



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.

St. George Antiochian Orthodox Church

915-584-9100 www.stgeorge-elpaso.org Fax. 915-760-5547

REVEREND FATHER GEORGE M. AL-DEHNEH, PASTOR

Very Reverend Father Jehad T. Michael, Pastor Emeritus

Very Reverend Father Bob Bethoney, Attached

A warm welcome to our visitors and guests

St. George is an Eastern Orthodox Church of the Antiochian Archdiocese of North America.

We are glad to have you worshipping with us today. We minister to Orthodox Christians of all backgrounds. Holy Communion is a sign of our full unity of faith. Therefore, only Baptized and Confirmed Orthodox Christians who have prepared themselves through prayer and Sacramental Confession may partake of this Sacrament. However, all are welcome to partake of the Blessed Bread of Fellowship and receive a Priest blessing at the end of Divine Liturgy. We also invite you to join us for light refreshments and coffee following the Service, where we will be happy to meet with you and answer any questions you may have about the Orthodox Faith.

JANUARY 08, 2012

SUNDAY AFTER THE THEOPHANY OF CHRIST

Tone 5

Eothinon 8

Sunday Service

Orthros 9:20 A.M.

Sunday School 9:15 A. M.

Followed by Divine Liturgy

Confessions by Appointment Only

On this day, we Commemorate: RIGHTEOUS MOTHER DOMNICA OF CONSTANTINOPLE AND HER COMPANIONS; VENERABLE GEORGE THE CHOZEBITE.

Epistle: German Gerena.

Ushers: UPON AVAILABILITY.

Altar Boys: All Altar boys are encouraged and welcome to serve faithfully.

RESURRECTIONAL APOLYTIKION (TONE 5)

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

APOLYTIKION OF THE THEOPHANY OF CHRIST (TONE 1)

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God, Who hath appeared and enlightened the world, glory to Thee.

TROPARION OF ST. GEORGE (TONE 4)

As the deliverer of captives and defender of the poor, healer of the infirm and champion of kings, victorious great martyr George intercede with Christ our God for our souls salvation.

KONTAKION OF THE THEOPHANY OF CHRIST (TONE 4)

Today Thou hast appeared to the universe, O Lord, and Thy light hath been shed upon us, who praise Thee with knowledge, saying, Thou hast come and appeared, O unapproachable Light.



THE EPISTLE

(For the Sunday after Theophany of Christ)

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

The Reading from the Epistle of St. Paul to the Ephesians.

(4:7-13)

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.

A decorative border surrounds the text, featuring a repeating pattern of crosses and open books. The crosses are simple, with a central dot, and the books are shown from a top-down perspective, some open and some closed. The border is composed of these elements connected by a thin, wavy line.

THE GOSPEL

(For the Sunday after Theophany of Christ)

The reading from the Holy 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 Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulon 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."

DONATIONS

Omar & Anne Thomas: For the health of their family.

Eddie & Eva Mowad: For the health of their family.

Eddie & Eva Mowad: In Memory of our beloved Nan Gillett.

Archdiocese Dues

Edward Elias & family

Gilbert Malooly Jr.

Ronald Christopher Malooly

Cheryl Malooly

Lon Silagi

Gilbert Sr. & Haifa Malooly

Gregory Malooly

Christopher Mowad

Envelope Program Donations

Yani & Susana Payides

Jamal & Hana Sayegh

Salma Isaac

George & Judy Hanna

Lon Silagi

Missionary Offering

Yani & Susana Payides

Nativity of our Lord

Salma Isaac

Bishop BASIL Endowment Fund

Salma Isaac

Jamie Isaac

IC XC
NI KA

Holy Bread will be offered by:

IC XC
NI KA

German and Alexis Gerena: In honor of their daughter, Giselle Mia's (Elizabeth), Baptism. May God grant her good health, long life and may she walk in the way of the Lord. God bless her parents, grandparents and Godparents.



ANNOUNCEMENTS

Church Upcoming Events:

Thursday, January 05, 2012 Holy Epiphany Evening Divine Liturgy @ 6:00 P.M.
Wednesday, January 11, 2012 Parish Council Meeting @ 7:00 P.M.

HOME BLESSING

Will start January 06, 2012 and will end February 05, 2012. Please call the office or Fr. George to arrange for your home to be blessed.

Thank You and God Bless you all.

THE NATIVITY FAST

There will be no fasting (even on Wednesdays and Fridays) between the Nativity of the Lord through January 4, 2012.



This Sunday Refreshments will be offered by:

Salma & Jamie Isaac: For their health & the health of their children & grandchildren. In celebration of Joseph Isaac's birthday. God grant them many years.

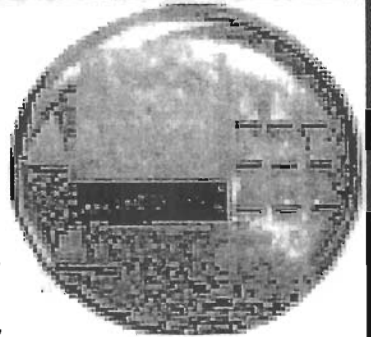
All St. George Parishioners

Please let Fr. George know *AT LEAST ONE WEEK* prior to the Sunday you are offering with the names of the living and departed beloved ones and if it is a *MEMORIAL SERVICE or REMEMBRANCE ONLY* so it can be in the Bulletin on time. It is your responsibility to call to order the Holy Bread and make sure it is at Church by 8:00 A. M. that Sunday.

Thank You

HOLY BREAD

Please see the New Holy Bread Calendar for the year 2012. If 2 families offered every Sunday (For the health of the living and/or in Memory of the departed members). We should be OKAY for the whole year. We have 52 Sundays in the Year.

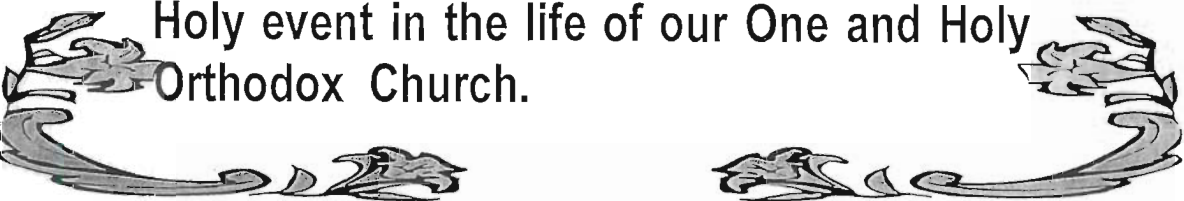


Thank You



Epiphany Evening Divine Liturgy

Will be celebrated at 6:00 P. M. on Thursday, January 05, 2012. Please make plans to celebrate with us this Blessed and Holy event in the life of our One and Holy Orthodox Church.



Epiphany Service Preparations

All the Ladies of St. George Church are invited to help making **ZALBIAH & AWAMEH** on **Thursday January 5, 2012 @ 1:00 P. M.** so we can all attend the **Evening Divine Liturgy @ 6:00 P.M.** then gather after the service for a good stewardship in the Mini-Hall.

Looking forward to see you there...
St. George Ladies Society

SUNDAY SCHOOL

Will resume on **Sunday, January 8, 2011 @ 9:15.** We look forward to see all the kids of our St. George Orthodox Church Families. (Pre-School—Grades 12+)....

The Feast of St Basil the Great

Bishop BASIL Mission Endowment Fund

Honor Bishop BASIL

on his Name's Day:

The Feast of St. Basil the Great,

January 1, 2012

Contribute by – January 31, 2012

Bishop BASIL Missions Endowment Fund

Diocese of Wichita and Mid America
(DOWAMA)



CONTRIBUTE BY JANUARY 31, 2012

Please make check payable to your local parish earmarked "BB Name's Day" and sign the community card that will be forwarded to Bishop BASIL.

Every year, we have the opportunity to celebrate the Feast of St. Basil the Great and honor our own Bishop BASIL by donating to the Bishop BASIL Missions Endowment Fund.

It began in 1975 when the Southwest Region (name at that time) wanted to increase awareness of the need for mission work in the Region. At that time, the Southwest Region consisted of only 8 communities (*our Diocese now numbers 51 congregations*). Pledges were made to the "Missions Fund", and in 1977 Father Michael Welborn was partially funded by the Region and assigned to the Region's first mission, Three Hierarchs in New Orleans, Louisiana (renamed St. Basil and relocated to Metairie, Louisiana). In 1978 a "Region Missions Blitz Weekend" was held in Dallas, Texas, resulting in the founding that very weekend of the Region's second

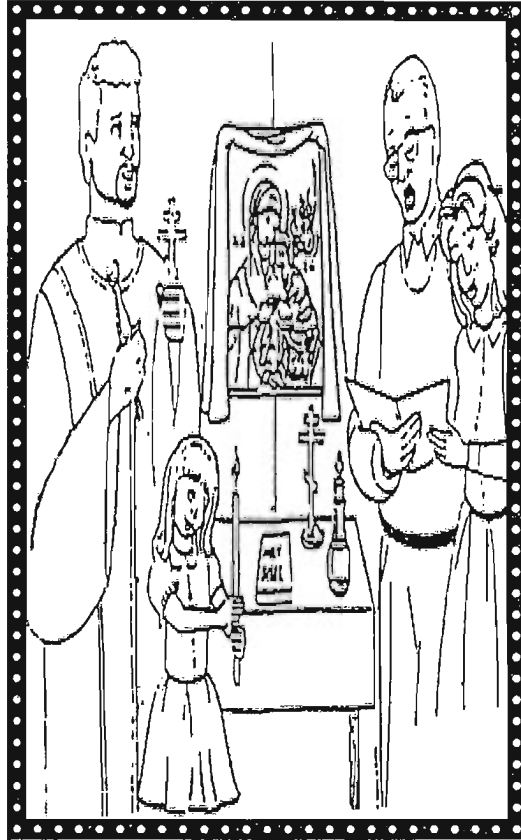
mission, Ss. Constantine and Helen in Dallas. The Region also helped fund their first priest, Father Anthony Nelson. Over the years, the Region has founded many missions and helped fund their priests.

With the election to the sacred episcopacy in May, 1991, of Archimandrite Basil Essey, and his consecration as Bishop in May, 1992, the Southwest Region (now DOWAMA) established the "Bishop BASIL Missions Endowment Fund" in his honor to augment financial support of our missionary efforts. We will again celebrate Bishop BASIL's name's day on January 1, 2012, and you have the opportunity to honor him and support our missions by donating to the fund.

Please make your check payable to your local parish earmarked "BB Name's Day".

House Blessings

It is the custom among many Orthodox Christians to have their homes blessed with the Holy water sanctified on Theophany (the feast which commemorates the Baptism of the Lord in the Jordan River). If you would like your home blessed, please call the Church office or talk to Fr. George.



FOR CONSIDERATION

On one of the stones in the Church of Hagia Sophia, the following words were engraved: "Wash your sins, not only your face." Whoever entered this glorious Church read this inscription and remembered that the Christian Faith requires of him moral purity: purity of the soul, purity of the heart and purity of the mind. Just as in the heart of man is concentrated the complete spiritual man, this is what the Lord also said, "Blessed are the pure of heart" (St. Matthew 5:8). Total external cleanliness does not help at all in gaining the kingdom of heaven.

Oh, if only we would invest as much effort in washing ourselves from sins as we invest daily in washing our faces, then God would truly be seen in our hearts as in a mirror!

The three temptations by which Satan tempted the Lord Jesus after His Baptism in the Jordan River:

1. Gluttony: The temptation with bread;
2. Pride: Lifting Him above the Temple;
3. Greed: Offering Him the possession of the entire world.

THE FEAST OF THE THEOPHANY OF OUR LORD

The celebration of the Baptism of our Lord in the Jordan River reveals wondrous salvific events:

- The Mystery of the Holy Trinity was revealed.
- The waters were blessed by Christ and ceased to be waters of the fall and became waters of renewal (Holy Water).
- Any demonic influence over water was ended.
- A model of Baptism was established for the followers of Jesus Christ.
- The sin of the old Adam was washed away and buried in the waters.
- The Forerunner John the Baptist was blessed by Christ.

The word *Theophany* (*meaning manifestation of God*) comes from the apostolic passage, "God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory" (1 Timothy 3:16). Another name for the Feast is *Epiphany* (*meaning manifestation from above*), "the grace of God that brings salvation has appeared to all men" (Titus 2:11). A third name is *the "Feast of Lights"*, as Christ reveals Himself as the "Light of the World" (John 8:12).

House Blessing: The Purpose

The Annual Blessing of homes is a custom of special beauty and significance. We again 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.

Prayer for the Beginning of the New Year



O Master, Lord our God, the Source of life and immortality, the Author of all created things both visible and invisible, Who hast established all seasons and times by Thine own authority and dost direct all things with Thine all-wise and all-gracious providence: We thank Thee for Thy bounties, which Thou hast poured out upon us during our life that is past. And we entreat Thee, O all-bountiful Lord: Bless the crown of the New Year by Thy goodness. Bestow Thy good

things from above upon all Thy people, as also health, salvation and good furtherance in all things. Deliver Thy Holy Church, this city and all cities and countryside from every evil assault, and vouchsafe unto them peace and tranquility; and grant that we may always offer thanksgiving unto Thee, the unoriginate Father, together with Thine only-begotten Son and Thine all-holy, good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

ARCHDIOCESE DUES FOR 2011

Please make sure to pay your family dues for the year **2011** before the end of January, 2012. *(It is \$ 35.00/Baptized Soul)*. Our Church has to pay for the ones who don't pay. ***Please make it a priority.***

Thank you & God bless you

From The Holy Fathers of the Orthodox Church

Souls that love truth and God, that long with much hope and faith to put on Christ completely, do not need so much to be put in remembrance by others, nor do they endure, even for a while, to be deprived of the heavenly desire and of passionate affection to the Lord; but being wholly and entirely nailed to the cross of Christ, they perceive in themselves day by day a sense of spiritual advance towards the spiritual Bridegroom.

St. Macarius the Great

DONATION ENVELOPES FOR 2012



We ask all of you to use the **Designated Offering Envelopes** that is placed in the Vestibule for your donations starting January 01, 2012. Please pick up your Box (1 box for each family) & let Fr. George know if you are missing your box.

Using these envelopes will help the Church Treasurer in recognizing the purpose, date and amount of every Sunday collection.

Thank You

Go Forth...

VOLUME 22 NUMBER 2

JANUARY 8, 2012

THE SUNDAY AFTER EPIPHANY

The gospel (Matthew 4:12-17) is like an echo of the feast of Epiphany. It starts by mentioning the imprisonment of the Precursor. At this news, Jesus leaves the region of the Jordan. He comes back into Galilee and stays at Capernaum. Thus, says the gospel, the prophecy of Isaiah concerning the land of Zabulon and the land of Nephthalim is fulfilled: 'The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up' (Isa. 9:2). This reminds us that Epiphany is the 'feast of lights'. The light manifested on the banks of the Jordan now spreads into Galilee. Little by little, it will spread to the whole world. Jesus begins to preach. The theme of his preaching is exactly the same as John's: 'Repent, for the kingdom of heaven is at hand'. But, for John, the kingdom was 'coming', whereas for Jesus, the kingdom is already 'at hand': the kingdom is now identified with him who announces it. Jesus is the essence and the power of the kingdom. Nevertheless, this kingdom is only at its beginning. We shall see it grow, and it will not cease from growing until the end of time. This is what the epistle read at the liturgy (Eph. 4:7-13) announces,



in which St Paul declares that when the edification of Christ's body is completed we shall 'all come in the unity of the faith, and of the 'knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ'. The liturgical year, an abridgement of the history of salvation, represents this growth symbolically for us, from Christmas until the time after Pentecost. It thus outlines the development of our own inner life - the life of Christ in us.

From The Year of Grace of the Lord. A Monk of the Eastern Church. St. Vladimir's Seminary Press. Crestwood, NY. 1980.

BAPTISMAL GRACE

St. Cyril of Jerusalem writes: "Water is at the origin of the world, the Jordan is at the origin of the Gospels."

Baptismal grace is the "first grace", i.e. the grace that communicates to man life in Christ. This grace is not only given once in Baptism. It is continued through the whole life of man; it may be lost and recovered under the name of "sanctifying grace", the grace which keeps us united with God; and it must be distinguished from the transitory graces granted as special helps in particular needs. The infusion or recovery (after sin) of sanctifying or baptismal grace is identical with the supernatural process called justification, regeneration, conversion or rebirth.

The Holy Spirit is given in the Baptism of Water. Therefore the mystery of Baptism is not only a baptism with water, but a baptism with or of the Spirit. However, this gift of the Spirit ought to be distinguished from the Pentecostal grace.

Baptismal grace is not limited to the external ministration of the sacrament of Baptism. Our Lord invisibly grants that grace to souls of good will who, consciously or even unconsciously, are longing for the Water of Life. This has been called "baptism of desire". A heathen or an atheist may receive it. He may long for, or indeed possess, the reality of God without having a name for it, or even while rejecting the name which he does not feel able to associate with the reality. A man who, without being baptized with water, sacrifices his life as a witness to the Lord, receives the "baptism of blood".

The Gospel speaks of a "baptism of

fire" (Luke 3:16, 17). Some Fathers have understood that expression not as a baptism with the Holy Ghost, but of the burning up of the chaff "with unquenchable fire". Origen, Lactantius, St. Hilary and St. Ambrose think that these words allude to ultimate purification of individual souls and the final destruction of sin. In the Orthodox rite of Baptism, as well as in baptismal grace or baptismal life in a wide sense, we may distinguish three fundamental elements: (1) liberation from the yoke of Satan, or Christ forgiving and healing; (2) the creation of the new man, or Christ conforming to Himself, the pattern and archetype; (3) incorporation into Christ.

Now every one of these three elements includes an ascetical and a mystical moment. The ascetical moment is represented by a renunciation, or a promise, or a practical effort. The mystical moment is represented by an exorcism, or an unction, or an immersion, or a grace imparted without any external sign.

Penance, unction of the sick, the first monastic profession and a second wedding are, in the mind of the Orthodox Church, extensions of baptismal grace. Moreover, at any moment, every Christian can renew or revive in himself the grace of his baptism by an orientation of his inner attitude and prayer towards that goal.

From *Orthodox Spirituality: An Outline of the Orthodox Ascetical and Mystical Tradition*, By a Monk of the Eastern Church. The Fellowship of SS. Alban and Sergius, London.

O. i. δ. α.

2 Lakeshore Boulevard, PO Box 35
Grand Isle, VT 05458

Phone: (802) 372-4361; oida@aol.com

Go Forth...and teach all nations.

(Matthew 28:19)

2012
PARISHIONERS INFORMATION CARD

St. George Antiochian Church Directory is being updated to correct changes in addresses, phone numbers etc. We are asking for your help by completing the following form.

Parents Name

Date of Birth

Address

Phone

(H) _____
(B) _____
(C) _____

Children's Name

Date of Birth

This form can be cut and mailed to the Church Office,
or dropped in the donation basket.

Thank you for your cooperation.

***This information is Confidential, to be
used by the Priest only!***

JANUARY 2012

“A BLESSED THEOPHANY”

Sunday Service (9:20 A.M. Orthros followed by the Divine Liturgy)

SUN	MON	TUES	WED	THU	FRI	SAT
<u>1</u> Circumcision of Our Lord and Savior Jesus Christ Basil the Great, Archbishop of Caesarea in Cappadocia SUNDAY BEFORE EPIPHANY	<u>2</u>	<u>3</u> Chanting Practice 6:00 - 7:00 P.M. Choir Practice 7:00 - 8:00 P.M.	<u>4</u> Synaxis of the 70 Holy Apostles	<u>5</u> 6:00 P. M. Evening Divine Liturgy for Epiphany AND THE BLESSING OF WATERS	<u>6</u> THE THEOPHANY OF OUR LORD AND SAVIOR JESUS CHRIST	<u>7</u> Synaxis of John the Holy Glorious Prophet, Baptist, & Forerunner
<u>8</u> SUNDAY AFTER EPIPHANY	<u>9</u>	<u>10</u> Chanting Practice 6:00 - 7:00 P.M. Choir Practice 7:00 - 8:00 P.M.	<u>11</u> 7:00 P. M. PARISH COUNCIL MEETING	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u> 12TH. SUNDAY OF LUKE	<u>16</u>	<u>17</u> Anthony the Great Chanting Practice 6:00 - 7:00 P.M. Choir Practice 7:00 - 8:00 P.M.	<u>18</u>	<u>19</u>	<u>20</u>	<u>21</u>
<u>22</u> 15 TH. SUNDAY OF LUKE	<u>23</u>	<u>24</u> Chanting Practice 6:00 - 7:00 P.M. Choir Practice 7:00 - 8:00 P.M.	<u>25</u> Gregory the Theologian, Archbishop of Constantinople	<u>26</u>	<u>27</u>	<u>28</u> Ephraim the Syrian Isaac the Syrian, Bishop of Ninevah
<u>29</u> SUNDAY OF THE CAANAANITE	<u>30</u> Synaxis of The Three Hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom	<u>31</u> Chanting Practice 6:00 - 7:00 P.M. Choir Practice 7:00 - 8:00 P.M.				

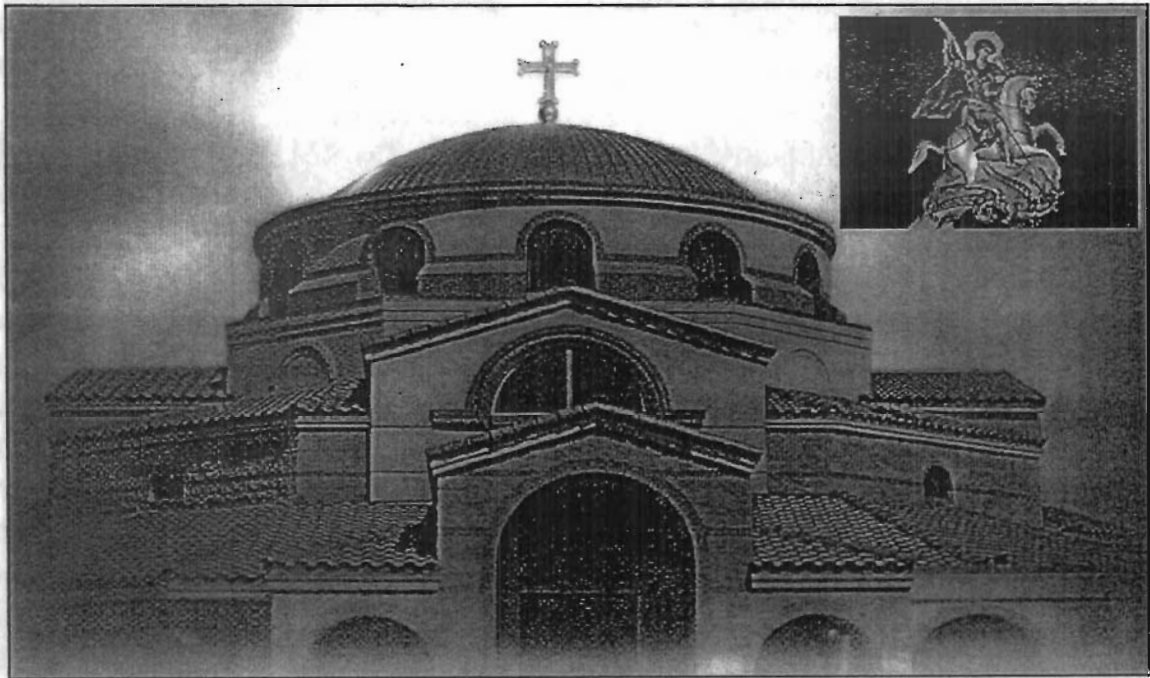
For Pastoral Emergencies, or to notify the Clergy of ill or hospitalized parishioners, please call the Church office at: (915) 584-9100, during Office hours.

To reach one of our clergy after hours, you may call their home or cell phones as noted below:

Fr. George Al-Dehneh: 581-8021 (H)
345-9800 (M)

Fr. Bob Bethoney: 584-8306 (H)
892-8200 (M)

Fr. Jehad Michael: 544-4001 (H)
203-2831 (M)



To request a Dome lighting, please contact
Bill or Nada Aziz at 497-0190 or 533-0287.
The donation is \$50 per lighting.

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CURRENT RESIDENTS OR



On January 6 in the Holy Orthodox Church we celebrate the Holy Theophany, or Epiphany, of our Lord, God and Savior Jesus Christ.

When our Lord reached thirty years from His physical birth, He began His teaching and saving work. He Himself signified this "beginning of the beginning" by His baptism in the River Jordan. St. Cyril of Jerusalem says, "The beginning of the world: water; the beginning of the Good News: Jordan." At the time of the baptism of the Lord in water, the Father was revealed to the sense of hearing; the Spirit was revealed to the sense of sight, and in addition to these, the Son was revealed to the sense of touch. The Father uttered His witness about the Son, the Son was baptized in the water, and the Holy Spirit in the form of a dove hovered above the water. John the Baptist witnessed and said about Christ, "Behold, the Lamb of God, Who takes away the sins of the world." When John immersed and baptized the Lord in the Jordan, the mission of Christ in the world and the path of our salvation were shown. That is to say: The Lord took upon Himself the sins of mankind and died under them (immersion) and became alive again (the coming out of the water); and we must die as the old sinful man and become alive again as cleansed, renewed and regenerated. This is the Savior and this is the path of salvation. The Feast of the Epiphany (Theophany in Greek) is also called the Feast of Illumination. For us, the event in the River Jordan illuminates, by manifesting to us God as Trinity, consubstantial and undivided. Also, every one of us through baptism in water is illumined by this, that we become adopted by the Father of Lights through the merits of the Son and the power of the Holy Spirit. Unto Christ be glory and dominion unto ages of ages. Amen.