

**St. Mary's Orthodox Church
(Dormition of the Mother of God)**

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Sunday January 8, 2017

Afterfeast of the Theophany of Our Lord and Savior Jesus Christ; Prophet Shemaiah (10th c. BC); Martyrs Julian and his wife Basilissa, and with them Marcionilla and her son Celsus, Anthony, Anastasius, seven children and twenty soldiers, at Antioch in Egypt (283-305); Hieromartyr Carterius of Caesarea in Cappadocia (304); Saint Elias the Wonderworker, of Egypt (4th c.) - (*see also: January 12 - Greek*); Hieromartyr Theophilus the Deacon, and Martyr Helladius, in Libya (4th c.); Saint Atticus of Constantinople, Patriarch of Constantinople (425); Righteous Domnica of Constantinople (ca.474); Venerable Agathon of Egypt, monk (5th c.); Venerable Theodore of Constantinople, founder and abbot of the Monastery of Chora (ca. 595); Venerable George the Chozebite, Abbot (7th c.); Saint Cyrus of Constantinople, Patriarch of Constantinople (714); Martyr Abo of Tiflis, the Perfumer, of Baghdad, at Tbilisi, Georgia (786); Saint Emilian the Confessor, Bishop of Cyzicus (820) - (*see also: August 8 - Greek*); Saint Patiens, fourth Bishop of Metz (2nd c.); Hieromartyr Lucian the "Apostle of Beauvais", and martyrs Maximian and Julian, in Beauvais (290); Hieromartyr Eugenian of Autun, Bishop of Autun, staunch defender of Orthodoxy against Arianism(4th c); Saint Severinus of Noricum, monk of Götting Abbey, enlightener of Noricum Ripensis (482); Saint Ergnad (*Erchnacta*), nun (5th c.); Saint Maximus of Pavia, Bishop of Pavia (511); Saint Frodobert, a monk at Luxeuil in France, founder of the monastery of Moutier-la-Celle near Troyes (673); Saint Erhard of Regensburg, Bishop of Regensburg (Bavaria) (ca.686); Saint Albert of Cashel, English laborer in Ireland and Bavaria (7th c.); Holy Virgin Gudula, patroness of Brussels in Belgium (712); Saint Pega, an anchoress in the ancient Anglo-Saxon kingdom of Mercia (719); Saint Garibaldus (*Gaubald*), first Bishop of Regensburg (762); Saint Æthelhelm (*Athelm*), the first Bishop of Wells, and later Archbishop of Canterbury (926); Saint Wulfsgige III (*Wulsin*), monk who became Abbot of Westminster in 980, and Bishop of Sherborne in 993 (1002); Saint Gregory of Ochrid, Bishop of Moesia (1012); Venerable Gregory, Wonderworker of the Kiev Caves (1093); Venerable Gregory the Hermit of the Kiev Caves (14th c.); Venerable Macarius (Makris) of Vatopedi (on Mt. Athos), and of Pantocratoros monastery (in Constantinople), Abbot (1430); Hieromartyr Priest Isidore and 72 companions at Yuriev (Dorpat) in Estonia, slain by the Latins (1472); Saint Paisius of Uglich, Igumen of the Protection monastery, near Uglich (1504); Venerable Elder Isaiah of Valaam Monastery (1914); New Hieromartyr Victor, Priest (1937); New Hieromartyr Demetrius, Priest (1938); New Hieromartyr Vladimir, Priest (1938); Martyr Mikhail Novoselov (1938); New Hieromartyr Michael Rostov, Priest, Confessor, of Yaroslavl-Rostov (1941).

Services for the week of January 8

Saturday, January 14: 6:00 pm Great Vespers

Parish News

WELCOME: to all of our guests today. We are so glad that you have come to enjoy our Orthodox worship. We invite you to come for coffee and sweets in our church hall and to enjoy fellowship with us. May God bless you!

OFFERING: January 1: \$584.00

CONGRATULATIONS: To Kerry (Michael) Bailey on his chrismation into the Orthodox Faith on the Feast of Theophany, 2017. We wish him, and all his close ones many happy and blessed years!

HOME BLESSINGS BEGIN the week of Monday, January 9. Please use the sign-up sheet in the narthex if you would like your home to be blessed.

PLEASE CONSIDER DONATING to the Ladies' Altar Society for help with the Christmas flowers and the cleaning of the church and hall. Thank you!

THE EPIPHANY [THEOPHANY] OF OUR LORD AND SAVIOR JESUS CHRIST

When our Lord reached thirty years from His physical birth, He began His teaching and salvific work. He Himself signified this "beginning of the beginning" by His baptism in the Jordan river. 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, that mystery was declared to the world: that mystery which was prophesied in the Old Testament; the mystery about which in ancient Egypt and India was only fabled; i.e., the mystery of the Divine Holy Trinity. 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. When John the Baptist witnessed and said about Christ, "Behold, the Lamb of God, Who takes away the sins of the world"

(St. John 1:29), and when John immersed and baptized the Lord in the Jordan, the mission of Christ in the world and the path of our salvation was 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 Jordan river illuminates, by manifesting to us God as Trinity, consubstantial and undivided. That is one way. And, the second: everyone 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.