Discourse On the Day of the Baptism of Christ

St. John Chrysostom

Thus from this it is evident, that -- there are two Theophanies, and why Christ comes at baptism and on whichever baptism He comes, about this it is necessary to say: it is therefore necessary to know both the one and equally the other. And first it is necessary to speak your love about the latter, so that we might learn about the former. There was a Jewish baptism, which cleansed from bodily impurities, but not to remove sins. Thus, whoever committed adultery, or decided on thievery, or who did some other kind of misdeed, it did not free him from guilt. But whoever touched the bones of the dead, whoever tasted food forbidden by the law, whoever approached from contamination, whoever consortcd with lepers -- that one washed, and until evening was impure, and then cleansed. "Let one wash his body in pure water -- it says in the Scriptures, -- and he will be unclean until evening, and then he will be clean" (Lev 15:5, 22:4). This was not true of sins or impurities, but since the Jews lacked perfection, then God, accomplishing it by means of this greater piety, prepared them by their beginnings for a precise observance of important things.

Thus, Jewish cleansings did not free from sins, but only from bodily impurities. Not so with ours: it is far more sublime and it manifests a great grace, whereby it sets free from sin, it cleanses the spirit and bestows the gifts of the Spirit. And the baptism of John was far more sublime than the Jewish, but less so than ours: it was like a bridge between both baptisms, leading across itself from the first to the last. Wherefore John did not give guidance for observance of bodily purifications, but together with them he exhorted and advised to be converted from vice to good deeds and to trust in the hope of salvation and the accomplishing of good deeds, rather than in different washings and purifications by water. John did not say: wash your clothes, wash your body, and ye will be pure, but what? -- "bear ye fruits worthy of repentance" (Mt 3:8). Since it was more than of the Jews, but less than ours: the baptism of John did not impart the Holy Spirit and it did not grant forgiveness by grace: it gave the commandment to repent, but it was powerless to absolve sins. Wherefore John did also say: "I baptise you with water...That One however will baptise you with the Holy Spirit and with fire" (Mt 3:11). Obviously, he did not baptise with the Spirit. But what does this mean: "with the Holy Spirit and with fire?" Call to mind that day, on which for the Apostles 'there appeared disparate tongues like fire, and sat over each one of them" (Acts 2:3). And that the baptism of John did not impart the Spirit and remission of sins is evident from the following: Paul "found certain disciples, and said to them: received ye the remission of sins in the name of the Lord Jesus, and have you been baptised with the Holy Spirit?" (Acts 19:4-6). There was a Jewish baptism, which cleansed from bodily impurities, but not to remove sins. Thus, Jewish baptisms did not free from sins, but only from bodily impurities. Not so with ours: it is far more sublime and it manifest a great grace, whereby it sets free from sin, it cleanses the spirit and bestows the gifts of the Spirit. And the baptism of John was far more sublime than the Jewish, but less so than ours: it

January 12, 2020 -- Sunday after the Theophany of Christ

Martyr Tatiana of Rome and those with her: Martyr Peter Absalom of Palestine; Virgin-martyr Euthasia; Martyr Mertios of Mauretania

Matins Gospel Reading: John 20:11-18

Troparion of the Resurrection (Tone 5):

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

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!

A Note to Visitors and Guests: Welcome! We are glad you have joined us today for worship! If this is your first visit to All Saints, please take a moment to fill out a visitor’s card at the greeter’s stand before you leave. The greeter also has Liturgy Books for use during the service, if you desire one. We hope you will join us for brunch following this morning’s service.
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:
God is wondrous in His saints.
Bless God in the congregations.

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

Gospel Reading: Matthew 4:12-17

This Week at All Saints

Saturday, January 18: Vespers, 7:30 PM (Confession available before and after)

Volunteers

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<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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<tr>
<td>Sunday Jan 12</td>
<td>Joseph L.</td>
<td>Cristina P.</td>
<td>Azizeh C.</td>
<td>Polycarp &amp; Gosia G.</td>
<td>G - K</td>
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<td>Sunday Jan 26</td>
<td>Polycarp</td>
<td>Sandy A.</td>
<td>Ofelija I.</td>
<td>Paul &amp; Elizabeth K.</td>
<td>R - W</td>
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<td>Sunday Feb 2</td>
<td>Doug J.</td>
<td>Carmen C.</td>
<td>Sarah K.</td>
<td>Chris &amp; Nancy L.</td>
<td>A – F</td>
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<td>Sunday Feb 9</td>
<td>Jim K.</td>
<td>Debbie K.</td>
<td>Nancy L.</td>
<td>Phil &amp; Rowena L.</td>
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<td>Sunday Feb 16</td>
<td>Joseph L.</td>
<td>Pat K.</td>
<td>Hal O.</td>
<td>Robert H.</td>
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<td>Saturday Feb 22</td>
<td>Sd. Joseph</td>
<td>Domitille N.</td>
<td>Roberta P.</td>
<td>Volunteer</td>
<td>Potluck</td>
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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.

Advent Food drive: A total of $699 was collected for this year's Advent food drive. The
money has been sent to the North Side Housing, a local charity which directly provides
these meals and we've been supporting in the past.

Mark your calendars! Sunday, January 26 Teen SOYO will be meeting at Steve and
Debbie K.’s home for lunch and a movie from 1:00-4:00 PM.

Registration is now open for the 2020 Family Synaxis Men's Retreat: The annual Greek
Orthodox Metropolis of Chicago Family Synaxis Men's Retreat will be held January 31 to
February 1st (Friday to Saturday) at the St. Iakovos Retreat Center. This year's retreat
leader will be the Rev. Dr. Rick Andrews. The theme of the retreat will be Men and
Fathers of the Bible. More information and other details are posted on the website:
gocfamilysynaxis.org

Diocese of Toledo Spring Gathering February 2020: St. Mary Church in Palos Heights,
IL is excited to host the Spring Gathering February 20th-23rd 2020! We have a great
weekend planned including special guest speaker, Dr. Albert Rossi from St. Vladimir's
Seminary. Registration for the Spring Gathering can now be done online at:
https://tithe.ly/event-registration/#/1089606