



# ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

*Antiochian Orthodox Archdiocese of North America*

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*www.allsaintsorthodox.org*

**Sunday, January 7, 2024**

**Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am**  
**Synaxis of the Holy Prophet, Forerunner, & Baptist John**



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**Troparion for the Resurrection (Tone 6):** When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb. And the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou who art risen from the dead. O Lord, glory to Thee!

**Troparion for Theophany (Tone 1):** When Thou, O Lord was 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!

**Troparion to St. John the Baptist (Tone 2):** The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him who had been proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God who appeared in the flesh, who taketh away the sin of the world, and granteth us the great mercy.

**Kontakion for Theophany (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.



## **THE EPISTLE**

*For the Synaxis of St. John*

The righteous shall rejoice in the Lord. O God, hear my prayer.

### **The reading from the Acts of the Apostles (19:1-8)**

In those days, while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus. There he found some disciples. And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have never even heard that there is a Holy Spirit.” And he said, “Into what then were you baptized?” They said, “Into John’s baptism.” And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied. There were about twelve of them in all. And he entered the synagogue and for three months spoke boldly, arguing and pleading about the Kingdom of God.

## **THE GOSPEL**

*For the Synaxis of St. John*

### **The reading from the Holy Gospel according to St. John (1:29-34)**

At that time, John saw Jesus coming toward him, and said, “Behold, the Lamb of God, Who takes away the sin of the world! This is He of whom I said, ‘After me comes a man Who ranks before me, for He was before me.’ I myself did not know Him; but for this I came baptizing with water, that He might be revealed to Israel.”

And John bore witness, “I saw the Spirit descend as a dove from heaven, and it remained on Him. I myself did not know Him; but He Who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is He who baptizes with the Holy Spirit.’ And I have seen and have borne witness that this is the Son of God.”

# Announcements and Upcoming Events

*For a full calendar of events and services at All Saints, see our website [www.allsaintsorthodox.org](http://www.allsaintsorthodox.org)*

## **Today: Synaxis of St. John the Baptist**

- Orthros & Divine Liturgy, beginning 8:30am, followed by coffee hour (L-P)

## **Tuesday, Jan. 9:**

- Morning prayers, 9am
- Parish council meeting, 7:30 (online)

## **Wednesday, Jan. 10:**

- Morning prayers, 9am
- Vespers, 7pm

## **Thursday, Jan. 11:** Morning prayers, 9am

## **Friday, Jan. 12:** Morning prayers, 9am

## **Saturday, Jan. 13:** Great Vespers, 7pm

## **Next Sunday, January 14:**

- Orthros, Baptism of Alice Coleman, & Divine Liturgy, 8:30am, followed by coffee hour (R-Z)
- Church school resumes

**THANK YOU FROM THE KISHLERS:** Many thanks to all of you for your Christmas greetings, cards, and thoughtful gifts! We deeply appreciate your generosity and kindness, and we wish you all of God's blessings in the coming year.

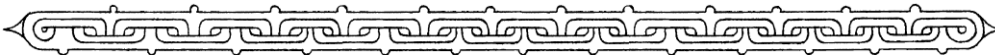
**HOUSE BLESSINGS:** It is customary for every Orthodox household to be blessed by a priest between January 6 and the beginning of Great Lent each year. It is not necessary to feed or pay the priest, and you are certainly not required to have his entire family over. Please see Fr. Andrew to set up an appointment. If you would rather wait until after Pascha, that will also be fine.

**CROSS ROAD INSTITUTE** is currently accepting applications from high school juniors and seniors for their summer programs. This is an immersive 10-day retreat

experience in the Orthodox faith. For more information, please visit [www.crossroadinstitute.org](http://www.crossroadinstitute.org).

**CAMP ST. GEORGE** is the official camp of the Diocese of Toledo and the Midwest and was established in 2001. Camp St. George meets for one week in July (over 4th of July) near Strawberry Point, IA and is for campers ages 9-17. Usually, we get 75-85 campers. Camp St. George did not meet in 2020 or 2021 because of Covid, met in 2022, but did not meet in 2023 because we did not have enough staff.

Specific requests: we need 20 counselors (10 male and 10 female), and one or two more people to take on administrative roles, i.e., programming. The staffing needs should be met before we start accepting campers (in six weeks). The camp needs volunteers (18 and older) who are solid in the Orthodox Faith to consider volunteering their time to fill these roles. Applications will be available in January at [csgiowa.org](http://csgiowa.org). Contact Fr. Fred Shaheen, Camp Director, with the names of any potential staff at [shaheenf@hotmail.com](mailto:shaheenf@hotmail.com).



## Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
<b>Sat., Jan. 6</b> <i>(Theophany 10am)</i>	Sd Joseph	Sarah S	Azizeh	n/a	n/a
<b>Sun., Jan. 7</b>	Richard C	Dn Walid	James B	Domitille	L-P
<b>Sun., Jan. 14</b>	Michelle C	Sandy A	Nancy L	Lydia A	R-Z
<b>Sun, Jan. 21</b>	Doug J	Debbie K	Domitille	Zach C	A-F
<b>Sun., Jan. 28</b>	Jim K	Pat K	John O	Alina S	G-K

*For Sunday coffee hour, the church has been divided into four parts alphabetically (A-F, G-K, L-P, and R-Z). On your assigned week, please bring something simple to share with everyone for coffee hour.*

*If you have children, please monitor them as they go through the coffee hour line, and help them clean up after themselves. **Weekly clean-up will be the responsibility of those providing coffee hour.** And of course, things go faster when we all pitch in and help!*

## ON EPIPHANY, PART ONE

*His Eminence Metropolitan Saba (Isper)*

Christmas remained connected to the feast of Epiphany, in the early Church, until the fourth century. After Christianity became a recognized religion in the Roman Empire, and then the state religion, the Church made the birth of the Lord in the flesh an independent feast, separated it from Epiphany, and appointed the feast of the sun as its date. The feast of the sun was a popular pagan feast, accompanied by celebrations unworthy of Christians. The Church had baptized, or Christianized, the pagan feast and shifted its center from the visible sun to Christ, the "sun of justice," as the Church chants in the apolytikion of Christmas. In the Orthodox Churches, theologically, attention is focused more on the feast of the Epiphany than on Christmas. The theological significance of the Feast of the Epiphany makes it the third feast, after Easter and Pentecost.

The feast of Epiphany is popularly called the "diving" (in Arabic, *ghattas*). The verb "diving" is parallel, in meaning, to the verb "baptized" in the Greek language. Hence, the literal meaning of the word "baptism" in Greek is "immersion." Therefore, Orthodox people consider this holiday as a feast for everyone whose name is Ghattas, like our metropolitan of Baghdad and Kuwait. In Orthodox countries, it is customary for a priest to go out with the faithful people, after the Holy Liturgy on the morning of the feast to a lake, seashore, or river, where he throws a metal cross. Young people dive into the water to retrieve it. This tradition is still alive today.

However, the ecclesiastical name is Epiphany, because the *Hypostases* (Persons) of the Holy Trinity were clearly revealed to mankind, for the first time, during the baptism of Christ. Mankind heard the voice of the Father, saying: "*This is my beloved Son, in whom I am well pleased*" (Mt. 3:17), the Son was present and baptized, and the Holy Spirit appeared in the form of a dove, which descended on him. This revelation is obvious in the well-known apolytikion of the Feast: "By Your baptism O Lord..." The hymn of preparation for the feast talks about the appearance of Christ and its cause: "Christ appeared wanting to renew all creation."

It is also called the Feast of Lights, in ancient Greek tradition, because, according to the Christian faith, baptism is illumination by the light of God. Our liturgical tradition calls those who are ready to receive baptism "those who are ready for enlightenment." We pray that "the Lord will enlighten them with the light of knowledge and true worship." While

the kontakion of the feast brought the two themes together: "Today you have appeared to the world, O Lord, and your light has been shined upon us."

St. John the Baptist prepared the way for Christian baptism. His call to repentance was thus: "*Prepare ye the way of the Lord, make his paths straight*" (Mark 1:3). His baptism was a declaration of repentance, and a call to abandon a life of sin, while Christian baptism is for the forgiveness of sins and the acquisition of the grace of divine sonship. The Master, who is innocent of sin, humbly accepted the fulfillment of John's baptism, "*for thus it becometh us to fulfill all righteousness*" (Mt. 3:15), presenting himself as a model to those for whose salvation he came.

The Gospel of St. Matthew says that "*the heavens were opened*" (Mt. 3:16) immediately after Jesus' baptism. It's the first time this expression had been used. After Adam and Eve fell from Paradise, heaven was closed to man, and now it opens again with the coming of the Messiah, who will restore the divine glory man had lost when he refused to live in God's bosom and care. Also, when heaven was reopened, the voice of the Father was heard, and the Holy Spirit descended. God clearly reveals his Trinitarian mystery to humankind. From that moment on, he no longer only invites humanity to know him, but he will give it, through Christ, the desired salvation and reopen the way for it. Heaven is no longer far away; God is among us.



# DAILY BIBLE READINGS

JANUARY 7-13, 2023

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

*This week's daily readings mark a return to the sequential reading of Scripture (lectio continua), continuing with readings from Isaiah, St Paul's Epistles, and the Gospel of St. Luke.*

## **SUNDAY, JAN. 7: SYNAXIS OF ST. JOHN THE BAPTIST**

John 20:19-31 / Acts 19:1-8 / John 1:29-34

## **Monday, Jan. 8: Ven. George the Chozebite**

Isaiah 50 / 1 Timothy 6:1-5 / Luke 20:41-44

## **Tuesday, Jan. 9: Martyr Polyeuktos of Melitene**

Isaiah 51 / 1 Timothy 6:6-16 / Luke 20:45-21:4

## **Wednesday, Jan. 10: Gregory, Bishop of Nyssa & Theophan the Recluse**

Isaiah 52 / 1 Timothy 6:17-21 / Luke 21:5-19

## **Thursday, Jan. 11: Ven. Theodosius the Great**

Isaiah 53 / 2 Timothy 1:1-6 / Luke 21:20-28

## **Friday, Jan. 12: Martyr Tatiana of Rome and those who suffered with her**

Isaiah 54 / 2 Timothy 1:7-12 / Luke 21:29-33

## **Saturday, Jan. 13: St. Hilary, Bishop of Poitiers**

2 Timothy 1:13-18 / Luke 21:34-38

**ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF N. AMERICA  
HIS GRACE BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST  
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