

# Sunday before Theophany

*Our Father Among the Saints Sylvester - Sylvester succeeded Pope Miltiade in 314 as bishop of Rome. He sent legates to the First Ecumenical council of Nicea in 325. He died in 335.*



**\*\* Sunday, January 2<sup>nd</sup>, 2022\*\***

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**Christ is Born!**

**- Glorify Him!**

**Христос Рождается!**

**- Славите Його!**

**Christ is Baptised!**

**In the Jordan by John!**

**Христос Хрещається!**

**В Йордані! від Йоана!**

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## ***This Week's Parish Liturgical Services***

**Sunday, January 2 \*\*\* 9:30 a.m. Rosary \*\*\* 10:00 a.m. \*\*\* Div. Lit. (Eng./Ukr.): God's blessings for all parishioners**

**Monday, Jan. 3 \*\*\* 9:00 a.m. Div. Lit.: +Victor Eagar Moore**

**Wednesday, January 5<sup>th</sup> – Theophany Eve \*\*\*\***

10:00 a.m. – The Royal Hours

**4:00 p.m. - Great Compline with Lytia & Great**

Sanctification of Water

**Thursday, January 6<sup>th</sup> - Feast of Theophany**

**10:00 a.m.** - Divine Liturgy

**Friday, Jan. 7 \*\*\* 9:00 a.m.** *Div. Lit.: +Gisela Jukic*

**Sunday, January 9 \*\*\* 9:30 a.m.** **Rosary\*\*\* 10:00 a.m. \*\*\*** *Div. Lit. (Eng./Ukr.): God's blessings to all parishioners*



***Troparion, Tone 7:*** By Your cross You destroyed death; \* You opened Paradise to the thief; \* You changed the lamentation of the myrrh-bearers to joy, \* and charged the apostles to proclaim\* that You are risen, O Christ our God, \* offering great mercy to the world.

***Troparion, Tone 4:*** Make ready, O Zabulon, \* and prepare yourself, O Nephtali; \* O river Jordan, stop and receive with joy \* the Master coming to be baptized. \* O Adam, rejoice with the first mother, Eve, \* and do not hide yourselves as before in paradise. \* For having seen you unclothed \* Christ has appeared to clothe you with the first robe: \* He has appeared to renew all creation.

Glory be to the Father and to the Son and to the Holy Spirit.

***Kontakion, Tone 7:*** No longer shall the dominion of death be able to hold humanity, \* for Christ went down shattering and destroying it's powers. \* Hades is bound. \* The prophets exult with one voice. \* The Saviour has come for those with faith, saying: \* "Come forth, O faithful, to the resurrection!"

Now and for ever and ever. Amen.

***Kontakion, Tone 4:*** Today the Lord stood in Jordan's current telling John: \* Do not be afraid to baptize Me, \* for I have come to save Adam, the first man.

**Prokeimenon (Tone 6):** Save Your people, O Lord, \* and bless Your inheritance.

**Verse:** Unto You I will cry, O Lord my God, lest You turn from me in silence.

**Epistle - 2 Timothy 4:5-8**

Timothy, my son, as for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me, but also to all who have longed for his appearing.

**Alleluia, Tone 8 -** God, be merciful to us and bless us.

**verse:** Make the light of Your face shine upon us and have mercy on us. (*Psalm 66:2*)



**Gospel - Mark 1:1-8**

The beginning of the good news of Jesus Christ, the Son of God.

As it is written in the prophet Isaiah,

“See, I am sending my messenger ahead of you,

who will prepare your way; the voice of one crying out in the wilderness:

‘Prepare the way of the Lord, make his paths straight.’”

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop

down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.”

**Communion Hymn** - Praise the Lord from the heavens; \* praise Him in the highest. \* Alleluia, alleluia, \* alleluia. (*Psalm 148:1*)



## Theophany

197 - At the baptism of Jesus Christ in the Jordan, the public ministry of the Saviour begins (see Mt 3; Mk1). John the Baptist points to Christ in the Jordan and identifies Him as the “Lamb of God who takes away the sin of the world” (Jn1:29). During the baptism of Jesus, the Most Holy Trinity is made known: “Worship of the Trinity was revealed; 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 word’s certainty.”

“The voice of the Father” is the voice of the Heavenly Father, and the “Spirit in the form of a dove” is the Holy Spirit, who descends upon Christ, revealing him to be the Son of God. For this reason, Church tradition refers to the Baptism of Jesus Christ as the Theophany (from the Greek, meaning divine appearance) ...

198 - The Theophany at the Jordan is liturgically connected with the feast of the Nativity. In her celebration of both these events, Church tradition emphasizes that both the Incarnation and the Baptism of the Lord are when God appears (in Greek, theophania). In accordance with the text of the Great Blessing of Water at Theophany, “in the preceding feast we have seen you as a babe, and in this present feast as perfect human, appearing as our perfect God.” At the Nativity, God the Word “was born,” but now he “appears in the flesh to the human race.” At the Nativity, the “Sun of Righteousness” rose, and now it “shines forth.” In the liturgical tradition of the Church, the feast of Theophany is also called the feast of Illumination. The sticheras of the feast of Theophany elucidate the bond between the feasts of the Nativity and Theophany: What was announced by the angel is now announced to the people by

the Baptist; the spilling of infant blood caused Bethlehem to become childless, but through the sanctified waters of baptism, the Jordan now has many children. What was announced by the star to the magi in Bethlehem is now revealed to the world by the Father himself. *Catechism of the Ukrainian Catholic Church* – “*Christ Our Pascha*” #197-8 p. 72-3

**\*\* To Ponder – The Fathers & Mothers Speak \*\*\***

*"Our faith — is the throne of the soul, the foundation of life, the immortal root. The life-giving root of faith — is the Father; the unwithering branch — the Son; the immortal fruit — the Holy Spirit; that is, the Trinity — simple, uncomplicated, unspeakable, incomprehensible, undivided in identity, in dignity, action, Divinity and grandeur; however, divided — in Persons and names, but One in essence and powers. The Trinity exists from eternity. Its existence had no beginning. It is without beginning; it is eternal, ageless, immortal, without end."* **St. John Chrysostom**

**\*\* ANNOUNCEMENTS \*\***



**A warm welcome** - to all parishioners who join us today in our church for the Divine Liturgy and those who continue to pray at home. We wish you a healthy & blessed week!

**Please Pray for health of ...** All those affected by the coronavirus, and: Peter O., Rob R., Bishop Stephan Ch., Zbigniew K., Pat B., Anne D., Rob E., Margaret M., Ernie P., Ambrose S., Robert M., Dave & Betty C., Matt D., Miroslaw G., John N., Fr. John N., T.W., Bill P., Thomas H., Lawrence & Ping B., Gladys O., Alex S., Jessica N., Zonia K., Brian K., Ray O., Mary & Dave E., Sharon & Al L., Joe S., Jeanne R., Lisa M., Michael L., Greg H., Melynda S., Suzanne C., Clay B., Maria W., all sick brothers and sisters in our families and parish community. Please let Fr. Andrzej know if you would like to add names to the prayer list and also notify him about any sick and/or hospitalized parishioners and family members.



Даруємо

## Thank you to all our Volunteers –

**Дякуємо** – Many thanks to everyone for work done in preparation for the celebration of Christ's Nativity, for your support of our parish community and all other work done at the church property this past week. Our gratitude to **Mr. Orest Hrycewich** for snow plowing the parking lot. God bless you all!

Happy New Year

**Happy New Year!** – Yesterday we entered the New Year 2022. With great hope and expectation for a better year, we

would like to wish all parishioners and their families strong faith, good health, joy, peace, prosperity and happiness!

**Eve of Theophany** – this coming **Wednesday, January 5th** is a fasting day in a similar way to the Eve of Christmas.

**Христос Раждається! Chrystos Razdajetsia!** – we wish many God's blessings to all our brothers and sisters who will celebrate Christ's Nativity this coming **Friday, Jan. 7th** according to the Julian calendar. **Веселих Свят!**

**Monthly Parish Council Meeting** – will take place on **Tuesday, January 18th, 2022** at 10:00 a.m. at the parish hall.



**Knights of Columbus 4th Degree Monthly Meeting** – will take place on Thursday, January 20th, 2022 at 7:00 p.m. at OLPH Centre.

**The Most Holy Trinity Parish Stewardship:** Sunday, Dec. 24-26 - \$ 1,362.00 (Eparchy - \$3,318.23 – total - \$4,680.23) \*\*\*\* *May God bless and reward you for your generosity & support.*

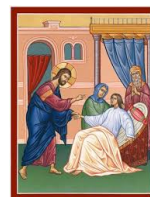
## Prayer During the Coronavirus Outbreak

Lord, Our God, We thank you for the life that is your gift,

For the providence that sustains us,

And for your wisdom that directs the course of our days. The threat of an infection of coronavirus is upon us today. This disease causes fear among us and has claimed lives.

We humbly beg you, loving Lord, dispel our fear and deliver us from this and other diseases.



Heal those who are afflicted and stop the spread of the virus.  
Strengthen us in charity to care for one another.  
For You are a God of mercy, kindness, and love, and we glorify  
You Father, Son, and Holy Spirit, now and for ever and ever.  
Amen.

### ***Prayer of Spiritual Communion***

My Jesus, I believe that You are present in these Holy Gifts!  
I love You above all things and I desire to receive You into my  
soul.

Since I cannot receive You now,  
I place before You my whole life and hope, O loving Master;  
and I ask, pray, and entreat You: Make me worthy to partake in a  
mystical way and with a pure conscience of Your awesome and  
heavenly Mysteries:  
for forgiveness of sins, for the pardon of offenses, for communion  
of the Holy Spirit, for the inheritance of the kingdom of heaven,  
for confidence before You, and not for judgment or  
condemnation.

I embrace You as You enter and abide in me, and I unite myself  
completely to You. Permeate my soul and body, and never permit  
me to be separated from You. Amen.



### **Prayer for Preparation for Holy Communion (St. John of Damascus)**

“O Master, Lord Jesus Christ our God, You alone have authority  
to forgive people their sins, for You are good and love all.  
Forgive my transgressions committed in knowledge or ignorance.  
Make me worthy to receive Your divine and glorious, all-pure  
and life-giving Mysteries without condemnation, incurring  
neither punishment, nor the increase of my sins. Let me, instead,  
receive cleansing, sanctification, and a pledge of life and  
kingdom to come. Let Your Mysteries be a rampart, a help,  
a routing of my adversaries; and let them wipe away my many  
transgressions. For You are a God of mercy, compassion, and

love for all, and to You we render glory, with the Father and the Holy Spirit, now and always and for ever and ever. Amen.



## **Feast of Theophany**

*Then Jesus came from Galilee to John, at the Jordan, to be baptized by him. " (Matthew 3,13)*

Before the feast of the Theophany, Holy Church in her services exhorts her faithful: ' Leaving the glorious miracle of Bethlehem, let us quickly hasten to the Jordan with an ardent spirit; there we shall witness an awesome mystery...' (Exapostilarion of Matins of the 3rd of January). That awesome mystery is the mystery of the Theophany of the Lord, the self-revelation of God at the baptism of our Lord Jesus Christ in the river Jordan. In this mystery Jesus Christ reveals himself as the Messiah and Saviour. As Christ is baptized, the voice of his heavenly Father bears witness to the divine mission of Jesus: "You are my beloved Son, in you I am well pleased." (Mark 1, 11) The Holy Spirit bears witness to him by descending upon him in the form of a dove. St. John the Baptist also bears witness as he points to him, saying: "Behold the Lamb of God, who takes away the sins of the world." (John 1,29)

The feast of the Theophany of our Lord is among the most ancient and greatest feasts of our Ecclesiastical Year. The name of this feast, its history, and the revelation of the mystery of the Most Holy Trinity that accompanied it, deserves special consideration here.

### **Name of the Feast**

In the first centuries of Christianity, the feast of the Theophany was regarded as a collective feast for it embraced other events in the life of Jesus Christ which bore witness to his divinity — namely, His Nativity, the homage of the Wise Men from the East, His baptism, the miracle at Cana of Galilee and the miraculous multiplication of the loaves. Thus our name "Theophany" must be understood in the plural sense for it means a feast of holy



Theophanies. In ancient times, on the feast of the Theophany the solemn baptism of the catechumens took place. This baptism was also called light or enlightenment (illumination), and the catechumens were called "the enlightened". Hence the feast of the Theophany was called Enlightenment or Illumination, the Feast of Lights and Holy Lights, for Jesus came to enlighten all people, "The people who sat in darkness have seen a great light; and upon those who sat in the region and shadow of death, a light has arisen." (Matthew 4, 16) Some authors are of the opinion that this feast was also called the feast of lights because during the baptism of the catechumens the church was lit up with a great number of candles, symbols of the light of the knowledge of the true God.

The Western Church in ancient times called the Lord's Theophany the day of the manifestation or manifestations, and in celebrating this day she solemnized the following events: the manifestation of the star, the homage of the Wise Men, the baptism of Jesus and the miracle at Cana of Galilee. St. Augustine (+430) in his sermon on the Epiphany said: "Today we celebrate the mystery of the Epiphany on earth. Today God, by means of a star in the heavens, heralded his Nativity; and by baptism in the Jordan, he sanctified water for the renewal of mankind; at a wedding in Cana of Galilee, he changed water into wine; and with five loaves of bread he fed five thousand people.

### **The History of the Development of the Feast**

In the Eastern Church the feast of the Theophany, except for the feasts of the Pasch and the Descent of the Holy Spirit, is one of the oldest festivals. This feast was first celebrated at the end of the second or at the start of the third century. St. Clement of Alexandria (+215) mentions it in his works. The Apostolic Constitutions, a work of the fourth century, speak of this festival thus: "Let them celebrate the feast of the Theophany, for on that day Christ's divinity was revealed, which was confirmed by the Father at his baptism, and by the Holy Spirit in the form of a dove pointing to Christ." In the third century, St. Hippolytus of Rome

(#235) and St. Gregory the Wonderworker of Neocaesarea (+270) mention it in the church services; and in the fourth century, Gregory of Nyssa, St. John Chrysostom, St. Augustine and other Fathers of the Church preached on this festival.

The feast of the Theophany later spread from the East to the West. The Calendar of Philocalus of the year 354 did not as yet have the feast of the Theophany. In 361 it is already celebrated in Gaul, (modern France); in 383 in northern Italy, then in Spain, in the time of St. Augustine in Northern Africa and about the year 400 in Rome.

The Holy Fathers and preachers of the Western Church such as Paulinus of Noli, Chrysologus of Ravenna, and Isidore of Seville, on the feast of the Theophany emphasize more and more the homage of the Wise Men. In time, in the West the 6th of January became the feast of the Three Kings, and the commemoration of the baptism of Christ was transferred to the 13th of January.

Regarding the history of the celebration of the feast of the Theophany in the East, we may distinguish three periods. In the first period, throughout the third century, the feast included the Nativity of Christ, His Baptism, the homage of the Wise Men and the miracle in Cana of Galilee. In the second period, during the fourth century, among the above mentioned events, the Nativity of Christ held first place. During the third period, toward the end of the fourth century, the feast of the Nativity of Christ and the homage of the Wise Men became separated from the feast of the Theophany and were transferred to the 25th of December. January 6th became the day on which only the Baptism of Christ was commemorated. The feast of the Theophany during the reign of Theodosius the Younger (+450) became a state holiday.

In the Eastern Church, this feast is one of the twelve principal feasts. The Apostolic Constitutions say in regard to the Theophany: "Let the day on which the Lord revealed His divinity be held among you in high respect". It has a four-day pre- and an eight-day post-feast. Anatolus of Constantinople (5c), Sophronius of Jerusalem (7c), Cosmas of Maiuma, John Damascene,

Germanus of Constantinople (8c) and Joseph the Studite (9c), all contributed to the liturgy for this feast.

### **The Feast of the Theophany and the Mystery of the Holy Theophany**

The feast of the Baptism of our Lord places before our eyes one of the greatest and most profound truths of our holy faith — the mystery of the Most Holy Trinity. At the baptism of Christ, the Most Holy Trinity was clearly revealed and bore witness to the divinity of Christ. In the Third Hour (Terce) of the Vigil of the feast we read: "The Trinity, our God, revealed Himself to us today as free from division; for the Father uttered the clear testimony to His Son, the Spirit descended from heaven in the likeness of a dove, and the Son bowed his pure head to the Forerunner, and being baptized, saved mankind from bondage, since He is the Lover of mankind." In one of the sticheras in the Lytiya service of the feast we sing: "Seeing you, O Christ God, coming to him in the river Jordan, John said: *'Why do you, who are undefiled, come to a servant, O Lord? In whose name shall I baptize you? Of the Father? But you bear Him within You! Of the Son? But You are this Son made flesh! Of the Holy Spirit? But You know that through Your own mouth You give Him to the faithful! O Triune God, here revealed, have mercy on us.'*"

Our Slavonic Prologue on the 6th day of January contains a profound sermon on the Baptism of Jesus Christ by St. Proclus, Patriarch of Constantinople. He puts into the mouth of St. John the Baptist, the following words expressing the faith of holy Church in the divinity of Christ: *"How dare I stretch forth my hand and place it on the head of Him who sustains all things? How dare I touch Him before whom the choirs of angels tremble? How dare I approach him whom the Seraphim dare not come near? Hence with awe they cry: holy, holy, holy. Truly heaven is filled with your glory and the earth with your wonders. How dare I approach the Unapproachable One before whom tremble the Cherubim and all the heavenly hosts? How dare I baptize the Creator of nature? How dare I baptize him to whom the Pure*

*Virgin Mary gave birth and after giving birth remained a virgin?... I can only say: You, O Lord, are the Master, I, the servant; You are the Creator, I, the creature. You are the Sun, I the star; You are the Shepherd, I the sheep; You are the King, I the soldier; You are the light, I the candlestick. You are the Archpriest, and I an earthling... I am a mortal, but you are Immortal... And John touching the most pure head of the Lord, baptized One of the Holy Trinity. Immediately he saw heaven opened and the Holy Spirit descending and coming upon Him.”*

St. Gregory the Theologian in a sermon on the holy lights of the Lord's theophanies, gives a sketch of the mystery of the Most Holy Trinity: *"God is divided, so to speak, in an undivided manner, and unites in a divided manner because the Divinity is one in Three Persons and the One is Three, in which Three is the Divinity, or to be more exact, which Three are the Divinity... The Father is the Father and is eternal because he has no beginning from another. The Son is the Son, and is not without beginning because he is from the Father. However, if you understand beginning in relation to time, then the Son also is without beginning because the Creator of time is not subject to time. The Spirit is indeed the Holy Spirit who emanates not through birth but through origin.”*



### **Pastoral Ministry and Sacraments:**

**Reconciliation:** on Sundays and Holy Days: before Divine Liturgies and other days, by appointment.

**Holy Communion:** for the sick, by appointment, any time.

**Baptisms:** by appointment.

**Marriages:** six months' notice should be given to the parish priest, and he should be contacted before any other arrangements are made.

**Funerals and Memorials:** by appointment.

**Anointing of the Sick (Holy Unction):** Those anticipating surgery, hospitalization or treatments and who would like to receive anointing or to meet with parish priest, please call or email Fr. Andrzej in advance to arrange a time and a day.