

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Seraphim	Evdokia
Anthony	Pauline	Nadja	Jerry
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Tatiana	Travis	Jason
Susan Mary	Clint	John	George
Magdalini	Connie	Emil	Sophia
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	Efthalia	Denny

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige	Sean
James	Nicholas B.	Karin	Grant
Michael	Helen	Susan K	Blake
Anna	Brian	Kathy Tanner	Salvatore
Josephine	Nicholas (Nadja's brother)	Alma	Randy
Peter	Maria	Michael	Timothy
Petrese	Genevieve	Jeremy	Amy

Parish Prayer List (Fallen Asleep)

Nicholas Georgeopoulos (+11/3) Betty Pilja (+12/6)
 Mary Louise Blomeley (+12/10) Josephine Urban (+12/15)
 Dominick LoGalbo (12/25) Joseph Visconti (+1/26)

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Thoughts from the Fathers

The word ‘theophany comes from the apostolic passage “God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory” (1 Ti. 3:16) and relates mostly to Christ’s Nativity. The word ‘Epiphany’ comes from the apostolic passage “the grace of God that brings salvation has appeared to all men” (Tts. 2:11), and is related mostly to Christ’s Baptism, for it was then that people recognized the Grace of divinity. In any case it is a fact that on the day of Christ’s Baptism, with the manifestation of the Holy Trinity and the confession of the Worthy Forerunner, we have the official confession that the

Son and Word of God is the “one of the Trinity” Who became man to save the human race from sin, the devil, and death.

Metropolitan of Nafpaktos, Hierotheos, The Twelve Feasts of the Lord

The glorious aspect of Epiphany (sic) consists of the two testimonies solemnly given to Jesus. There was John’s testimony...and there was the divine testimony of the Father and of the Spirit. The testimony of the Father was the voice that came from heaven and said: ‘This is my beloved Son, in Whom I am well pleased’ (Lk. 3:22). The Testimony of the Spirit was the descent of the dove: ‘The Spirit of God descending like a dove’ (Lk. 3:22). This is Jesus’ true baptism. The word spoken by the Father and the descent of the dove are more important than the baptism by water that John conferred on Jesus. The baptism by water was but an introduction to this divine manifestation. It is with good reason that in the early Christian liturgy, the feast of January 6th was called not a ‘theophany’ but ‘theophanies’, in the plural, for it does not only concern one divine manifestation: there are three manifestations. From the time of Jesus’ baptism, the Father, the Son, and the Spirit are all three revealed to the world; the Father and the Spirit are revealed in the relationship of love which unites them to the Son. We touch here on what is deepest and most intimate in the mystery of Jesus.

A Monk of the Eastern Church, The Year of Grace of the Lord

The waters of the Jordan are sanctified, and together with them all the waters of creation, the very nature of water. Water is given power to cleanse not only the body, but also man’s whole soul, and to regenerate the whole man unto a new life through Baptism. Through water all of nature is cleansed, for out of water the world was made, and moisture penetrates everywhere, giving life to everything else in nature. Without moisture neither animals nor plants can live; moisture penetrates into rocks, into every place in the world. The waters are sanctified and through them the whole world, in preparation for renewal and regeneration for God’s eternal Kingdom which is to come.

Saint John of San Francisco, “A Sermon on the Day of Theophany

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On the Holy Water of Theophany



St. John sprinkling with holy water at his last Pascha in 1966.

by St. John Maximovitch

On Theophany, the Day of the Lord’s Baptism, every year a great miracle is performed. The Holy Spirit, coming down upon the water, changes its natural properties. It becomes incorrupt, not spoiling, remaining transparent and fresh for many years. This Holy Water receives the grace to heal illnesses, to drive away demons and every evil power, to preserve people and their dwellings from every danger, to sanctify various objects whether for church or home use.

Therefore, Orthodox Christians with reverence drink Holy Water — a great Agiasma (holy thing), as the Greeks call it.

One should always have at home enough Theophany water to last the whole year, and make use of it at every need: in cases of illness,

leaving on a journey, whenever one is upset, students prior to examinations, etc. People who drink a little Holy Water daily, before eating any kind of food, do well. It strengthens the powers of our soul—if it is done with prayer and reverence, and one does not merely expect a mechanical result from it.

Every priest should take care to bless a sufficient quantity of water for his church, so that it will be on hand for the course of the whole year for every need and to be given out to those who ask for it; and parishioners should provide themselves at Theophany with Holy Water for the whole year and even so that it can be kept for future years.

Apolytikion in the First Tone

Lord, when You were baptized in the Jordan, the veneration of the Trinity was revealed. For the voice of the Father gave witness to You, calling You Beloved, and the Spirit, in the guise of a dove, confirmed the certainty of His words. Glory to You, Christ our God, who appeared and enlightened the world.

Kontakion in the Fourth Tone

You appeared to the world today, and Your light, O Lord, has left its mark upon us. With fuller understanding we sing to You: "You came, You were made manifest, the unapproachable light."