



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 4, 2009

Please Remember in Prayer

Judy Weber and Don Coughlin (both undergoing major surgery this week), Jane Koshutko, Carole Boris, Bill Parrish, Robert Evanusa, Nicholas, Katherine, Gregory, Olga Leisure, Valentina, Nina Gordon, Fr. Christian, Constantina & Christos, Alicia & Susannah. If you have a prayer request, let Fr. John know.

Services for Theophany

On Monday we will have the Great Blessing of Water at 7:00pm. Following the service you will be able to partake of the Holy Water as well as take it to your homes in appropriate vessels (glass jars, holy water bottles, etc). On Tuesday we will have the Divine Liturgy at 9:00am. The feast of Theophany is one of the Twelve Great Feasts, at which all Christians should strive to be present. As a reminder, Mon., Jan. 5, is kept as a strict fast day in preparation for our partaking of the blessed water. The Troparion and Kontakion for the Feast (see page 3) should be said or sung at mealtimes, morning/evening prayers, etc. throughout the feast which concludes on January 12th.



SUNDAY, JANUARY 4TH

SUNDAY BEFORE THEOPHANY

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

MONDAY, JANUARY 5TH

EVE OF THEOPHANY - *Strict Fast*

7:00p.m. Great Blessing of Water

TUESDAY, JANUARY 6TH

THEOPHANY OF THE LORD

One of the Twelve Great Feasts

8:40a.m. Hours
9:00a.m. Divine Liturgy

SATURDAY, JANUARY 10TH

6:00p.m. Great Vespers

SUNDAY, JANUARY 11TH

SUNDAY AFTER THEOPHANY

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour



House Blessing

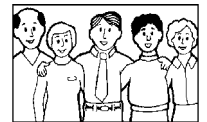
It is the custom among many Orthodox Christians to have their homes blessed with the holy water sanctified on or after Theophany (the feast which commemorates the Baptism of the Lord in the Jordan River). If you would like your home blessed, please put your name on the sign-up sheet in the back of the church. If you have any questions please ask Fr. John. More information on House Blessing can be found on page 2.

Sympathy is Expressed

to Alan and Denise Royal on the repose of Alan's mother, Virginia, who reposed this past Christmas. May her memory be eternal!

The 2009 Directory

is available for pickup in the back of the church. This directory is for both parishioners and friends of our Mission. If you notice an error, please tell Fr. John.



Stewardship Envelopes for 2009

If you haven't yet picked up your envelopes for 2009, please do so at the usher's stand. There are envelopes available for everyone.



The 2009 Calendars and Pocket Planners

from St. Tikhon's are in. Calendars are \$3.50 a piece and pocket-planners are \$2.50. We have ordered extras so you may purchase them even if you didn't order any.

Annual Meeting

The 2009 Annual Meeting will be on, Sunday, January 18th, following Coffee Hour. All are encouraged to attend!

If but ten of us lead a holy life, we shall kindle a fire which shall light up the entire city.

St. John the Chrysostom

READER SCHEDULE

Sunday, Jan. 11th

Troy Duker

Sunday, Jan. 18th

Kathy Parrish



House Blessing: The Purpose

The blessing of homes is a custom of special beauty and significance. We ask Christ to bless and enter into our homes and our lives. We ask Him to be with us, as we desire to be with Him. We ask that by the sprinkling of blessed water, the Holy Spirit renew us, our families and our lives in our homes. As Christ brought salvation to the house of Zacchaeus; we ask for the same for all dwelling in our homes.

House Blessing: The Order

The house being cleaned and ready, we dress in an honorable manner (as we would for church). When the priest arrives, we greet him at the door, having turned off any radio, TV, or other noise based element. Animals that may cause disruption should be placed out of the way. On a small table before icons, a small but wide-mouthed bowl full of newly blessed water is placed. Together with a list of names of those who reside in the home, a lighted candle and censor (if you have one) are also placed on the table. These items are arranged prior to the arrival of the priest. At the beginning of the service for the blessing of the home, a family member leads the priest throughout the home, carrying the lighted candle. The rest of the household follows and then returns to the table for the final prayer and blessing with water upon those present.

JANUARY CONGRATULATIONS!

Anniversaries:

- 1/15 Richard & Diane Evanusa
- 1/24 J. Michael & Nada McFarland

Birthdays:

- 1/6 Teodor Minevi
- 1/12 Nada McFarland
Alex Royal
- 1/13 Francis Abdow
- 1/16 Olga Leasure
- 1/19 Robert Dodge
- 1/26 Fr. Christian Lesinsky
- 1/30 Oleg Dudkin

Namesdays:

- 1/1 *St. Basil the Great*
Basil Cook
- 1/6 *The Theophany of the Lord*
Frank Pappas
- 1/25 *St. Gregory the Theologian*
Gregory Boris

AMERICAN ORTHODOX INSTALL NEW PRELATE

Washington Times – Dec 29th – In a liturgy ceremony redolent with incense and rich with tradition, about 300 members and friends of the Orthodox Church in America gathered Sunday at St. Nicholas Cathedral in the District to enthrone 49-year-old Met. Jonah as the head of the church in North America.

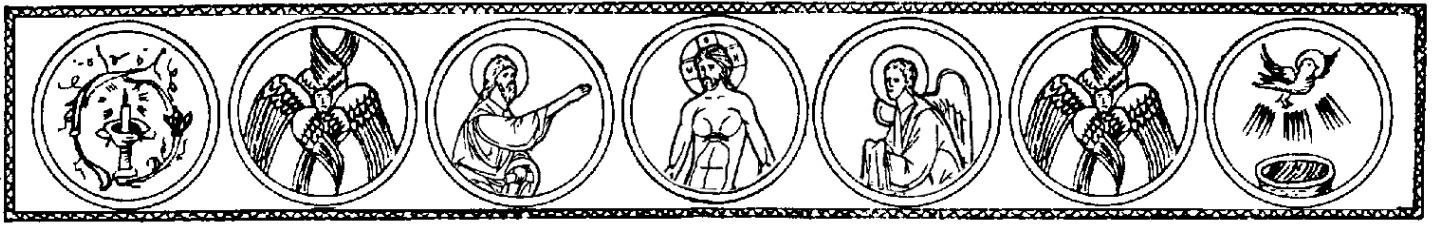
The meteoric rise of Jonah, who was only elected as bishop of Fort Worth, Texas, less than four months ago, shows a great "hunger for change" in the OCA, his former seminary dean said. "This is a brand new, unprecedented time," said the Rev.

Thomas Hopko, dean emeritus of St. Vladimir's Orthodox Theological Seminary in Crestwood, N.Y., where Jonah studied for master degrees in theology and divinity. "Change in the sense of a new engagement in the life of the church, in terms of parish renewal," Fr. Hopko added.

In a 15-minute homily, Jonah stressed not the occasion of his elevation, but rather the uniqueness of the Christian message. "The real essence of who we are is hidden with Christ," said Jonah, a former Orthodox monastic. About 300 members and friends of the Orthodox Church in America gathered Sunday at St. Nicholas Cathedral in the District to enthrone 49-year-old Metropolitan Jonah as the head of the church in North America. "It's about how we live, [and] what witness is in our hearts," he told the congregation in the cathedral, as well as about 50 others in an overflow room watching via closed-circuit television. "God is out there, but He is in the depths of our being. What's most important is that inner witness and pristine beauty of that person who is united with Christ." Jonah asserted that Jesus "has given us a unique mission ... go forth and reveal to people God's love and forgiveness." In so doing, he said, "we will be transformed into living icons of Jesus Christ."

That illustration likely was not lost on Jonah's congregation, who largely stood during the three-hour service surrounded by icons of Jesus, the Apostles and numerous saints. Jonah made reference to those icons at the beginning of his homily.





The Theophany of our Lord, God, and Savior Jesus Christ

Celebrated on the 6th Day of the Month January

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by the St John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine "those who sat in darkness," and "in the region of the shadow of death" (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of St Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and St Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

Troparion - 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!

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. St John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but "to bury human sin by water," to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify "the nature of water" and to offer us the form and example of Baptism.



On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Indivisible.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.

Translation by Fr. Stephen Janos from the "Reference Book for Clergy-Server"

Kontakion - Tone 4

Today Thou hast shown forth to the universe, and Thy light O Lord has shone on us, who with understanding praise Thee. Thou hast come and revealed Thyself, O Light unapproachable.

