



Sunday, January 12, 2020

Sunday after Epiphany

Bilingual Liturgy

Tatiana the Martyr of Rome , Martyr Mertios

Afterfeast of the Theophany of Our Lord and Saviour Jesus Christ

First Antiphon

Bless the Lord, O my soul, and all that is within me bless His holy Name.

Bless the Lord, O my soul, and forget not all that He has done for you.

The Lord in heaven has prepared His throne, and His kingdom rules over all.

Second Antiphon

Praise the Lord, O my soul; I will praise the Lord in my life; I will chant unto my God for as long as I have my being.

Blessed is He of whom the God of Jacob is his help, whose hope is in the Lord his God.

The Lord shall be King unto eternity; your God, O Zion, from generation to generation.

Third Antiphon

This is the day the Lord has made; let us rejoice and be glad in it.

Let the heavens and the earth praise Him.

HYMNS AT THE SMALL ENTRANCE

2nd Antiphon

Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθεὶς, ψάλλοντάς σοι, Ἀλληλοῦῖα.
Save us O Son of God, who was baptized by John in the Jordan, sing we to You Alleluia.

Apolytikion of Epiphany

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 εἶδει περιστερᾶς, ἐβεβαίωτο τοῦ λόγου τὸ ἀσφαλές. Ὁ ἐπιφανεὶς Χριστὲ ὁ Θεός, καὶ τὸν κόσμον φωτίσας δόξα σοι.

Lord, when You were baptized in the Jordan, worship of the Trinity was manifest, by naming you His beloved Son the Father bore witness to you, and the spirit in the shape of a dove confirmed for us the truth of these words. You who appeared Christ the God and shown light upon the world, Glory to You.

The Resurrection Apolytikion, Mode 1 Plagal

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠὲ δόκησε σαρκί, ἀνελεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγείραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Logos born of the virgin for our salvation, and co-eternal with the Father and the Holy Spirit, come ye faithful ones and worship singing praise to Him, for He was willing as a man to be lifted on the cross and death to suffer, and to raise the dead by His glorious resurrection.

Church Hymn

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας, καταπέμφας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην σαργνεύσας, φιλόανθρωπε, δόξα σοι.

Blessed are You O Christ our God, Who as all wise the fishermen You showed forth; By sending your Holy Spirit down upon them and through them the universe You drew unto your net. O lover of mankind Glory to You.

Kondakion of Epiphany

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

Today You appeared to the world and we were filled with Your light, fully aware we praise you. You came, You appeared, Light unapproachable.

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V. Rev. Father John S. Bakas

Dean

Fr. Christopher Kolentsas

Assistant Priest

Scripture Reading

Faith comes by hearing...

Epistle Reader Nick Hronis

Priest: Let Us Attend...

Reader: Let your mercy...O Lord, be upon us...rejoice in the Lord, O ye righteous.

Priest: Wisdom.

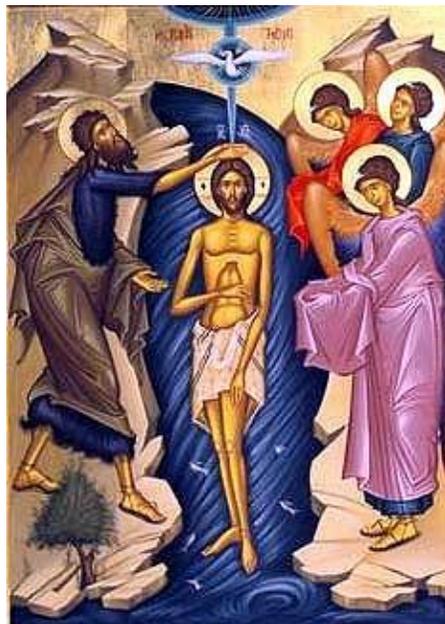
Reader: The reading is from St. Paul's Second Letter to Ephesians (4:7-13)

Priest: Let us be attentive...

BRETHREN, grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he led a host of captives, and he gave gifts to men." (in saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.) And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

THE GOSPEL ACCORDING TO ST. MATTHEW (4:12-17)

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles, the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."



Memorials

May their memory be eternal...

Among the spirits of the righteous perfected in faith, give rest, O Savior to the souls of your servants...

Virginia Kostos (6 months)

Sotirios Eliopoulos (1 year)

William Balamaci

ALTAR CANDLES

Offered in loving memory of Virginia Kostos by Mary Morrison.

Epiphany of our Lord

Biblical Story

The Biblical story of the Baptism of Christ is recorded in all four of the Gospels: Matthew 3, Mark 1:1-9, Luke 3:21-22, and John 1:31-34.

John the Baptist, the cousin of Jesus and the one chosen by God to proclaim His coming, was preaching in the wilderness and was baptizing all who would respond to his message calling for repentance. As he was doing this, John was directing the people toward the one who would baptize them with the Holy Spirit (Matthew 3:11).

The Scriptures tell us that Jesus came from Galilee to John at the Jordan to be baptized by him. Initially, John would not do this, saying that Jesus should baptize him. Jesus said to John, "Let it be so now; for it is proper for us in this way to fulfill all righteousness (3:15). John consented and baptized Jesus.

When Jesus came up from the water, the heavens opened suddenly, and the Holy Spirit descended upon Him. The Bible records that the Spirit descended like a dove and alighted on him. When this happened, a voice came from heaven and said, "This is my Son, the Beloved, with whom I am well pleased." This was the voice of God the Father.

Christ's baptism in the Jordan was "theophany," a manifestation of God to the world, because it was the beginning of our Lord's public ministry. It was also a "theophany" in that the world was granted a revelation of the Holy Trinity. All three Persons were made manifest together: the Father testified from on high to the divine Sonship of Jesus; the Son received His Father's testimony; and the Spirit was seen in the form of a dove, descending from the Father and resting upon the Son.

The theme of "manifestation" or "revelation" is also expressed in Scripture with the symbolism of light. In the hymn of the Feast we sing, "Christ has appeared and enlightened the world." Thus, January 6 is also known as the Feast of Lights. The Church celebrates on this day the illumination of the world by the light of Christ.

On the Precious Gift of Humility
By Sam Guzman

Why do I fail when I have so much good will?

This is a question that plagues every man who genuinely cares about his spiritual life. Indeed, St. Paul himself, after lamenting the war between his flesh and spirit, cries out poignantly in Romans 7, Pitiabile creature that I am, who is to set me free from a nature thus doomed to death? If we examine our hearts, we can acknowledge truthfully that we frequently desire to do the right thing. We long to control our temper. To resist the temptations of the flesh. To overcome our laziness and complacency in order to serve others. To love as Christ loved. But if we examine our actions, we often sink to the lowest common denominator and fall into sin at the slightest provocation. Spiritually, it's as if we take one step forward and take three or four steps back. We screw up our courage and willpower, resolving never to fail again. And then we fall flat on our face a brief moment later. It can lead to discouragement, even despair. For men hate and fear few things so much as failure.

Why God Lets Us Fail

Why does God so frequently allow us to fail, despite our often fervent prayers for His help and grace? Why do we fall so frequently into the mire of sin when we want so desperately to be free? The answer is simple: Humility. There is no sin greater than pride. No sin more contrary to the self-emptying love of God. No sin more hateful to the Divine nature. Pride corrupts and ruins everything it comes in contact with. It is the first sin and the last. And it is subtle. Insidious, even. It can so easily corrupt even our most virtuous works, corroding them from the inside out. It is the way of death. God knows this, of course, but we often do not. We think we are advancing spiritually when really we are only contributing to our chronic addiction to self-reliance and self-sufficiency. We believe we are growing in virtue when in reality we are merely becoming satanically satisfied with our own abilities. And so, God allows us to fall. Seeing in us a growing self-confidence, he withdraws his grace and allows us to come face to face with our own real strength. Which is of course, nothing. This was the reality all along, but we refused to see it. We thought we were doing it on our own, when really, God was doing everything. Failure is often the only way to teach us the lesson Christ endlessly taught his disciples: Without me, you can do nothing.

The Precious Gift of Humility

God knows there is no sin more wicked than pride. But he also knows there is no virtue greater than humility. It is the root of all other virtues; the trunk of the tree of life. Christ will allow us to fall time and again—ten thousand times if necessary—to teach us this lesson. For there is nothing more to learn. What God wants is our surrender. He wants us to come to the end of ourselves and to cry out like St. Peter in the winds and waves of the Galilean Sea, “Lord, save me!” This cry of utter desperation is the real beginning of the spiritual life. It is the beginning of true freedom. But, oh, how hard it is for us to get to this place. If there is one shred of evidence that we can do it on our own, we will cling to it with all our might. Something deep within us resists weakness, dependence. We recoil from it. We dare not acknowledge our nothingness. It seems a fate worse than death. And so it is. Humility is a sort of death—but one that is not an end, but a beginning. It is only when we descend into the tomb of utter defeat than we can be resurrected to a new inner life. That leads us back to St. Paul's question we cited at the beginning: Who is to set me free from a nature thus doomed to death? His answer is the only answer: Nothing else than the grace of God, through Jesus Christ our Lord. When we fail and fall, we are in the painful but vivifying school of humility. For the gate of heaven is very low, and only the humble can enter it.



Sunday, January 12

- 8:30 am — Orthros
- 9:45 am — Memorials
- 10:00 am — *Divine Liturgy*
- 12:30 pm — Bible Faith Studies

Tuesday, January 14

- Leavetaking of the Theophany of Our Lord and Savior Jesus Christ*
- 9:00 am — Orthros
- 10:00 am — Divine Liturgy

Friday, January 17

- Saint Anthony Day at **Saint Anthony Greek Orthodox Church in Pasadena***
- 9:00 am — Orthros
- 10:00 am — Divine Liturgy

