

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
30	Thomas Gavalas	12
31	Zouheir Karra	3
31	Susanne Tannous	14
1	Wakim Wakileh	44
2	Hind Kakish	11
2	Wadia Deratnay	49
2	Khalil Farah Kaksih	23
3	Christine Hawa	6
3	Nicholas Ferris	53
3	Hannah Hauraney	49

ETERNAL LIGHT

- **Jan 5:** For the good health of Ioan-constantin and family
For the good health of Johnny Bisharat and family
- **Jan 12:** for the good health of John & Mona Bisharat and family
- **Ushers, Jan 5:** Violette Boutros, Nabil Tahhan, Elias Zaccak and Gaby Stavro
- **Ushers, Jan 12:** Wail Haddad, Richard Smith, George Nims and Naji El-Achhab
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **Check our new website** www.stgeorgeto.org
- **ENVELOPES AND CALENDARS 2020:** Please make sure to pick up your **new envelopes** at the back of the church as well as **2020 church calendar**. Have a blessed year.
- **January 5th** at the end of Liturgy Father will bless the water for **Theophany**.
- **Blessing of Homes:** Father will start blessing homes on **January 7th**. If you like to have your home blessed, please fill out the form for blessing homes.
- Young Adults meeting on Sunday, January 12 after the Liturgy at the centre.
- Sunday School Teachers meeting after Liturgy on Sunday January 19.
- Engaged couple's preparation class on Saturday January 25th at 2:30 PM.
- Bible Study will be stopped during the month of December, we will resume in January again.
- **Preparation for the Bible Bowl** is starting now. We will meet together each week to study St. John Gospel. Please, contact Peter for more information. Email: peter.brubacher@pm.me
- **SAVE THE DATE – On MARCH 6-7, 2020** we will be welcoming **Dr. Philip Mamalakis**, author of **“Parenting towards the Kingdom: Orthodox Principles of Child-rearing.”** Every parent, parent-to-be, grandparent and caregiver will benefit and enjoy Dr. Mamalakis's Orthodox and researched-based, down-to-earth, approach to child rearing. We pray everyone will take advantage of this special opportunity to learn how we can all help the children who are entrusted to us by God to grow as Orthodox Christians.

HOLY WATER AND ITS SPIRITUAL SIGNIFICANCE Taken from St. Andrew Greek Church in Indiana

Saint Seraphim, after (hearing) confessions of pilgrims, always gave them to drink from a cup of Holy Water. Venerable Ambrose sent a bottle with Holy Water to a terminally ill person, and the incurable illness, to the amazement of doctors, was gone. The elder Heiroschemamonk Seraphim Vyritsky always gave advice to sprinkle food products with Holy Water from the Jordan River, which, in his words, "by itself sanctified everything." When someone was very ill, elder (geronda) Seraphim blessed him to take a tablespoon of Holy Water every hour. The elder used to say that there was no stronger medicine than Holy Water and Holy Oil.

Like everything else in the Church, the vessel in which the blessing of water takes place carries a great symbolic meaning.

Externally, this vessel resembles a chalice for Holy Communion. The vessel for the blessing of water is a large bowl on a low stand with a round base for placement on a table. On the eastern side of the bowl, there are places where three candles are put at the start of the blessing of water, in the image of the Holy Trinity, which sanctifies and enlightens people by God's grace. As a vessel and container of God's grace, the bowl for the blessing of water approaches in its symbolic meaning the Eucharistic cup--the Chalice (translated from Greek--**a vessel for drinking**)--and, like the chalice, signifies the Holy Theotokos (Mother of God) and Ever-Virgin Mary, in Whose womb formed the human nature of our Lord and Savior Jesus Christ. The round of the cup for the blessing of the water symbolizes the circle of the **earthly** (the Church Militant) Church, the round up itself, into which water is poured, symbolizes the **heavenly** (the Church Triumphant) Church, and both together they are **symbolic of the** Mother of God, as the Most Pure Vessel of God's grace.

The Baptismal Bath possesses the same basic symbolic meaning. This vessel is also made to look like a **cup**, but of significantly greater size than the vessel for the blessing of water, and on a high stand.

The order of the blessing of water which takes place during the feast day of Divine Theophany is called **great** because of an especially festive ceremony, imbued with the remembrance of the Lord's Baptism, in which the Church sees not only the **prototype of the mystical washing of sins**, but also, **the actual blessing of the nature of water itself, through the immersion into it of God in the flesh.**

The Great Blessing of water sometimes takes place either at the end of Orthros (Matins) or at the end of the Divine Liturgy, after the prayer behind the amvon, and sometimes at the end of Great Vespers after the litany: "Let us complete our evening prayer..." It takes place during the Divine Liturgy of the day of Divine Theophany (Epiphany), and also on the Eve of Theophany when the eve falls on any day of the week besides Saturday or Sunday...

"...The Great Blessing of Water is begun with the singing of troparia (hymns): "The voice of the Lord crieth out over the waters, saying: 'Come, receive ye all the spirit of wisdom, the spirit of understanding, the spirit of the

fear of God, even Christ Who is made manifest", "To-day is the nature of water sanctified" and others. Three readings from the Book of the Prophet Isaiah (35:1-10; 55:1-13; 12:3-6) are read next. The great Prophets of the Old Testament thrice foretold the Lord's Baptism in the Jordan River, which took place at the junction of the two Testaments. He expressed joy and hope of the Church in the drawing of water from **the source of salvation**: "Ho, every one that thirsteth, come ye to the waters...Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked (evil) forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon" (Isaiah 55:1, 6-7).

After this the Holy Epistle Lesson of the Apostle Paul (1 Corinthians 10:1-4) is read about the Mystical Prototype Baptism of the Judeans unto Moses in the cloud and in the sea, and of their spiritual food in the desert and the spiritual drink from the Rock, which is an image of the coming Christ. Finally, the Holy Gospel Lesson of Saint Mark 1:9-12) is read in which the Apostle tells about the actual Baptism of the Lord.

Saint John Chrysostom has said that the Water of Theophany remains **unspoiled for many years**, being fresh, pure and pleasing as if it has been drawn from a living spring at this moment. This is the miracle of God's grace, which even now everyone can see!

According to Church belief, **agiasma** is not merely water of spiritual significance, but **a new being, a spiritual-corporeal being, an intertwining of heaven and earth, of grace and matter, and a close one at that**. This is why the Great Agiasma according to Church holy Canons is viewed as a kind of lower degree of Holy Communion: in those cases, **when a penance and prohibition against approaching (to receive) the Holy Body and Precious Blood is imposed on a member of the Church due to committed sins, there is a provision, usual to Canons: "He may drink Agiasma only."**

Many mistakenly think that the water, blessed on the eve of Theophany and water, blessed on the day of Divine Theophany are different, but in actuality, **the same order of the Great Blessing of Water is used both on the eve and on the day of Theophany**. The Water of Theophany is a holy relic that should be found in the home of every Orthodox Christian. It is carefully kept in the holy corner next to holy icons and a lit virgil light.

DIVINE LITURGY VARIABLES ON SUNDAY, JANUARY 05, 2020

TONE 4 / EOTHINON 7

PARAMON (EVE) OF & SUNDAY BEFORE THEOPHANY OF CHRIST

MARTYRS THEOPEMPTOS THE BISHOP OF NICOMEDIA AND THEONAS THE FORMER MAGICIAN;
VENERABLE SYNCLITICA OF ALEXANDRIA; VENERABLE-MARTYR ROMANOS OF ATHOS

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

الشَّماس: مِنْ أَجْلِ المِثْرُوبُولِيْتِ بُولُسَ والمِطْرانِ
يُوحَنَّا وَفَكَ اسْرِهِما وَعَوَدَتِهِما سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..."*

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship and fall down before Christ. Save us, O Son of God, **Who art risen from the dead**; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا
يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْواتِ، لِنُرْتِّلَ
لَكَ. هَلِّلُوبِيَا.

- *After the Little Entrance, chant the apolytikia in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

إِنَّ تَلْمِيذاتِ الرَّبِّ تَعَلَّمْنَ مِنَ المَلَكِ الكَرزِ
بِالقيامةِ البهيجِ، وَطَرَحْنَ القِضاءَ الجَدِّيَّ،
وَخاطِبْنَ الرُّسُلَ مُفْتَحِراتِ وَقائِلاتِ: سُبِّي المَوْتُ
وَقامَ المَسِيحُ الإلهُ، وَمَنَحَ العالَمَ الرَّحْمَةَ
العُظْمى.

APOLYTIKION FOR THE PARAMON (EVE) OF THEOPHANY IN TONE FOUR

*(**Joseph was amazed**)*

River Jordan was turned back by Elisseus' mantle once, * when the fiery man of zeal Elias had been taken up; * then were its waters divided hither and thither. * The running streams became dry passage unto him, * truly as a sign and type of Baptism, * whereby we pass to the other side of * the shifting stream of this fleeting life. * Christ hath appeared in the Jordan River, to sanctify the waters.

إِنَّ نَهْرَ الأُرْدُنِّ قَدِ انكَفَأَ راجِعاً قَدِيماً بِوِشاحِ
أَلِيشَعِ عِنْدَ صُعودِ إيلِيَّا، وَأَنشَقَّ المائِ إلى هَذِهِ
الجِهةِ وإلى تِلْكَ، فَحَصَلَتْ لهُ المادَّةُ الرُّطْبَةُ
طَريقاً يابِسةً. فَكانَ ذَلِكَ حَقًّا رَسْماً لِلْمَعْمُودِيَّةِ،
التي بِها نَجُوزُ سَبيلِ العُمَرِ الزائِلِ. المَسِيحُ
ظَهَرَ في الأُرْدُنِّ لِيُقَدِّسَ المِياهُ.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION OF THE FOREFEAST OF THEOPHANY IN TONE FOUR

(**On this day Thou hast appeared**)

In the running waters of* the Jordan River, * on this day the Lord of all * crieth to John: Be not afraid * and hesitate not to baptize Me, * for I am come to save Adam, the first-formed man.

اليومَ حَضَرَ الرَّبُّ فِي مَجَارِي الْأَرْدُنِّ، هَاتِفًا نَحْوًا
يُوحَنَّا وَقَائِلًا: لَا تَجْزَعُ مِنْ تَعْمِيدِي، لِأَنِّي أَتَيْتُ
لِأَخْلَصَ آدَمَ الْمَجْبُولَ أَوَّلًا.

THE EPISTLE

(For the Sunday before the Theophany of Christ)

O Lord, save Thy people and bless Thine inheritance. Unto Thee, O Lord, will I cry, O my God.

The Reading from the Second Epistle of St. Paul to St. Timothy. (4:5-8)

My child Timothy, be watchful in all things, suffer hardship, do the work of an evangelist, fulfill your ministry. For, I am already being poured out as a libation, and the season of my departure is at hand. I have fought the good fight, I have finished the course, and I have guarded the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will reward me at that day, and not to me only, but also to all those who have loved His appearing.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُحُ، إِلَهِي.

فصلٌ من رسالة القديس بولس الرسول الثانية

إلى تيموثاوس. (4:5-8)

يا ولدي تيموثاوس، تَنَقِّظْ فِي كُلِّ شَيْءٍ واحْتَمِلِ
المَشَقَّاتِ، وَاَعْمَلْ عَمَلَ الْمُبَشِّرِ وَأَوْفِ خِدْمَتَكَ *
أَمَّا أَنَا فَقَدْ أُرِيقُ السَّكِبُ عَلَيَّ وَوَقْتُ انْجِلَالِي قَدْ
اقْتَرَبَ * وَقَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، وَأَتَمَمْتُ
شَوْطِي، وَحَفِظْتُ الْإِيمَانَ * وَإِنَّمَا يَبْقَى مَحْفُوظًا
لِي إِكْلِيلُ الْعَدْلِ الَّذِي يَجْزِينِي بِهِ فِي ذَلِكَ الْيَوْمِ
الرَّبُّ الدَّيَّانُ الْعَادِلُ، لَا إِيَّايَ فَقَطْ، بَلْ جَمِيعَ
الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا.

THE GOSPEL

(For the Sunday before the Theophany of Christ)

The reading from the Holy Gospel according to St. Mark. (1:1-8)

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, "Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight." John the Baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسَ الْإِنْجِيلِيِّ

الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (1:1-8)

بَدَأَ إِنْجِيلِ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ، كَمَا هُوَ
مَكْتُوبٌ فِي الْأَنْبِيَاءِ، "هَاءَ نَدَا مُرْسِلٌ مَلَائِكِي أَمَامَ
وَجْهِكَ يُهَيِّئُ طَرِيقَكَ قُدَّامَكَ * صَوْتُ صَارِخٍ فِي
الْبَرِّيَّةِ: أَعِدُّوا طَرِيقَ الرَّبِّ وَاجْعَلُوا سُبُلَهُ قَوِيمَةً" *
كَانَ يُوحَنَّا يُعَمِّدُ فِي الْبَرِّيَّةِ وَيَكْرِرُ بِمَعْمُودِيَّةِ
التَّوْبَةِ لِغُفْرَانِ الْخَطَايَا * وَكَانَ يَخْرُجُ إِلَيْهِ جَمِيعُ
أَهْلِ بَلَدِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ فَيَعْتَمِدُونَ جَمِيعُهُمْ مِنْهُ

Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes He Who is mightier than I, the strap of Whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but He will baptize you with the Holy Spirit."

فِي نَهْرِ الْأُرْدُنِّ مُعْتَرِفِينَ بِخَطَايَاهُمْ * وَكَانَ يُوْحَنَّا يَلْبَسُ وَبَرَ الْإِبْلِ، وَعَلَى حَقْوَيْهِ مِنْطَقَةٌ مِنْ جِلْدٍ، وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِيًّا * وَكَانَ يَكْرُرُ قَائِلًا: إِنَّهُ يَأْتِي بَعْدِي مَنْ هُوَ أَقْوَى مِنِّي، وَأَنَا لَا أَسْتَحِقُّ أَنْ أَنْحَنِي وَأَحْلَّ سَيْرَ حِذَائِهِ * أَنَا عَمَّدْتُكُمْ بِالْمَاءِ، وَأَمَّا هُوَ فَيُعَمِّدُكُمْ بِالرُّوحِ الْقُدُسِ.

• *The Divine Liturgy of St. John Chrysostom continues as usual.*

• *Following "Blessed be the Name of the Lord," parishes will offer the service of "The Great Sanctification (Blessing) of Water" inside the church. (See "The Liturgikon" third edition, Pgs. 433-444.)*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the **Martyrs Theopemptos the bishop of Nicomedia and Theonas the former magician; Venerable Syncletica of Alexandria; and Venerable-martyr Romanos of Athos**, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِلْبَاتِ الثُّوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالشُّهَدَاءِ ثِيُوْبِمْبَتُوسِ أَسْقَفِ نِيْقُومِيْدِيَا، وَثِيُونَسِ السَّاجِرِ، وَسَيْنُكَلْتِيكَا الْإِسْكََنْدَرِيَّةِ، وَالْبَارِّ الشَّهِيدِ رُومَانُوسِ الْأَثُوسِي، الَّذِينَ نَقِيْمُ تَذَكَارُهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيْكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ

mercy on us and save us.	يَسوعُ الْمَسِيحُ إِلَهُنَا، اَرْحَمْنَا وَخَلِّصْنَا.
Choir: Amen.	الجوق: آمين.
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i></p> <p>Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	