

# THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XX

Number 19

7 / 20 January 2019

## THE SUNDAY AFTER THEOPHANY (*Tone 1*) Synaxis of the Holy, Glorious Prophet, John the Forerunner

### SERVICES THIS WEEK

#### SUNDAY AFTER THEOPHANY (*Tone 1*)

Synaxis of St John the Forerunner

*Saturday, 19 January (6 January, o.s.)*

6:00 PM Vigil Service;  
Confessions

*Sunday, 20 January (7 January, o.s.)*

9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy  
Coffee hour

#### 35TH SUNDAY AFTER PENTECOST (*Tone 2*)

Apodosis of Theophany; St Nina of Georgia

*Saturday, 26 January (13 January, o.s.)*

6:00 PM Vigil Service;  
Confessions

*Sunday, 27 January (14 January, o.s.)*

9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy  
Coffee hour

### SCRIPTURE READINGS Week of 20 January

<i>Su</i>	<b>SUNDAY AFTER THEOPHANY</b>	
	<b>Synaxis of the Forerunner</b>	
	<i>1st Resurrectional Matins Gospel: Matt. §116 [28:16-20]</i>	
	Eph. §224a (4:7-13)	Matt. §8 (4:12-17)
	Acts §42 (19:1-8)	John §3 (1:29-34)
<b>34TH WEEK after PENTECOST</b>		
<i>M</i>	Heb. §319 (8:7-13)	Mark §33 (8:11-21)
<i>Tu</i>	Heb. §321 (9:8-10, 15-23)	Mark §34 (8:22-26)
<i>W</i>	Heb. §323 (10:1-18)	Mark §36 (8:30-34)
<i>Th</i>	Heb. §326 (10:35-11:7)	Mark §39 (9:10-16)
<i>F</i>	Heb. §327 (11:8, 11-16)	Mark §41 (9:33-41)
<i>Sa</i>	<b>Saturday after Theophany</b>	
	Eph. §233 (6:10-17)	Matt. §7 (4:1-11)
<i>Su</i>	<b>35th Sunday after Pentecost</b>	
	<i>2nd Resurrectional Matins Gospel: Mark §70 (16:1-8)</i>	
	Col. §258 (3:12-16)	Luke §91 (18:18-27)

### FASTING DAYS Week of 20 January

Day of Week	Date	Commemoration and Type of Fast
<i>Wednesday</i>	23 January (10 Jan, o.s.)	St Theophan the Recluse Fast: wine, & oil permitted
<i>Friday</i>	25 January (12 Jan, o.s.)	M. Tatiana; St Sava of Serbia Fast: wine, & oil permitted

### THIS WEEK'S ANNOUNCEMENTS

A special collection for the Haiti Mission of ROCOR will be taken at St Elizabeth's during the Sundays of January. As you know, Haiti is the poorest country in the Western Hemisphere and our Haitian Orthodox brethren are too poor to fully support the needs of their young church. They need the help of those of us who have more than enough. Please give generously.

We thank John and Tanya Morrow for opening their home to our Parish for so many years for St Elizabeth's Annual Christmas Party which took place last Sunday after the Divine Liturgy. We also thank all who brought food and beverages for the meal, and all who attended, making the party such a success.

The Parish Council was to meet today but will be postponed due to the absence of some key parish council members.



The Feast of Theophany is celebrated for nine days, from the Feast Day itself through the *Apodosis* (Leave-taking) of the Feast on 27 January (n.s.). The festal period of this Feast is one day longer than the usual eight days, underscoring how important this Feast is in our liturgical calendar. The troparion and kontakion of

Theophany are chanted or read at all the services of the Church on each of the nine days. To celebrate the Feast at home, the troparion of the Feast (*'When Thou wast baptized in the Jordan ...'*) can be sung instead of the 'Our Father' before meals, while the kontakion of the Feast (*'Thou hast appeared today unto the whole world...'*) can be sung instead of the usual thanksgiving troparion after each meal. It would also be most appropriate to sing the troparion and kontakion of the Feast at the end of our morning and evening prayers at home.

**The Great Blessing of Water** that was performed on the Feast of Theophany is connected to our celebration of the Baptism of the Lord. In cleansing the sins of humanity in the river Jordan, Christ crushed the heads of the invisible serpents (the demons) in the waters and sanctified the nature of water. In commemoration of this event the Great Blessing of Water is performed on the feast of the Theophany. (In fact, on this day, there are two blessings of water: one is inside the church on the eve of the feast, while on the day itself the second is customarily performed outside, at rivers and wells).

**The practice of blessing water** on the day of Christ's Baptism already existed in the Third century. St. John Chrysostom calls this water 'agiasma' — a holy thing. It has been known from ancient times that the Holy Water of the Theophany does not go bad. This holy water is used to sprinkle and bless icons, liturgical articles, priestly vestments and crosses. It is also used to bless houses, food, automobiles and other articles. When received with faith, it has the power to cure both physical and spiritual infirmities. Although holy water cannot replace Holy Communion, it can be taken instead of Communion by one who is, for one reason or another, deprived of the consolation of the Sacrament. During times of despondency, confusion and spiritual turmoil it offers tranquility and relief. For this reason Christians keep this blessed water in a special place in their homes and partake of it in the morning, before eating any food.

**Those who would like Theophany Water** should bring bottles with them to church on the Feast or the Sunday following. Holy Water is always available to those who wish it year round. Just give your bottle to one of the clergy or an altar server after any service and they will fill it for you.

**All homes in the parish should be blessed** at Theophany. Ideally this is done during the Festal Period (19-27 January, n.s.), but in any case the house blessings should be completed before the beginning of the Great Fast (11 March, n.s., this year.) Please arrange a time with Father when he can come and bless your home.



**22 January 2019 is the 46th anniversary** of the tragic decision of the Supreme Court of the United States to permit the destruction of children in the womb through all nine months of pregnancy. Since that time, millions of unborn babies are put to death each year in our country. Please pray for the unborn, for our Nation, for our civil authorities, on 22 January.

**Petitions Added to the Augmented Litany  
On the Sunday Nearest 22 January**

**Deacon:** Again we pray, O Lord our God, that by Thy great mercy Thou wouldst bring to repentance all those who contemplate killing their children through the grave sin of abortion, and all those who would participate in the destruction of innocent children in the womb; revive the natural feelings of these mothers and fathers for their children; and prevent them committing this great sin against innocent blood. Render not unto them according to their deeds, but by Thy great mercy convert them, and unite them to Thy Church, we pray Thee, hearken and have mercy.

**Chanters:** Lord, have mercy. *Thrice.*

**Deacon:** Again we pray: have mercy, O God, on Thy children condemned to death by the unjust judgement of men. Soften the hearts of those that seek their violent destruction and rescue them that are being led forth to the slaughter, we pray Thee, hearken and have mercy.

**Chanters:** Lord, have mercy. *Thrice.*

**Deacon:** Again we pray, O Lord our God: Look down from heaven, therefore, and behold, and forsake us not utterly, but quickly cleanse our land and the whole world of the wickedness of those that oppose thee, O God, Who art mighty in strength and wondrous in wisdom, we pray Thee, hearken and have mercy.

**Chanters:** Lord, have mercy. *Thrice.*