

ing drops fly as if throughout the whole world, making that world once again a possibility and a promise, the raw material for a mysterious miracle of transformation and transfiguration. God himself entered this water in the form of a man; He united himself not only with humanity, but with all matter, and made all of it a radiant, light-bearing stream flowing toward life and joy.

But none of this can be experienced or sensed without repentance, without a deep change of consciousness, without the conversion of mind and heart, without the ability to see everything in a new light. This was precisely the repentance John the Baptist preached and which made it possible to see Jesus approaching the river Jordan, and lovingly accept him as God himself, who from the beginning of time loved the human race and created the whole world for us as an image of his love, eternity and joy...

By accepting baptism, Christ identifies himself with all people, with all sinners without exception. He identifies himself with every sinner in need of forgiveness, salvation and rebirth...He identifies himself with all and with each one of us. In being baptized, He demonstrates that He came not to judge or condemn, not to bring rules and laws from outside, so to speak, from on high, from the heights of his perfection and divinity, but to be united with us, so that in becoming one of us, He might make us partakers of his perfect and sinless life...In being baptized He unites himself with the life of sinful human beings, just as later on, at the end, He, the Deathless One, also freely unites himself with human beings in death. All of this testifies that Christ desires to save us through love; and only through love, but love means, above all, union with the one whom you love. As the prophet Isaiah said, "He took our infirmities and bore our diseases...and with his wounds we are healed" (Is 53:4,5)...

Everything in this world, including matter itself, its very substance, now once again becomes a path toward God, toward communion with him, toward growth in this abundant and eternal life...And so, let everyone who thirst come to him and receive the gift of living water, the gift of new life, pure and reborn.

Fr. Alexander Schmemmann, *The Church Year*, Vol. 2

## St. Ignatios of Antioch Melkite Church

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 Parish Administrator: Fr. Miguel Grave de Peralta  
 Parish: 706-738-9388      www.melkite.net      Priest: 706-993-6279

***Sunday after Theophany***      ***Jan. 9, 2011***

Tone: 8

Eothinon: 11

### **Today:**

Fourth Day of Celebration of the Theophany

Commemoration of the Holy Martyr Polyeuctus (5th Class)

Coffee hour Catechism: a 30 min. discussion to be led by Br. Michael on Eastern Christian Monasticism. This will be the first of a series of 3 or 4 sessions. Please come, listen, ask questions, and discuss!

### **Coming Events:**

Jan. 11, Tues.      Parish Advisory Council meeting, 6:30 PM

Jan.23—24      National Prayer Vigil and March for Life in Washington, DC (anniversary of Roe vs Wade)

Forgiveness Vespers will be on March 6 this year, and Pascha on April 24.

Plans are being made to open the church for some regular times during the week so that people can come to pray and spend time before the altar and icons. If you are interested, please let Fr. Miguel know.

*Publicans' Prayers on 2<sup>nd</sup> and 4<sup>th</sup> Fridays at 11:00 AM  
 And on 1<sup>st</sup> Saturdays at 5:00 PM*

### **Sunday**

*Orthros*      9:15 AM  
*Divine Liturgy*      10:00 AM

### **Daily**

*Vespers*      5:30 PM

## This Sunday's Divine Liturgy of St. John Chrysostom

### Antiphons of Theophany:

First Antiphon: usual response, *Through the prayers...*

#### Second Antiphon

1-I love the Lord because He has heard my voice in supplication.

***O Son of God, Who were baptized by John in the Jordan River, save us who sing to you Alleluia!***

2- The cords of death encompassed me, and I called upon the name of the Lord.

3- I shall walk before the Lord in the land of the living.

Third Antiphon: response is Troparion of Theophany

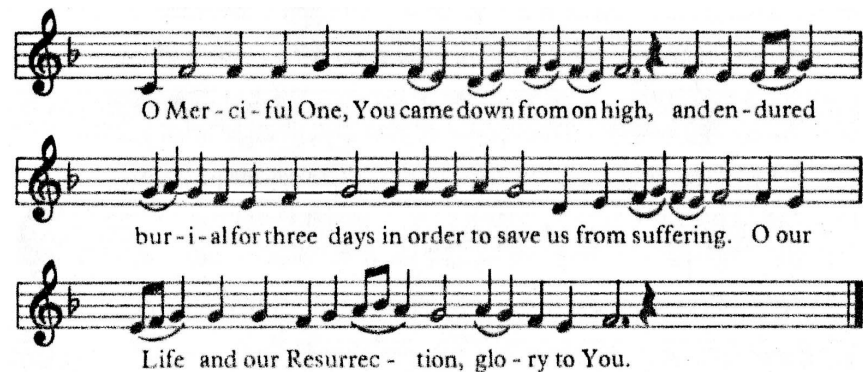
### Entrance Hymn:

Come let us worship and bow down before Christ.

O Son of God, Who were baptized by John in the Jordan River, save us who sing to you Alleluia!

### Hymns:

#### Resurrectional Troparion, Tone 8



O Mer - ci - ful One, You came down from on high, and en - dured  
bur - i - al for three days in order to save us from suffering. O our  
Life and our Resurrec - tion, glo - ry to You.

His baptism was a voluntary acceptance of the consequences of sin, so that He might raise us up from sin and make us sharers in the divine life. On this day, water is solemnly consecrated to proclaim that, as Christ's incarnation enables human nature to be deified, His presence in the material creation renders matter a vehicle of holiness.

*Light for Life, Part One: The Mystery Believed, Ch. 2*  
God With Us Publications, 1994

In this celebration water becomes what it was on the first day of Creation, when "the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters" (Gen. 1 : 2). The words of the service echo this in praise and thanksgiving: "Great are You, O Lord, and marvelous are Your works, and there are no words which suffice to hymn Your wonders..." Once again, a beginning. Once again, humanity stands before the mystery of existence. Once again, we experience the world joyfully and we see its beauty and harmony as God's gift. Once again, we give thanks, and in this thanksgiving, praise, and joy we once again become genuine human beings.

The joy of Epiphany is in the recovery of a cosmic experience of the world, of recovering faith that everything and everyone can always be washed, purified, renewed, reborn, and that regardless how dirty and clouded with mud our life has become, no matter what swamp we might have rolled in, we always have access to a purifying stream of living water, because humanity's thirst for heaven, goodness, perfection and beauty is not dead, nor can it ever die. Indeed, this thirst alone makes us human beings. "Great are You, O Lord, and marvellous are Your works, and there are no words which suffice to hymn Your wonders..." Who said that Christianity is depressing and grim, morbid and sad, and pulls human beings away from life? Look at the faces of worshippers that night, and see the light and joy that shines as they listen to the psalm thundering its exultation, "The voice of the Lord is upon the waters" (Ps 29:3), as they watch the priest sprinkling volleys of blessed water throughout the church, and those glitter-

January 9: Holy Martyr Polyeuctus (~250)

Polyeuctus and Nearchus were fellow-officers and close friends, serving in the Roman army at Miletene in Armenia. Nearchus was a Christian. Polyeuctus, though abundant in virtues, was still imprisoned in idol-worship. When the Emperor Decius' persecution broke out (239-251), an edict was issued requiring all soldiers to show their loyalty by making public sacrifice to the gods. Nearchus sadly told Polyeuctus that because of the decree they would soon be parted. But Polyeuctus, who had learned about the Christian faith from his friend, answered that Christ had appeared to him in a vision, exchanging his military uniform for a shining garment and giving him a winged horse. Polyeuctus took the vision as a sign that he was to embrace the Faith, and that he, with Nearchus, would soon be lifted up to heaven. Almost immediately, he first tore down the Emperor's edict in front of a startled crowd, then smashed the idols being carried in a pagan procession. He was quickly arrested and subjected to beating and scourging for sacrilege, but he only proclaimed more forcefully that he was a Christian. When the persecutors saw that Polyeuctus' patient endurance was bringing other idolaters to the faith, they condemned him to death.

Polyeuctus walked to the place of execution with the expression of a slave walking toward freedom, calling encouragement to the Christians who accompanied him. Fearlessly extending his neck to receive the sword, he received baptism in his own blood and received the martyr's crown.


[www.abbamoses.com](http://www.abbamoses.com)

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The Holy Theophany of our Lord, God and Saviour Jesus Christ is celebrated for eight days (an octave), with the Leave-taking of the Feast on Jan. 14.

(The) manifestation of the Trinity is commemorated in the Church as one of its greatest feasts, the Theophany (January 6). By this theophany Jesus was revealed as the Messiah, the "Anointed One" of God, His true son, one with the Father and equal to Him in divinity. Since the Lord Jesus was without sin,

Troparion of Theophany, Tone 1



At your Baptism in the Jordan, O Lord,  
the wor-ship of the Trin-i-ty was re-  
vealed: For the Fa-ther's voice bore wit-  
ness to You by cal-ling You His Beloved  
Son, and the Spir-it in the form of a  
dove confirmed the truth of these words.  
O Christ God who have ap-peared to us,  
and en-lightened the world, glo-ry to You.

Troparion of our patron, St. Ignatios of Antioch

Kondakion of the Feast, 4<sup>th</sup> Tone

To-day You have appeared, O Lord, to the  
u - ni-verse , and your light, O Christ  
our God, has been im-pressed up-on us  
who sing to You with full know-ledge :  
You came and appeared , O In-ac-  
cess-i - ble Light .

**Epistle:** Ephesians 4:7-13 (p. 466)

**Prokimenon (Tone 1)**

May your kindness, O Lord, be upon us, for we have hoped in you.

**Stichon:** Exult, you just, in the Lord; praise from the upright is fitting.

**Reading** from the Epistle of St. Paul to the Ephesians:

Brethren, to each one of us the grace was given according to the measure of Christ's bestowal. Thus it says, *Ascending on high, he led away captives; he gave gifts to men (Ps.61:19)*. Now this *ascending*, what does it mean but that he also descended first into

the lower parts of the earth? He who descended, he it is who ascended also above all the heavens, that he might fill all things. And he himself gave some men as apostles, and some as prophets, and others as pastors and teachers, in order to perfect the saints for a work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ.

**Alleluia (Tone 5)**

Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness.

**Stichon:** For you have said, "My kindness is established forever." In heaven you have confirmed your faithfulness.

**Gospel :** Sunday after Theophany, Matthew 4: 12-17  
(*Repent, the Kingdom of God is at hand...*)

At that time, When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen." From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

**Hymn to the Theotokos:** *It is truly meet to call you blessed...*

**Kinonikon :** *Praise the Lord...*

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*From the Jordan River, the grace of baptism has poured out on us the delights of life. We who were enlightened by baptism say: "Glory to Him who appeared in the world and grants us life! We bless Your Theophany, O our God; glory to You!"*

Doxastichon of the Aposticha, Orthros