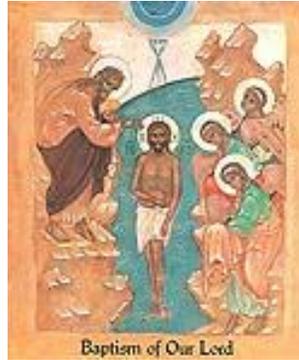


**St. Nikolai Orthodox Mission of Alliance, as part of Orthodox Campus Fellowship at
Mount Union University, Dewald Chapel. Divine Liturgy, 9:00 am
Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)
Rev. Protodeacon James Gresh, Mission Administrator (Bulgarian Diocese OCA)
January 5, 2014: 28th Sunday after Pentecost/
Eve of the Theophany/ Sunday before the Theophany/
The Holy Theophany of Our Lord and Savior Jesus Christ (*observed*)**



The First Antiphon

When Israel went forth from Egypt, the house of Jacob from a people of strange language,

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Judah became his sanctuary, Israel his dominion.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

The sea looked and fled; Jordan turned back.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

What ails you, O sea, that you fled? O Jordan, that you turned back?

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

The Second Antiphon

I love the Lord because He has heard my voice and my supplication.

Refrain: O Son of God, baptized in the Jordan, save us who sing to You: Alleluia.

Because He inclined his ear to me, therefore I will call on Him as long as I live.

Refrain: O Son of God, baptized in the Jordan, save us who sing to You: Alleluia.

The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish,
then I called on the name of the Lord.

Refrain: O Son of God, baptized in the Jordan, save us who sing to You: Alleluia.

Gracious and righteous is the Lord; our God is merciful.

Refrain: O Son of God, baptized in the Jordan, save us who sing to You: Alleluia.

The Third Antiphon

O give thanks to the Lord, for He is good; for His mercy endures forever.

Let the house of Israel now confess that the Lord is good; for His mercy endures forever.

Let the house of Aaron now confess that the Lord is good; for His mercy endures forever.

Let those who fear the Lord now confess that the Lord is good; for His mercy endures forever.

Tone 1

Troparion of the Feast

When You, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest.

For the voice of the Father bore witness to You, calling You His Beloved Son;

and the Spirit in the form of a dove confirmed the truthfulness of His word.

O Christ our God, You have revealed Yourself, // and have enlightened the world, glory to You!

Entrance Verse

Blessed is He who comes in the name of the Lord; God is the Lord and He has given us light.

Tone 3 Troparion (*Resurrection*)

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm.
He has trampled down death by death.

He has become the first born of the dead. He has delivered us from the depths of hell, and has granted to the world//great mercy.

Tone 4 Troparion of the Forefeast

The river Jordan was turned back by the mantle of Elisha, after Elijah had been taken up to heaven.
The waters were parted in two, and the stream became a dry path.

This was truly a type of baptism, by which we pass over the stream of life.//
Christ has shone forth in the Jordan to sanctify the waters.

Tone 1 Troparion of the Feast

When You, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest.
For the voice of the Father bore witness to You, calling You His Beloved Son;
and the Spirit in the form of a dove confirmed the truthfulness of His word. O Christ our God,
You have revealed Yourself,// and have enlightened the world, glory to You!

Tone 3 Kontakion (*Resurrection*)

On this day You rose from the tomb, O Merciful One, leading us from the gates of death.

On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs// they unceasingly praise the divine majesty of Your power.

Tone 4 Kontakion of the Forefeast

Today the Lord enters the Jordan and cries out to John:

“Do not be afraid to baptize me,//
for I come to save Adam, the first-formed man!”

Tone 4 Kontakion of the Feast

Today You have shone forth to the world, O Lord, and the light of
Your countenance has been marked on us.

Knowing You, we sing Your praises. You have come and revealed Yourself,// O unapproachable Light.

(Instead of the Trisagion, we sing:)

As many as have been baptized into Christ, have put on Christ. Alleluia.

Epistles: 2 Timothy 4:5-8 (*before Theophany*) Titus 2:11-14, 3:4-7 (*feast*)

Tone 6 Prokeimenon (*Sunday before Theophany*)

O Lord, save Your people and bless Your inheritance!
v: To You, O Lord, will I call. O my God, be not silent to me!

Tone 3 Prokeimenon (*Eve of Theophany*)

The Lord is my Light and my Savior, whom shall I fear?

Tone 4 Prokeimenon (*feast*)

Blessed is He that comes in the name of the Lord. God is the Lord and He has given us light.
v: O give thanks to the Lord for He is good, for His mercy endures forever.

Tone 8 Alleluia, Alleluia, Alleluia!

v: O God, be bountiful to us and bless us, show the light of Your countenance upon us, and have mercy on us!.

Tone 6 Alleluia, Alleluia, Alleluia!

v: My heart overflows with a goodly theme: I address my verses to the king.

Tone 4 Alleluia, Alleluia, Alleluia!

v: The voice of the Lord is upon the waters; the God of glory thunders, the Lord, upon many waters.

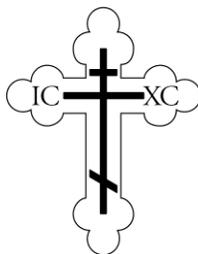
Gospels: Mark 1:1-8 (*Sunday before Theophany*) Matthew 3:13-17 (*feast*)

Hymn to the Theotokos)

Magnify, O my soul, the most-pure Virgin Theotokos, more honorable than the heavenly hosts. No tongue knows how to praise you worthily, O Theotokos; even Angels are overcome with awe praising you. But since you are good, accept our faith; for you know our love inspired by God. You are the defender of Christians, and we magnify you.

Koinonikon (Communion Hymn)

The grace of God has appeared for the salvation of all men. Alleluia! Alleluia! Alleluia!



The eve of **Theophany**, is a strict Fast day, we are however, because of liturgical constraints, observing the Great Feast of **Theophany**. After Divine Liturgy today we will have the Great Blessing of Water. Please give thought to when you wish to have Father come and bless your home and advise him so that an appointment can be made.

Feast of the Theophany of our Lord and Savior Jesus Christ 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.

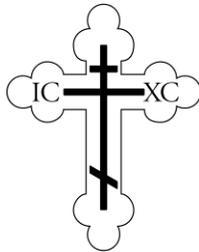
The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. St John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by

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. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

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.



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