

## This coming week:

**Monday**, January 12: **Daily Vespers**, 6:30 p.m. – 7:00 p.m.  
**Tuesday**, January 13: **Daily Matins**, 6:00 a.m. – 7:00 a.m.  
**Wednesday**, January 14: **Reader Vespers**, 6:30 p.m. – 7:00 p.m.  
**Friday**, January 16: **Reader Vespers**, 6:30 p.m. – 7:30 p.m.  
    Our Venerable and God-bearing Father Anthony the Great  
**Saturday**, January 17: **Great Vespers**, 6:00 p.m. – 8:00 p.m.  
**Sunday**, January 18: **Divine Liturgy**, 10:00 a.m.

**Confessions: Sundays 9:00 a.m. and  
Saturdays after Vigil 5:00 – 5:45 p.m. and 8:00-8:45 p.m.**



**Flowers:** Do you have a special occasion or want to honor a loved one? Flowers may be brought anytime to beautify our sanctuary. Contact Nikki at [NicoleMyles@gmail.com](mailto:NicoleMyles@gmail.com)

**Other Saints of the day:** Venerable Michael the Fool-for Christ of the Klops Monastery, Novgorod; Saint Theodosius of Antioch; Venerable Theodosius, Metropolitan of Trebizon; Yelets Icon of the Mother of god  
To read about all or any of go to:

<https://www.oca.org/saints/lives/2026/01/11>

**Gift Cards.** These make perfect gifts as well as daily use. Consider supporting our parish by purchasing cards where you shop. We make a small profit from each card. If there is somewhere you shop and do not see a card for that store, contact Diane. 402-499-6818

**Youtube Link!** Use either this QR code or the link below to connect to the older kid/adult catechesis classes.  
<https://www.youtube.com/@stjohnkronstadtlincoln>



St. John of Kronstadt Orthodox Church  
2800 Holdrege Street, Lincoln, Nebraska 68503  
[www.stjohnkronstadtchurch.org](http://www.stjohnkronstadtchurch.org)  
Father Joseph Winsler; 937-418-9225

## *St. John of Kronstadt Orthodox Church*

January 11, 2026

**31<sup>st</sup> Sunday after Pentecost: Afterfeast of the Theophany**

## **The Divine Liturgy of St. John Chrysostom**

### **11 The Great Litany**

**14 First Antiphon** – Bless the Lord O my soul: Blessed art Thou O Lord. Bless the Lord O my soul: and all that is within me bless His Holy name. Bless the Lord O my soul: and forget not all His benefits. Who forgives all your iniquities, who heals all your diseases. The Lord is compassionate and merciful, longsuffering and of great goodness. Bless the Lord O my soul: Blessed art Thou O Lord.

**17 Second Antiphon** – Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord O my soul, I will praise the Lord as long as I live I will sing praises to my God while I have by being. Put not your trust in princes in sons of men in whom there is no salvation. When his breath departs he returns to his earth. On that very day his plans perish. The Lord will reign forever: Thy God O Zion to all generations.

**19 Only Begotten Son** – Both now and ever unto the ages of ages, Amen. Only begotten Son and immortal Word of God. Who for our salvation didst will to be incarnate. Of the holy Theotokos and ever Virgin Mary. Who without change didst become man and was crucified. O Christ our God, trampling down death by death. Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

**22 The Beatitudes** – In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness sake, for theirs is the Kingdom of heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad for great is your reward in heaven.



**Entrance Hymn** – O come, let us worship and fall down before Christ O Son of God, Who didst rise from the dead save us who sing to Thee. Alleluia.

*(Continued on next page)*



**38 Resurrectional Troparion, Tone 6** – The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin, granting life. O Lord, who didst rise from the dead: glory to Thee!

*Choir – Afterfeast of the Theophany Troparion*

*Choir – Venerable Theodosius the Great Troparion*

**39 Resurrectional Kontakion, Tone 6** – When Christ God, the Give of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life, and the God of all.

*Choir – Venerable Theodosius the Great Kontakion*

*Choir – Afterfeast of the Theophany Kontakion*

**48 Trisagion Hymn** – Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us!

**52 Prokeimenon of the Afterfeast, Tone 1** – Let Thy mercy, O Lord, be upon us as we have set our hope on Thee, as we have set our hope on Thee.

Verse: Rejoice in the Lord, O you righteous! Prais befits the just!



**Reading of the Epistle: Ephesians 4:7-13,  
2 Corinthians 4:6-15**

**56 Alleluia, Tone 1**



**Reading of the Gospel: Mathew 4:12-17; 11:27-30**



**Sermon**

*Choir – Cherubic Hymn*

**58 The Litany of Fervent Supplication**

**60 The Litany for the Catechumens**

\*\*\*\*\* Holy Eucharist \*\*\*\*\*

**64 Cherubic Hymn** – Let us who mystic'ly represent the Cherubim, represent the Cherubim. And who sing the thrice holy hymn to the life creating, life creating Trinity. Now lay aside all cares, lay aside all earthly cares, lay a side all earthly cares.

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(*Venerable Theodosius continued*)

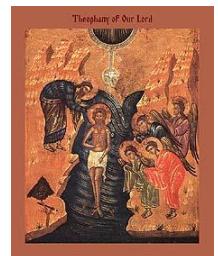
Leaving the monastery, he came to Jerusalem and in the church, he stood at the high place and cried out for all to hear: "Whoever does not honor the four Ecumenical Councils, let him be anathema!" For this bold deed the monk was sent to prison, but soon returned after the death of the emperor.

Saint Theodosius accomplished many healings and other miracles during his life, coming to the aid of the needy. Through his prayers he once destroyed the locusts devastating the fields in Palestine. Also by his intercession, soldiers were saved from death, and he also saved those perishing in shipwrecks and those lost in the desert. Once, the saint gave orders to strike the semandron (a piece of wood hit with a mallet), so that the brethren would gather at prayer. He told them, "The wrath of God draws near the East." After several days it became known that a strong earthquake had destroyed the city of Antioch at the very hour when the saint had summoned the brethren to prayer.

Before his death, Saint Theodosius summoned to him three beloved bishops and revealed to them that he would soon depart to the Lord. After three days, he died at the age of 105. The saint's body was buried with reverence in the cave in which he lived at the beginning of his ascetic deeds.

*Afterfeast of the Theophany of our Lord and Savior Jesus Christ*

The fifth day of the Afterfeast of Theophany falls on January 11. Many of the hymns of this period glorify Christ as God Who sanctifies the waters of Jordan by being baptized in them.

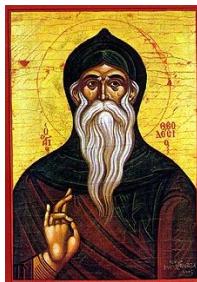


*Have you given your tithe today?*

As soon as the order went out, the Israelites generously gave the firstfruits of their grain, new wine, olive oil, and honey and all that the fields produced. They brought a great amount, a tithe of everything." 2 Chronicles 31:5

For your convenience you may give through this link or QR code. <https://stjohnkronstadtchurch.org/donate>





## Venerable Theodosius the Great, the Cenobiarach

Saint Theodosius the Great lived during the fifth-sixth centuries, and was the founder of cenobitic monasticism. He was born in Cappadocia of pious parents. Endowed with a splendid voice, he zealously toiled at church reading and singing. Saint Theodosius prayed fervently that the Lord would guide him on the way to salvation. In his early years he visited the Holy Land and met with Saint Simeon the Styliste (September 1), who blessed him and predicted future pastoral service for him.

Yearning for the solitary life, Saint Theodosius settled in Palestine into a desolate cave, in which, according to Tradition, the three Magi had spent the night, having come to worship the Savior after His Nativity. He lived there for thirty years in great abstinence and unceasing prayer. People flocked to the ascetic, wishing to live under his guidance. When the cave could no longer hold all the monks, Saint Theodosius prayed that the Lord Himself would indicate a place for the monks. Taking a censer with cold charcoal and incense, the monk started walking into the desert. At a certain spot the charcoal ignited by itself and the incense smoke began to rise. Here the monk established the first cenobitic monastery, or Lavra (meaning “broad” or “populous”). Soon the Lavra of Saint Theodosius became renowned, and up to 700 monks gathered at it. According to the final testament of Saint Theodosius, the Lavra rendered service to neighbor, giving aid to the poor and providing shelter for wanderers.

Saint Theodosius was extremely compassionate. Once, when there was a famine in Palestine and a multitude of people gathered at the monastery, the monk gave orders to allow everyone into the monastery enclosure. His disciples were annoyed, knowing that the monastery did not have the means to feed all those who had come. But when they went into the bakery, they saw that through the prayers of the abba, it was filled with bread. This miracle was repeated every time Saint Theodosius wanted to help the destitute.

At the monastery, Saint Theodosius built a home for taking in strangers, separate infirmaries for monks and laymen, and also a shelter for the dying. Seeing that people from various lands gathered at the Lavra, the saint arranged for services in the various languages: Greek, Georgian and Armenian. All gathered to receive the Holy Mysteries in the large church, where divine services were chanted in Greek. During the reign of the Byzantine Emperor Anastasius (491-518) there arose the heresy of Eutychius and Severus, which recognized neither the sacraments nor the clergy. The emperor accepted the false teaching, and the Orthodox began to suffer persecution. Saint Theodosius stood firmly in defense of Orthodoxy and wrote a letter to the emperor on behalf of the monks, in which they denounced him and refuted the heresy with the teachings of the Ecumenical Councils. He affirmed moreover, that the desert-dwellers and monks would firmly support the Orthodox teaching. The emperor showed restraint for a short while, but then he renewed his persecution of the Orthodox. The holy Elder then showed great zeal for the truth.

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(Holy Eucharist continued)

## 63 The Great Entrance

**65 Cherubic Hymn continued** – That we may receive the King of all, Who comes invisibly up-borne by the angelic hosts. Alleluia, Alleluia, Alleluia.

## 69 Litany of Supplication

## 73 The Peace

## 74 The Creed: The Symbol of Faith

 I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the scriptures. And ascended into Heaven and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead and the life of the world to come. Amen.

**77 Anaphora** – A mercy of peace, a sacrifice of praise.

## 82 The Byzantine Anaphora

## 89 Theotokion – It is Truly Meet

## 95 Commemoration and Blessing

## 96 Litany before the Lord's Prayer

## 98 The Lord's Prayer



Children line up for Communion.

## 104 I believe, O Lord, and I confess.....

## 102/103 Communion Hymn

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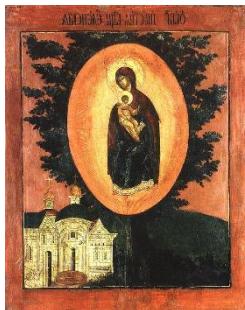


**105 Receive the Body of Christ** – Receive the Body of Christ, taste the fountain of immortality. Receive the body of Christ, taste fountain of immortality. Receive the Body of Christ, taste the fountain of immortality.

## 109 The Litany of Thanksgiving

## 112 Dismissal

## 114 Psalm 33



### Yelets Icon of the Mother of God

The only thing we know about this Icon is that it was located in the city of Yelets, Orlov Gubernia. In addition, the annals record the year of its appearance - 1060, which is the same as that of the [Yelets-Chernigov Icon](#) (February 5). Researchers believe that the Yelets Icon is a late copy of the Yelets-Chernigov Icon. In addition to the belt image of the Mother of God, there

is another kind of Yelets Icon which depicts the appearance of the Queen of Heaven to Tamerlane in 1395 in the city of Yelets, before his march on Moscow.

The Holy Virgin appeared with a multitude of Saints, in a threatening vision to Tamerlane as he was resting in his tent on Mount Argamach. On the same day (August 26) the residents of Moscow met the wonderworking Vladimir Icon of the Mother of God, praying before it for deliverance from the terrible invasion. Terrified by the vision, Tamerlane exclaimed, "So, we shall not defeat the land of Russia!" and then he retreated with his horde. The Yelets Icon is commemorated on January 11, and also on August 26, in remembrance of Tamerlane's retreat. The Elets-Chernigov (or Chernigov Spruce Tree) Icon of the Mother of God is commemorated On February 5.

## Readings

**E phesians 4:7-13**, But to each one of us grace was given according to the measure of Christ's gift. Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men." (Now this, "He ascended" – what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

**2 Corinthians 4:6-15**, For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed – always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

**M atthew 4:12-17**, Now when Jesus heard that John had been put in prison, He departed to Galilee. And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned." From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

**11:27-30** All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him. Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."