



# ST. MARY ANTIOCHIAN ORTHODOX CHURCH

A PARISH OF THE ANTIOCHIAN ORTHODOX ARCHDIOCESE  
OF NORTH AMERICA

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ARCHDIOCESE WEB PAGE ∞ [www.antiochian.org](http://www.antiochian.org) ∞

PARISH WEB PAGE ∞ [www.stmaryorthodox.com](http://www.stmaryorthodox.com) ∞

## CLERGY

His Eminence Metropolitan JOSEPH, Archbishop of New York and Metropolitan of all North America

His Grace Bishop THOMAS, Auxiliary Bishop of Charleston, Oakland & the Mid-Atlantic

Very Rev. Fr. George Alberts, Pastor

Very Rev. Fr. Dr. David Hester, Pastor Emeritus

Subdeacon William Obeid + Subdeacon N.D. Namey + Subdeacon John Moses Jr.

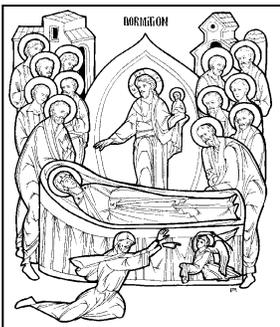
Subdeacon/Seminarian David Rayahin + Seminarian Mark Makarios

**WELCOME** to the Antiochian Orthodox Christian Archdiocese of North America. We are the jurisdiction of the Orthodox Christian Church whose roots trace directly back to the first century Antioch, the city in which the disciples of Jesus Christ were first called Christians (Acts 11:26).

The Orthodox Church is the oldest and second-largest Christian group in the world. We are called by God, our Creator, to worship and follow Him and to proclaim to the world His message of love, peace and salvation.

God loves all mankind and desires that all human beings should believe in Him, know Him, abide in Him, and receive eternal life from Him. To accomplish this God Himself came into the world as a man in Jesus Christ --- becoming man that we might become like God. The Parishioners of St. Mary Parish welcome you and are pleased that you have decided to worship Almighty God with our Parish family today. We encourage you to learn about our Orthodox faith and our Parish if you are not yet Orthodox.

Although the non-Orthodox may not receive Holy Communion, which may only be given to the Orthodox faithful, we invite you to come forward at the close of the Liturgy to receive a blessing from the Priest and blessed bread. Please also come downstairs to the Parish Hall join us for our fellowship hour.



Our Patronal Feast is the DORMITION (FALLING-ASLEEP) OF THE THEOTOKOS, which is one of the Twelve Great Feasts of the Orthodox Church and is celebrated each year on August 15. The Theotokos, the Virgin Mary, was “blessed amongst women,” and she was chosen “to bear the Savior of our souls.” Orthodox Christians consider her to be the Queen of all the saints and angels. Knowing she is eternally present at the throne of God interceding for mankind, we pray for her love, guidance, and protection.



SCHEDULE OF PARISH LIFE AT ST. MARY

*Christ Is Born! Glorify Him!*

- Thurs. Jan. 9 First Spaghetti Dinner 4-6 pm for 2020
- Sat. Jan. 11 Confessions from 4:30 – 5:00 & Vespers at 5:00 pm
- Sun. Jan. 12 Matins at 8:50 am & Divine Liturgy at 10:00 am & Parish General Assembly and Election of Officers

UPCOMING EVENTS AT ST. MARY

- Thurs. Jan. 23 Spaghetti Dinner 4-6 pm
- Sun. Feb. 9 Lenten Tridion Begins
- Mon. March 2 Lent Begins

COMMEMORATIONS

- ✘ Today – None Today
- ✘ Jan. 26 – Coffee Hour sponsored for the continued good health of Joseph Morrash and in loving memory of Connie Morrash by their family
- ✘ Feb 16 – Holy Bread, Bulletin and Coffee Hour all sponsored by Eileen and Riad Attar and Family in loving memory of George and Hal Morrash + Trisagion Prayers are for the 1 year memorial of George Morrash's repose and the 3 year memorial for Hal Morrash's repose



PLEASE REMEMBER TO SILENCE YOUR CELL PHONES IN CHURCH .....



*CONFESSION is one of the Sacraments*



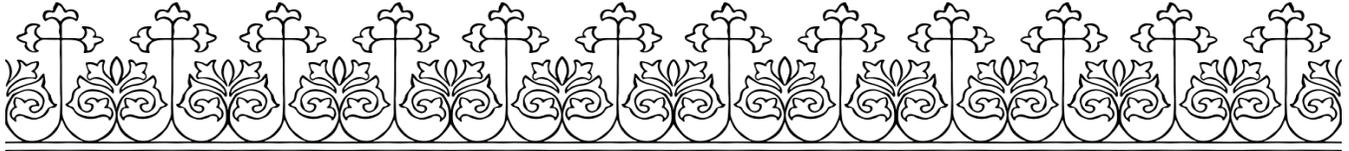
*of the Church & Is Important To Our Continued Spiritual Health .... The Church prescribes confession at least four (4) times a year .... Father George is available every Saturday before Vespers and Sunday after Liturgy or by appointment to hear your confession ....*



Brothers and Sisters In Christ .....

We Greet Each Other After The Nativity By Exclaiming "Christ Is Born" and Responding "Glorify Him!" When Meeting Each Other And Also During The Liturgy When Offering Each Other The Sign Of Peace ...

Christ Is Born! Glorify Him!



FESTAL DIVINE LITURGY VARIABLES ON JANUARY 06  
THE THEOPHANY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST  
\*\**TODAY WE CELEBRATE THE DIVINE LITURGY OF ST. BASIL THE GREAT*\*\*

APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR

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.

✠ THE EPISTLE ✠

*Blessed is He that cometh in the Name of the Lord.*

*O give thanks unto the Lord, for He is good; for His mercy endureth forever.*

THE READING FROM THE EPISTLE OF ST. PAUL TO TITUS. (2:11-14; 3:4-7)

My son Titus, the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world; awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, Who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds. When the goodness and loving kindness of God our Savior appeared, He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior, so that we might be justified by His grace and become heirs in hope of eternal life.

✠ THE GOSPEL ✠

THE READING FROM THE HOLY GOSPEL ACCORDING TO ST. MATTHEW. (3:13-17)

At that time, Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented Him, saying, "I need to be baptized by Thee, and Thou dost come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He saw the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, "This is My beloved Son, with Whom I am well pleased."

## THE SYNAXARION

On January 6 in the Holy Orthodox Church we celebrate the Holy Theophany, or Epiphany, of our Lord, God and Savior Jesus Christ. Christ's Baptism, having rent open the Heavens, leadeth therein all such as do not defile it. When our Lord reached thirty years from His physical birth, He began His teaching and saving work. He Himself signified this "beginning of the beginning" by His baptism in the River Jordan. St. Cyril of Jerusalem says, "The beginning of the world: water; the beginning of the Good News: Jordan." At the time of the baptism of the Lord in water, the Father was revealed to the sense of hearing; the Spirit was revealed to the sense of sight, and in addition to these, the Son was revealed to the sense of touch. The Father uttered His witness about the Son, the Son was baptized in the water, and the Holy Spirit in the form of a dove hovered above the water. John the Baptist witnessed and said about Christ, "Behold, the Lamb of God, Who takes away the sins of the world." When John immersed and baptized the Lord in the Jordan, the mission of Christ in the world and the path of our salvation were shown. That is to say: The Lord took upon Himself the sins of mankind and died under them (immersion) and became alive again (the coming out of the water); and we must die as the old sinful man and become alive again as cleansed, renewed and regenerated. This is the Savior and this is the path of salvation. The Feast of the Epiphany (Theophany in Greek) is also called the Feast of Illumination. For us, the event in the River Jordan illuminates, by manifesting to us God as Trinity, consubstantial and undivided. Also, every one of us through baptism in water is illumined by this, that we become adopted by the Father of Lights through the merits of the Son and the power of the Holy Spirit.

*Unto Christ be glory and dominion unto ages of ages. Amen.*

*TODAY WE CELEBRATE THE FEAST OF THE HOLY THEOPHANY (EPIPHANY) OF OUR LORD GOD AND SAVIOR JESUS CHRIST ...*

The Feast of the Holy Theophany (Epiphany) of our Lord God and Savior Jesus Christ is celebrated each year on January 6. The Feast commemorates the Baptism of Christ and the divine revelation of the Holy Trinity. At the Baptism of Christ, all three Persons of the Holy Trinity—Father, Son, and Holy Spirit—were made manifest. Thus, the name of the Feast is Epiphany, meaning manifestation, or Theophany, meaning manifestation of God.

The Biblical story of the Baptism of Christ is recorded in all four of the Gospels: Matthew 3, Mark 1:1-9, Luke 3:21-22, and John 1:31-34.

John the Baptist, the cousin of Jesus and the one chosen by God to proclaim His coming, was preaching in the wilderness and was baptizing all who would respond to his message calling for repentance. As he was doing this, John was directing the people toward the one who would baptize them with the Holy Spirit (Matthew 3:11).

The Scriptures tell us that Jesus came from Galilee to John at the Jordan to be baptized by him. Initially, John would not do this, saying that Jesus should baptize him. Jesus said to John, "Let it be so now; for it is proper for us in this way to fulfill all righteousness (3:15). John consented and baptized Jesus.

When Jesus came up from the water, the heavens opened suddenly, and the Holy Spirit descended upon Him. The Bible records that the Spirit descended like a dove and alighted on him. When this happened, a voice came from heaven and said, "This is my Son, the Beloved, with whom I am well pleased." This was the voice of God the Father.

Christ's baptism in the Jordan was "theophany," a manifestation of God to the world, because it was the beginning of our Lord's public ministry. It was also a "theophany" in that the world was granted a revelation of the Holy Trinity. All three Persons were made manifest together: the Father testified from on high to the divine Sonship of Jesus; the Son received His Father's testimony; and the Spirit was seen in the form of a dove, descending from the Father and resting upon the Son.

The theme of "manifestation" or "revelation" is also expressed in Scripture with the symbolism of light. In the hymn of the Feast we sing, "Christ has appeared and enlightened the world." Thus, January 6 is also known as the Feast of Lights. The Church celebrates on this day the illumination of the world by the light of Christ.