were able to make their way to the church for the service.

There is a tradition that the church which Saint Genevieve suggested King Clovis should build in honor of Saints Peter and Paul, would become her own resting place when she fell asleep in the Lord around 512 at the age of eighty-nine. Her holy relics were later transferred to the church of Saint-Étienne-du-Mont in Paris. Most of her relics, and those of other saints, were destroyed at the time of the French Revolution.

During the Middle Ages, Saint Genevieve was regarded as the patron Saint of wine makers.