



WEEKLY BULLETIN

Orthodox Church of the Annunciation January 10th

The Sunday after Theophany

Troparion of the Resurrection, Tone 6

The angelic powers were at Thy tomb. The guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin granting Life. O Lord who didst rise from the dead: Glory to Thee!

Troparion of Theophany, Tone 8

When Thou, O Lord was baptized in the Jordan, the Worship of the Trinity was made manifest. For the voice of the Father bear witness to Thee and called Thee His beloved Son. And the Spirit in the Form of a Dove, confirmed the truthfulness of His words. O Christ, our God Who hast revealed Thyself, and hast enlightened the world, Glory to Thee

For Nativity/Theophany: Feasts of Divine Illumination..

I know Thee, O Lord; I know Thee clearly. I know Thee, since I have been taught by Thee; for no one can recognize Thee, unless He enjoys Thine illumination.

Theophany is understood as a feast in which the event of the baptism of Jesus by John in the Jordan is commemorated and glorified (Mt. 3:13-17. Mk. 1:9-11. Lk. 3:21-22). This feast is called Theophany because during the baptism of the Lord the Divine, All-holy Trinity was revealed: God the Father spoke from heaven about the Son, the Son of God was baptized by John and was witnessed by God the Father, and the Holy Spirit descended on the Son in the form of a dove.

This explanation of the feast is given by the Holy Church in its troparion: "When Thou, O Lord, was baptized in the Jordan"... Since ancient times this feast also was known as the day of illumination and the feast of lights because God is the light and reveals Himself to illumine "those who sat in darkness and the shadow of death" (Mt. 4:16) and to save according to grace, who has now been revealed by the appearing of our Savior" (2 Tim. 1:9-10) and because on the Eve of Theophany it was the custom to baptize the catechumens, which actually is spiritual illumination and during which many lamps are lit... The Lord, according to the teaching of St. John of Damascus, was baptized not because He Himself needed cleansing, but in order, having taken our cleansing upon Himself, to destroy the heads of the serpents in the water, "to bury human sin through water" and all of the old Adam, to fulfill the law, to open the mystery of the Trinity and, finally, to consecrate "the essence of water" and to grant us a paradigm and an example of baptism.

Therefore the Holy Church, celebrating the baptism of the Lord, confirms our faith in the highest, incomprehensible mystery of the Three Persons in one Godhead and teaches us with equal honor to profess and glorify the Holy Trinity, One in Essence and Undivided; accuses and destroys the errors of the ancient false teachers: Patripassians or Sabellians, Arians, Macedonians and others who rejected the triunity of Persons in one Godhead, together with those false teachers who taught the human nature of the Son of God was a phantom; shows the necessity of baptism for the believers in Christ, inspires in us feelings of boundless gratitude to the Enlightener and the Cleanser of our sinful nature, teaches that our purification and salvation from sin is only by the power of grace of the Holy Spirit, and, specifying the necessity of the worthy use the gifts of grace of baptism and the protection in purity of those precious garments of which we are reminded on the feast of the Baptism by the words: "as many as have been baptized into Christ, have put on Christ" (Gal. 3:27), commands us the purification of our souls and hearts in order to be worthy of the blessed life ...Theophany arose in apostolic times. It is mentioned in the Apostolic Constitutions, and from the 2nd century the witness of Clement of Alexandria about the celebration of the Baptism of the Lord and doing the night vigil, spent reading the Holy Scripture before this feast; in the 3rd century the Holy Martyr Hippolytus and Gregory of Neocaesarea; in the 4th century, the Holy Fathers of the Church: Gregory the Theologian, Ambrose of Milan, John Chrysostom, Augustine and many others talked about the event of Holy Theophany during the divine service for this feast; the Fathers of the Church: of the 5th century: Anatolius

Announcements and Activities

Great Vespers— Saturday, at 5:30 PM. With just our skeletal crew.

Divine Liturgy— Sunday, at 10AM, outside, in person.

Back outdoors: Doubtless all of you have read my latest Directive (11/20) informing you of our being back outside for Sunday Liturgies and doing feasts and sacraments with a very small group of people in the Livestream style. On days when the Liturgy is being done in a livestream type of arrangement, you may still come to the door at the end of the Service for Holy Communion.

Parish Council— Next Sunday, after Liturgy.

Annual Meeting— This is the first of 3 announcements about the Annual Meeting. The meeting will be held on Sunday, January 24th. (on the covered courtyard), following the Liturgy. We typically have a big potluck, which is not now possible. You may bring a portable snack. We will try to keep the meeting to around 1hr: Reports, Elections, 2021 Budget proposal. All are welcome to come, and to participate, including catechumens. Voting members are those who are Orthodox, support the parish with Time, Talent and Resources and have received the sacraments of Holy Confession and Holy Communion at least once in the last 12 months. The meeting should not be missed except for true emergencies. We will face any weather challenges as they arise and adjust our schedule

Pray for... **Hierarch Nikolai (Soraich)**—battling cancer. **Natalia**—Olga's friend. Sunday's brother, **Joe**, ill. **Chance**— Kerri's nephew **Emory**—a young relative of Kirk and Kathy. **Linda**, Mary S.'s daughter. **Sarah**—the sister of John Deak who is battling cancer. **Theresa**, cancer, and husband **Ron**, the daughter-in-law and son of Linda D. Samir's friend, **Johnny**, who has been improving in the battle to save his sight. **Anna J.**, who is battling health issues related to her bone marrow transplant and battle with Lyme Disease. **Hanna**—a friend of April's who has a brain injury. **Darko** — who had surgery for cancer and has to undergo chemo. **Reposed Michael**, Brian R.'s cousin. **Barbara Ranjo**, cancer surgery and recovering. **David**, newly reposed. **Tony**, health and an upcoming surgery. **John**, health. **Dana and Era**, two young women who are battling health issues. **Carol**, **Mike Miller's friend**. **Julie**, a friend of Katherine M. **Michaela and family**— Heather's friend battling cancer. **George**— Sunday's husband who has been battling health issues. **Mara's dad**, **Ratp** who recently had surgery. **Fr. Paul Lazor**, sometime dean of St. Vladimir Seminary reposed.. **Vera**— Newly-Reposed. **Linda D.** post surgery pain. **Nicole**, **Aiden and Kate**. **Zoya**, who lives in Russia and is suffering from the covid virus. **Brian**, Sunday's brother. **George and Alex**, health problems. **Reposed Mel R.** faithful member and husband of Marianne. **Jerry**— the husband of Elise, Katie and Anna R. Who passed last Thursday. **Metropolitan Theodosius** newly reposed. **Reposed Darrel**, Kyle's father. **Diane F. recovering from Surgery**. **Erika and Family**. **And, finally**, all those who have lost their lives or are suffering as a result of the current Pandemic (which has been growing in numbers across the country and in the world), wildfires, hurricanes, and civil unrest. **Jerry**— Reposed.

of Constantinople, of the 7th century: Andrew and Sophronius of Jerusalem; of the 8th century: Cosmas of Maium, John of Damascus and Germanus of Constantinople; of the 9th century, Joseph the Studite, Theophanes and Byzas deposited many church hymns for this feast, that up to now are sung by the Church...

(taken from *The Server's Handbook*, by Bulgakov)

From the Lives of the Saints... SAINT GREGORY, BISHOP OF

NYSSA Gregory was the brother of Basil the Great. At first he was only a presbyter, since he was married; but when his wife, Blessed Theosevia, reposed, Gregory was chosen and consecrated Bishop of Nyssa. He was distinguished by his great secular learning and spiritual experience. He participated at the Second Ecumenical Council [Constantinople, 381 A.D.]. It is thought that he composed the second half of the Symbol of Faith [the Creed]. He was a great orator, an interpreter of Holy Scripture and a theologian. Because of their defeat, the Arians especially attacked him as their worst enemy, so that during the reign of Emperor Valens--their ally of the same mind--they succeeded in ousting Gregory from the episcopal throne and sent him into exile. This Holy Father spent eight years in exile, patiently enduring all miseries and all humiliations. He finally reposed in old age toward the end of the fourth century, and entered into the Kingdom of God, remaining throughout the ages as a great beacon of the Church on earth.

THE VENERABLE AMMON, EGYPTIAN ASCETIC

For fourteen years, Ammon prayed to God and struggled to conquer anger within himself. He attained such perfection of goodness that he was not even conscious that evil existed in the world. He was particularly knowledgeable in Holy Scripture. He reposed at the beginning of the fifth century..

SAINT MARCIAN

Marcian was born in Rome. After being ordained a presbyter, he lived the remainder of his life in Constantinople, during the greater part of the reign of Emperor Marcian and Empress Pulcheria. Inheriting enormous wealth from his parents, Marcian generally spent it on two goals--building or restoring churches, and charity for the poor. He built two new churches in Constantinople, both famous for their beauty and sacredness, dedicated to St. Anastasia and St. Irene. When he was asked: "Why do you spend so much on churches?" he replied: "If I had a daughter and wanted to marry her to a nobleman, would I not spend much gold in order to adorn her as a worthy bride? And here I am adorning the Church, the Bride of Christ." As generous as this wonderful man was toward the churches and the indigent, so was he austere, very austere, toward himself, following the apostolic exhortation: Having food and raiment let us be there-with content (1 Timothy 6:8). It is written about him: "He was totally in God and God in him." And he departed to God, in fullness of years and good works, in the year 471 A.D.

Taken from the Prologue of Ochrid, by St. Nikolai Velimirovich

"There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our lives" (From the life and teachings of Elder Epiphanius Theodoropoulos)