But must we believe in a mysterious reason for this? God who made the nature of time measured it out and determined it by intervals of days; and, wishing to give it a week as a measure, he ordered the week to revolve from period to period upon itself, to count the movement of time, forming the week of one day revolving seven times upon itself: a proper circle begins and ends with itself. Such is also the character of eternity, to revolve upon itself and to end nowhere. If then the beginning of time is called "one day" rather than "the first day," it is because Scripture wishes to establish its relationship with eternity. It was, in reality, fit and natural to call "one" the day whose character is to be one wholly separated and isolated from all the others. If Scripture speaks to us of many ages, saying everywhere, "age of age, and ages of ages," we do not see it enumerate them as first, second, and third. It follows that we are hereby shown not so much limits, ends and succession of ages, as distinctions between various states and modes of action. "The day of the Lord," Scripture says, "is great and very terrible," and elsewhere "Woe unto you that desire the day of the Lord: to what end is it for you? The day of the Lord is darkness and not light." A day of darkness for those who are worthy of darkness. No; this day without evening, without succession and without end is not unknown to Scripture, and it is the day that the Psalmist calls the eighth day, because it is outside this time of weeks. Thus whether you call it day, or night, Scripture marks by the word "one" the day which is the type of eternity, the first fruits of days, the contemporary of light, the holy Lord's day honoured by the Resurrection of our Lord. And the evening and the morning were one day."

But, whilst I am conversing with you about the first evening of the world, evening takes me to its end, and I have not yet said all that I desired. For I am to speak of the beginning of the world, and of the first evening. For these things, it was not the same idea. Give this state the name of day; the other the name of night, with celestial light, Who has made the fire to shine which illuminates us during the day. Thus it is unique and not manifold. Thus it calls the eighth day, because it is outside the week. Thus whether you call it day, or night, Scripture marks by the word "one" the day which is the type of eternity, the first fruits of days, the contemporary of light, the holy Lord's day honoured by the Resurrection of our Lord. And the evening and the morning were one day."

On the Hexaemeron
St. Basil the Great, Homily II, Point 8b

January 13, 2019 – Sunday after the Theophany of Christ
Martyrs Hermylkos and Stratonikos of Belgrade; Martyrs Pachomios and Papyrinos of Greece; Venerable Maximos Kafsokalyvitis of Athos; Venerable Eleazar of Anzersk Island; Hilarion, bishop of Poitiers

Matins Gospel Reading: John 21:14-25

Troparion of the Resurrection (Tone 8): From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion. Thou art our life and our Resurrection, O Lord, Glory to Thee!

Troparion of the Theophany of Christ (Tone 1): When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bore witness to Thee, and called Thee His beloved Son! And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!
Kontakion for the Theophany of Christ (Tone 4):
Today Thou hast appeared to the universe, and Thy light, O Lord, hast shone on us, who with understanding praise Thee: Thou hast come and revealed Thyself, O Light Unapproachable!

Troparion of All Saints (Tone 4):
Adorned in the blood of Thy martyrs, throughout all the world as in purple and fine linen, Thy Church through them doth cry unto Thee, O Christ God: Send down Thy compassion upon Thy people; grant peace to Thy habitation and great mercy to our souls.

Prokeimenon Psalm:
Let Thy mercy, O Lord, be upon us.
Rejoice in the Lord, O ye righteous.

Epistle Reading: The Epistle of St. Paul to the Ephesians 4:7-13

Gospel Reading: Matthew 4:12-17

This Week at All Saints

Wednesday, January 6: Adult Catechesis, 7:30 PM (Confession available before & after)

Saturday, January 19: Vespers, 7:30 PM (Confession available before and after)

News and Announcements

House Blessings: The season for house blessings has begun. Nothing elaborate is required and a meal is discouraged. Please contact Fr. Pat at your convenience to arrange a time for your home to be blessed or with any questions. The visit need not take more than an hour.


<table>
<thead>
<tr>
<th>Date</th>
<th>Reader</th>
<th>Prophora</th>
<th>Greeter</th>
<th>Flowers</th>
<th>Coffee</th>
<th>Food</th>
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</thead>
<tbody>
<tr>
<td>Sunday</td>
<td></td>
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<td></td>
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<tr>
<td>Jan 20</td>
<td>Polycarp</td>
<td>Pat K.</td>
<td>Nancy L.</td>
<td>Phil &amp; Rowena L.</td>
<td>L - P</td>
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<tr>
<td>Jan 27</td>
<td>Jim K.</td>
<td>Domitille N.</td>
<td>Hal O.</td>
<td>Robert H.</td>
<td>R - W</td>
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<td>Feb 2</td>
<td>Joseph L.</td>
<td>Cristina P.</td>
<td>Roberta P.</td>
<td>Volunteer</td>
<td>Potluck</td>
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<td>Feb 3</td>
<td>Sd. Joseph</td>
<td>Jacqueline S.</td>
<td>Jerry C.</td>
<td>Gabriel &amp; Domitille N.</td>
<td>A - F</td>
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<tr>
<td>Feb 10</td>
<td>Sd. Gabe</td>
<td>Eva W.</td>
<td>Sarah K.</td>
<td>Eris &amp; Cristina P.</td>
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<td>Feb 17</td>
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<td>Dn Walid</td>
<td>Nancy L.</td>
<td>Polycarp &amp; Gosia G.</td>
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