

THE MESSENGER

Weekly Worship Guide of The Greek Orthodox Cathedral of the Annunciation, Atlanta, Georgia

Sunday, January 6, 2019 - Κυριακή, 6 Ιανουαρίου 2019

The Holy Theophany - Τα Άγια Θεοφάνεια

*The Holy Theophany (God's Appearance)
of our Lord, God and Savior Jesus Christ*

On The Baptism of our Lord, God and Savior Jesus Christ



Christ, then, was born as it were a few days ago — He Whose generation was before all things, sensible and intellectual. Today He is baptized by John that He might cleanse him who was defiled, that He might bring the Spirit from above, and exalt man to heaven, that he who had fallen might be raised up and he who had cast him down might be put to shame. And marvel not if God showed so great earnestness in our cause: for it was with care on the part of him who did us wrong that the plot was laid against us; it is with forethought on the part of our Maker that we are saved. And he, that evil charmer, framing his new device of sin against our race, drew along his serpent train, a disguise worthy of his own intent, entering in his impurity into what was like himself — dwelling, earthly and mundane as he was in will, in that creeping thing. But Christ, the repairer of his evil-doing, assumes manhood in its fullness, and saves man, and becomes the type and figure of us all, to sanctify the first fruits of every action, and leave to His servants no doubt in their zeal for the tradition. Baptism, then, is a purification from sins, a remission of trespasses, a cause of renovation and regeneration. By regeneration, understand regeneration conceived in thought, not discerned by bodily sight. [...] For as the child new-born is free from accusations and from penalties, so too the child of regeneration has nothing for which to answer, being released by royal bounty from accountability. And this gift it is not the water that bestows (for in that case it were a thing more exalted than all creation), but the command of God, and the visitation of the Spirit that comes sacramentally to set us free. But water serves to express the cleansing. For since we are wont by washing in water to render our body clean when it is soiled by dirt or mud, we therefore apply it also in the sacramental action, and display the spiritual brightness by that which is subject to our senses. Let us however, if it seems well, persevere in enquiring more fully and more minutely concerning Baptism, starting, as from the fountain-head, from the Scriptural declaration, unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Why are both named, and why is not the Spirit alone accounted sufficient for the completion of Baptism? Man, as we know full well, is compound, not simple: and therefore the cognate and similar medicines are assigned for healing to him who is twofold and conglomerate:— for his visible body, water, the sensible element for his soul, which we cannot see, the Spirit invisible, invoked by faith, present unspeakably. For the Spirit breathes where He wills, and you hear His voice, but cannot tell whence He comes or whither He goes. He blesses the body that is baptized, and the water that baptizes. Despise not, therefore, the Divine laver, nor think lightly of it, as a common thing, on account of the use of water. For the power that operates is mighty, and wonderful are the things that are wrought thereby.

(Fragment from the Homily of St. Gregory of Nyssa, on Theophany)

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτικά

Apolytikia

Απολυτίκιον τῆς Ἑορτῆς Ἰησους α'

Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε, ἡ τῆς Τριάδος ἐφανερώθη προσκύνησις· τοῦ γὰρ Γεννήτορος ἡ φωνὴ προσεμαρτύρει σοι, ἀγαπητόν σε Υἱὸν ὀνομάζουσα· καὶ τὸ Πνεῦμα ἐν εἴδει περιστερᾶς, ἐβεβαίον τοῦ λόγου τὸ ἀσφαλές. Ὁ ἐπιφανεὶς Χριστὲ ὁ Θεός, καὶ τὸν κόσμον φωτίσας δόξα σοι.

Κοντάκιον Ἰησους δ'

Ἐπεφάνης σήμερον τῇ οἰκουμένῃ, καὶ τὸ φῶς σου Κύριε, ἐσημειώθη ἐφ' ἡμᾶς, ἐν ἐπιγνώσει ὑμνοῦντάς σε. Ἦλθες ἐφάνης τὸ Φῶς τὸ ἀπρόσιτον.

Apolytikion of the Feast. Mode 1

As You were baptized in the Jordan, O Lord, then the worship of the Trinity became manifest, for the voice of the Father bore witness to You, naming You the Beloved Son; and the Spirit, in the form of a dove, confirmed the certainty of the word. O Christ God, who appeared and illumined the world, glory to You.

Kontakion. Mode 4

You appeared today to us * on earth, O Master, * and Your light was signed on us * who cry aloud to You and say * with understanding, O Christ our God: You came and shone forth, O Light unapproachable.



The Holy Theophany—Τα Ἅγια Θεοφάνεια

TODAY'S EPISTLE READING IS FROM:
ST. PAUL'S LETTER TO TITUS 2:11-14; 3:4-7
READER: JACK MCCLURE

PROKEIMENON: *BLESSED IS HE WHO COMES IN THE NAME OF THE LORD.*
VERSE: *GIVE THANKS TO THE LORD, FOR HE IS GOOD. HIS MERCY ENDURES FOREVER.*

TITUS, my son, the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of the great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds. But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life.

TODAY'S GOSPEL READING: MATTHEW 3: 13-17

At that time, Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased."

“Take up and read, take up and read.” St. Augustine, *Confessions XII*

DIVINE LITURGY CONTINUES ON PAGE 51 OF THE DIVINE LITURGY BOOK





ACOLYTES GROUP ONE

Alex Simites
Athanasios Grivakis
George Laszlo
Jerod Spetsaris
John Jackson
Lucas Karatassos
Matthew Simites
Michael Costopoulos

Pano Karatassos
Peter Soulimiotis
Robby Keenan
Yanni Pothoulakis

HANDMAIDENS GROUP ONE

Alexia Spetsaris
Anastasia Zaharis
Emily De Leon
Helen Laszlo
Isabella De Leon

Natalia De Leon
Patricia Jackson
Phoebe Franklin
Zoe Franklin

The following Parish Council members will be on duty today during the Service:

Group: St. Basil the Great

Sandy Papadopoulos

Despina Lamas

Ted Kipreos

Al Galloway

Jerry Odenwelder

Costa Panos

GUIDELINES FOR RECEIVING HOLY COMMUNION

Holy Communion is offered in the Orthodox Church only to those individuals baptized and chrismated (confirmed) in the Orthodox Faith. To participate in Holy Communion one must be in good standing with the Church spiritually (for example, married people must have had their marriage blessed in the Church; and, all must be without grave sin on their hearts). For all Orthodox Christians, the proper preparation for Holy Communion must be observed: that is, examination of conscience, confession, reading the prayers for Holy Communion, and the proper fasting. If you have any further questions about this, please speak with the clergy. Women should remove all lipstick when approaching for Holy Communion. Please let parents with their babies and the elderly approach first. Thank you.

WELCOME EVERYONE!

Welcome everyone! We extend a warm welcome to our visitors worshipping with us today in our Cathedral. You are invited to join us for our fellowship following the conclusion of the Divine Liturgy in Carlos Hall next to the Church. Thank you for your visit! Please stop by our hospitality table and sign the register in the Narthex.

“when the goodness and loving kindness of God our Savior appeared, he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit”

Titus 3:4-5

Assistive
Listening
System
Available
-Please Ask-



Rev. Fr. Paul A. Kaplanis, *Dean*
Rev. Fr. Christos P. Mars, *Presbyter*
Elias Lampropoulos, *Pastoral Assistant*

2500 Clairmont Road N.E.
Atlanta, Georgia 30329
404-633-5870
www.atlgoc.org