



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці
A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

*Please register
online or by phone
to attend services.*

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

& Melkite (Arabic) D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

Twitter:

@dormitionparish

<https://twitter.com/dormitionparish>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

January 3, 2021

Welcome to Dormition Parish. We are glad to have you with us.

Happy New Year!

Epiphany (by Fr. Thomas Hopko)

The sixth of January is the feast of the Epiphany. Originally it was the one Christian feast of the “shining forth” of God to the world in the human form of Jesus of Nazareth. It included the celebration of Christ’s birth, the adoration of the Wisemen, and all of the childhood events of Christ such as His circumcision and presentation to the temple as well as His baptism by John in the Jordan. There seems to be little doubt that this feast, like Easter and Pentecost, was understood as



the fulfillment of a previous Jewish festival, in this case the Feast of Lights.

Epiphany means shining forth or manifestation. The feast is often called, as it is in the Orthodox service books, Theophany, which means the shining forth and manifestation of God. The emphasis in the present day celebration is on the appearance of Jesus as the human Messiah of Israel and the divine Son of God, One of the Holy Trinity with the Father and the Holy Spirit.

Thus, in the baptism by John in the Jordan, Jesus identifies Himself with sinners as the “Lamb of God who takes away the sin of the world” (Jn 1.29), the “Beloved” of the Father whose messianic task it is to redeem men from their sins (Lk 3.21, Mk 1.35). And he is revealed as well as One of the Divine Trinity, testified to by the voice of the Father, and by the Spirit in the form of a dove. This is the central epiphany glorified in the main hymns of the feast: (continued on next page)



When Thou, O Lord, wast baptized in the Jordan the worship of the Trinity was 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 truthfulness of his Word. O Christ our God, who hast revealed Thyself and hast enlightened the world, glory to Thee. (Troparion)

Today Thou hast appeared 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! (Kontakion)

The services of Epiphany are set up exactly as those of Christmas, although historically it was most certainly Christmas which was made to imitate Epiphany since it was established later. Once again the Royal Hours and the Liturgy of Saint Basil are celebrated together with Vespers on the eve of the feast; and the Vigil is made up of Great Compline and Matins.

The prophecies of Epiphany repeat the God is with us from Isaiah and stress the foretelling of the Messiah as well as the coming of His forerunner, John the Baptist:

The voice of one crying in the wilderness: Prepare the way of the Lord, make His path straight. Every valley shall be filled and every mountain and hill brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God (Is 40.3–5; Lk 3.4–6).

Once more special psalms are sung to begin the Divine Liturgy of the feast, and the baptismal line of Galatians 3.27 replaces the song of the Thrice-Holy. The gospel readings of all the Epiphany services tell of the Lord's baptism by John in the Jordan River. The epistle reading of the Divine Liturgy tells of the consequences of the Lord's appearing which is the divine epiphany.

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds (Titus 2.11–14).

The main feature of the feast of the Epiphany is the Great Blessing of Water. It is prescribed to follow both the Divine Liturgy of the eve of the feast and the Divine Liturgy of the day itself. Usually it is done just once in parish churches at the time when most people can be present. It begins with the singing of special hymns and the censing of the water which has been placed in the center of the church building. Surrounded by candles and flowers, this water stands for the beautiful world of God's original creation and ultimate glorification by Christ in the Kingdom of God. Sometimes this service of blessing is done out of doors at a place where the water is flowing naturally.

The voice of the Lord cries over the waters, saying: Come all ye, receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, even Christ who is made manifest.

Today the nature of water is sanctified. Jordan is divided in two, and turns back the stream of its waters, beholding the Master being baptized.

As a man Thou didst come to that river, O Christ our King, and dost hasten O Good One, to receive the baptism of a servant at the hands of the Forerunner [John], because of our sins, O Lover of Man (Hymns of the Great Blessing of Waters).

Following are three readings from the Prophecy of Isaiah concerning the messianic age:

Let the thirsty wilderness be glad, let the desert rejoice, let it blossom as a rose, let it blossom abundantly, let everything rejoice ... (Is35.1–10).

Go to that water, O you who thirst, and as many as have no money, let them eat and drink without price, both wine and fat ... (Is55.1–13).

With joy draw the water out of the wells of salvation. And in that day shall you say: Confess ye unto the Lord and call upon his Name; declare his glorious deeds ... his Name is exalted ... Hymn the Name of the Lord ... Rejoice and exult ... (Is 12.3.6).

After the epistle (1 Cor 1.10–14) and the gospel reading (Mk 1.9–11) the special great litany is chanted invoking the grace of the Holy Spirit upon the water and upon those who will partake of it. It ends with the great prayer of the cosmic glorification of God in which Christ is called upon to sanctify the water, and all men and all creation, by the manifestation of his saving and sanctifying divine presence by the indwelling of the Holy and Good and Life-creating Spirit.

As the troparion of the feast is sung, the celebrant immerses the Cross into the water three times and then proceeds to sprinkle the water in the four directions of the world. He then blesses the people and their homes with the sanctified water which stands for the salvation of all men and all creation which Christ has effected by his "epiphany" in the flesh for the life of the world.

Sometimes people think that the blessing of water and the practice of drinking it and sprinkling it over everyone and everything is a "paganism" which has falsely entered the Christian Church. We know, however, that this ritual was practiced by the People of God in the Old Testament, and that in the Christian Church it has a very special and important significance.

It is the faith of Christians that since the Son of God has taken human flesh and has been immersed in the streams of the Jordan, all matter is sanctified and made pure in Him, purged of its death-dealing qualities inherited from the devil and the

wickedness of men. In the Lord's epiphany all creation becomes good again, indeed "very good," the way that God Himself made it and proclaimed it to be in the beginning when "the Spirit of God was moving over the face of the waters" (Gen 1.2) and when the "Breath of Life" was breathing in man and in everything that God made (Gen 1.30; 2.7).

The world and everything in it is indeed "very good" (Gen 1.31) and when it becomes polluted, corrupted and dead, God saves it once more by effecting the "new creation" in Christ, his divine Son and our Lord by the grace of the Holy Spirit (Gal 6.15). This is what is celebrated on Epiphany, particularly in the Great Blessing of Water. The consecration of the waters on this feast places the entire world—through its "prime element" of watering the perspective of the cosmic creation, sanctification, and glorification of the Kingdom of God in Christ and the Spirit. It tells us that man and the world were indeed created and saved in order to be "filled with all the fullness of God" (Eph 3.19), the "fullness of him who fills all in all" (Eph 1.22). It tells us that Christ, in Who in "the whole fullness of deity dwells bodily," is and shall be truly "all, and in all" (Col 2.9, 3.11). It tells

us as well that the "new heavens and the new earth" which God has promised through His prophets and apostles (Is 66.2; 2 Peter 3.13; Rev 21.1) are truly "with us" already now in the mystery of Christ and His Church.

Thus, the sanctification and sprinkling of the Epiphany water is no pagan ritual. It is the expression of the most central fact of the Christian vision of man, his life and his world. It is the liturgical testimony that the vocation and destiny of creation is to be "filled with all the fullness of God" (Eph 3.19).



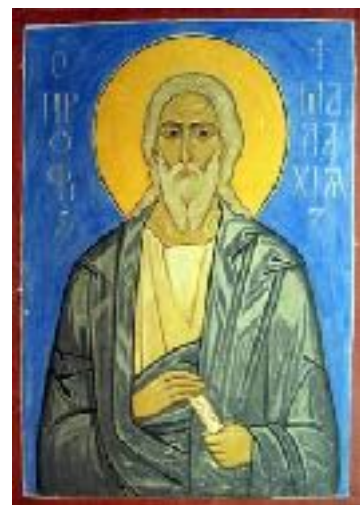
This year, due to the Covid Pandemic, there will be no clergy going from house to house blessing our homes, however, this does not mean you can not bless your own home. Simply take holy water from the church (if you are unable to get some ask Fr. Bo to deliver some to you) and use the prayers on page 4 of this bulletin.

Saints of the Day from OCA.org

Holy Prophet Malachi

The Holy Prophet Malachi lived 400 years before the Birth of Christ, at the time of the return of the Jews from the Babylonian Captivity. Malachi was the last of the Old Testament prophets, therefore the holy Fathers call him "the seal of the prophets."

Manifesting himself an image of spiritual goodness and piety, he astounded the nation and was called Malachi, i.e., an angel. His prophetic book is included in the Canon of the Old Testament. In it he upbraids the Jews, foretelling the coming of Jesus Christ and His Forerunner, and also the Last Judgment (Mal 3:1-5; 4:1-6).



Martyr Gordius at Caesarea, in Cappadocia

The Martyr Gordius was born at the end of the third century in the city of Caesarea of Cappadocia into a Christian family. When he came of age, he entered military service. Because of his valor and military skill, he was made a centurion. During the persecution of Christians at the beginning of the fourth century, he left the world and settled in the Sinai desert to prepare himself for the good deed of confessing the Name of Christ the Savior.

In the year 320, Gordius openly appeared before the prefect of a city where pagan games were being held, and identified himself as a Christian. He was arrested, suffered terrible torments, then was beheaded.

A Lay Person's service for the

Blessing of Homes on the Feast of Theophany

Because this year with the Covid pandemic it is not safe for anyone to go from house to house.

House blessings typically take place from the feast of Theophany till as late as the Feast of the Presentation of our Lord (Feb 2), but it is never a bad idea to ask God to bless our homes.



✠ Through the prayers of our holy Fathers and Mothers, O Lord, Jesus Christ, have mercy and save us.

Amen.

✠ Glory be to You, Christ God our hope, glory be to You.

Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of life, come and dwell within us; cleanse us of all that defiles us, and, O Good One, save our souls.

✠ Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3x)

Glory be to the ✠ Father and to the Son and to the Holy Spirit, now and forever and ever. Amen.

Trinity most holy, have mercy on us. Cleanse us of our sins, O Lord; pardon our transgressions, O Master; look upon our weaknesses and heal them, O Holy One; for the sake of Your name.

Lord, have mercy. (3x)

Glory be to the ✠ Father and to the Son and to the Holy Spirit, now and forever and ever. Amen.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil.

For the kingdom, the power and the glory are Yours, ✠ Father, Son and Holy Spirit, now and forever and ever. Amen.

Let us pray to the Lord.

Lord, have mercy.

O God our Saviour, the true Light, Who was baptized in the river Jordan by John to renew all of us by the water of regeneration, and who condescended to enter under the roof of Zacchaeus to bring salvation to him and all his household, keep safe also from harm all of us who dwell here; grant us Your blessing, purification and bodily health, and all our petitions for salvation and life everlasting:

✠ For blessed are You, together with Your eternal Father, and Your all-holy, gracious, and life-giving Spirit, now and for ever and ever. Amen.

Take some holy water blessed by a priest and sprinkle it within your home, saying:

Lord, bless my/our home by the sprinkling of this holy water, in the name of the ✠ Father, and of the Son, and of the Holy Spirit. Now and for ever and ever. Amen.

Glory be to You, O Christ our God, our hope glory be to You.

✠ Through the prayers of our holy Fathers and Mothers, O Lord, Jesus Christ, have mercy and save us. Amen.

+ Reverend Father Josaphat Tyrkalo, OSBM

Reverend Father Josaphat Tyrkalo, OSBM died peacefully at the Youville Home in St. Albert, AB on December 27, 2020.

Born Basil John Michael Tyrkalo, on January 31, 1945 in Lamont, AB, he entered the Basilian Novitiate in Mundare, AB on October 23, 1966 and made his Solemn Profession of Vows in the Basilian Order of St. Josaphat on August 12, 1973. After completing theological studies at St. Paul University in Ottawa, ON, he was ordained to the priesthood on July 28, 1974 by Bishop Neil Savaryn, OSBM at St. Basil Ukrainian Catholic Church in Edmonton, AB. During his priestly ministry, Fr. Josaphat served as Assistant Pastor and/or Pastor of several Basilian parishes across Western Canada: Protection of the Blessed Virgin Mary Parish in Vancouver, Holy Trinity Parish in Vegreville, Sts. Peter and Paul Parish in Mundare, and St. Basil Ukrainian Catholic Church in Edmonton, AB. It was, however, his involvement with Camp St. Basil at Pigeon Lake, AB that played a special role in Fr. Josaphat's ministry— he cherished the opportunity to become involved with the Eparchial Altar Boy's Camp for the Eparchy of Edmonton through which he was able to influence the lives of several cohorts of adolescent boys, many that have since gone on to assume active leadership roles within their own respective parishes.



Fr. Josaphat is survived by his brother, Marion (wife Hanya); brother-in-law, William Ostaszewski; sister-in-law, Diane Tyrkalo; as well as numerous extended family members. Predeceased by his parents, Michael Tyrkalo and Bessie Hannas; his sisters, Marcella Ostaszewski and Dianna Konopada; his brother, Methodius (Tod); and his brother-in-law, Bill Konopada.

Due to the current COVID-19 restrictions in place, Panakhyda and Funeral Divine Liturgy was celebrated with a limited number of people in attendance at St. Basil Ukrainian Catholic Church, 7007-109 Street, Edmonton, AB, on Thursday, December 31 at 10:30 a.m. with the interment following in the Basilian Order's section of Sts. Peter and Paul Cemetery in Mundare, AB. Donations in memory of Fr. Josaphat Tyrkalo, OSBM may be made to the Education of Basilian Priests Fund, c/o Basilian Fathers, 737 Bannerman Avenue, Winnipeg, MB, R2X 1J9.

God grant Fr. Josaphat eternal rest and entrance into the eternal happiness where all the saints repose! VICHNAYA PAM'YAT!

- Please pray for several of our parishioners and family members including (but not limited to): Cory & Family, Ross, Ron, Peter, Anne, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- Happy birthday to Irene Pryma (Jan 1), Ann Skwarchuk (Jan 1), Joanna Vizza (Jan 2), Brad Ostowich (Jan 3), Greg Ostowich (Jan 3), Samuel Bryson (Jan 7) and George Laschuk (Jan 8) who all celebrate their birthdays this or last week (there were no birthdays mentioned in last week's bulletin). May God grant you all many happy years. Mnohaya Lita.

First Solemn Communion

We have one lovely young parishioner who is ready to receive her First Solemn Communion and I anticipate needing to lead a class (likely online) with several others so as to prepare them.

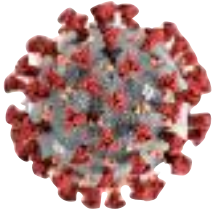
If you know of anyone, especially children in grades 2 or higher, who are ready to move forward with this profound Sacramental step, Please contact Fr. Bo.

Currently my plan is to do weekly classes of 1.5 hours from (soon) till Easter. Then the actual First Confessions and First Solemn Communion would take place either on Palm Sunday, Easter Sunday, or maybe on a Sunday shortly after Easter.

Each child and at least one parent would have to attend live online classes, would have to do a small amount of "homework" and send it to me so that I know they are understanding what I'm explaining, and pray and work with their parents at home too.

More details will be forthcoming soon.

Contact me if you want more info: 780-340-3726 (FR BO)



At Dormition everyone is welcome...

...unless you are feeling sick.

We will continue to be vigilant and to do our best to follow all the covid directives as strictly as possible for everyone's sake. Thanks for your cooperation.

We are following all the rules strictly to ensure we can have the safest possible church while still remaining open with public services.

Some of our current restrictions that we are imposing are:

- All people attending services must wear masks,
- All people must maintain a social distance from other households of at least 2 meters (if not, more)
- **NEW:** Only 20 people are allowed in the Church. This follows the 15% occupancy rate that we are permitted by the AHS.
- Everyone is to sanitize their hands when entering and exiting the church

- No singing is permitted. All liturgies will be recited till further notice.
- Eucharist is distributed using one time use spoons which are respectfully incinerated after use. This allows for the safest possible distribution of Communion and fully complies with Eparchial Covid policies.
- All people entering are to answer covid screening questions, and to provide contact information that can be used for contact tracing.
- The building and furniture is regularly sanitized.
- We are also recording weekly and special Divine Liturgies so that people can participate from the safety of their homes. The video's are available here: [Liturgy Videos](#).



The UCWLC of our Eparchy has put together an Art Contest for young people from grades I through I2.

For all the details please see the bulletins of the past few weeks, that can be found on our parish bulletin.

The Ukrainian Catholic Eparchy of Edmonton is changing the way we Evangelize in 2021. With that, we're looking to our community of faithful to **help create a logo that represents our Ukrainian Catholic community!** Anyone can take part in this contest, *submissions close on January 22nd*. Our Church's mission statement is:

We strive to carry out the mission entrusted to the Church by Christ Himself to fulfill in the world, namely, to journey with God's people in their coming to know God, to love God, and to serve God.

Our Eparchial theme is "**Come Follow Me**", and thus the logo should be a representation of the diverse groups of laity and clergy that all are united in following Christ's teachings. This logo can be a simple hand drawing or done in any graphic design software. Submissions may be posted on social media when submitted and the winner will be announced on January 25th. Here are some general ideas for an Eparchial logo:




- A modern logo designed in the context of our current society.
- Representative of a diverse group of people
- Representative of people following Christ's teachings
- Keep in mind the traditions and culture around the Ukrainian Catholic Church
- Avoid text inside the logo where possible


If you choose to use a cross in your logo, both the three bar and single bar crosses are appropriate.

Contest Winner Receives \$300 and \$200 will be donated to a local homeless shelter of your choice!

Dormition Parish January 2021

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
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| <p>3 Sunday before Theophany, Octoechos Tone 6; the Holy Prophet Malachi (5th c. BC); the Holy Martyr Gordius (313-24); • 2 Timothy 4:5-8; • Mark 1:1-8</p> <p>10 am D.L. Bilingual Ukrainian / English With the Blessing of Water.</p> <p>2 pm D.L. Bilingual Arabic / English With the Blessing of Water.</p> <p>Brad & Greg Ospotowich's Birthdays</p> | <p>4 Pre-feast of Theophany; Synaxis of the Seventy Holy Apostles; Our Venerable Father Theoctistus, Hegumen of the Cucomo Monastery in Sicily; • James 2:14-26; • Mark 10:46-52</p> | <p>5 Theophany Eve; The Holy Martyrs Theopemptus and Theonas (284-305); the Venerable Syncletica; (Normally no Liturgy today, therefore no readings)</p> | <p>6 The Holy Theophany of Our Lord, God and Saviour Jesus Christ; • Titus 2:11-15; 3:4-7; • Matthew 3:13-17</p> <p style="text-align: center;">Services will be celebrate d 3 days earlier on the Sunday.</p> <p style="text-align: center;"></p> | <p>7 Post-feast of Theophany; the Synaxis of the Holy and Glorious Prophet, Forerunner and Baptist John; • Acts 19:1-8; • John 1:29-34</p> <p>Samuel Bryson's Birthday</p> | <p>8 Post-feast of Theophany; Our Venerable Father George the Chosebite (610-41); Our Venerable Mother Dominica (474-91); and Emilian the Confessor; • 1 Peter 1:1-2, 10-12; 2:6-10; • Mark 12:1-12</p> <p>George Laschuk's Birthday</p> <p>Possible restart of Youth and Young Adult learning and activities online</p> | <p>9 Saturday after Theophany; the Holy Martyr Polyeuctus (249-51); • Ephesians 6:10-17; • Matthew 4:1-11</p> |
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| <p>10 Sunday after Theophany, Tone 7; Our Holy Father Gregory, Bishop of Nyssa (after 394); the Venerable Dometian, Bishop of Miletene (582-602); Our Venerable Father Marcian, Presbyter and Econome of the Great Church (450-57); • Ephesians 4:7-13; • Matthew 4:12-17</p> <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p> | <p>11 Post-feast of Theophany; Our Venerable Father Theodosius, Founder of the Cenobitic Monastic Life (529); Polyeleos Feast. • 2 Corinthians 4:6-15; • Matthew 11:27-30</p> <p>Michael Orysiuk's and Kristofer Workun's Birthdays</p> | <p>12 Post-feast of Theophany; the Holy Martyr Tatiana; • 1 Peter 3:10-22; • Mark 12:18-27</p> | <p>13 Post-feast of Theophany; the Holy Martyrs Hermylus and Stratonicus (313-24); • 1 Peter 4:1-11; • Mark 12:28-37</p> | <p>14 Leave-taking of the Feast of the Holy Theophany; Our Venerable Fathers Massacred in Sinai and Rhaithu (c. 370); the Repose of the Holy Equal-to-the Apostles Nina, Enlightener of Georgia; • 1 Peter 4:12-5:5; • Mark 12:38-44</p> | <p>15  Our Venerable Fathers Paul of Thebes (312-37) and John the Hut-Dweller (465-74); • 2 Peter 1:1-10; • Mark 13:1-8</p> <p>Possible restart of Youth and Young Adult learning and activities online</p> | <p>16 The Veneration of the Precious Chains of the Holy and Illustrious Apostle Peter; • 2 Timothy 2:11-19; • Luke 18:2-8</p> <p>Luba Genek's Birthday</p> <p>Possible start of online First Solemn Communion Classes... but I'm guessing the week after.</p> |
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| <p>17 32 Sunday after Pentecost - Sunday of Zacchaeus, Tone 8; Our Venerable and God-bearing Father Anthony the Great (356); • 1 Timothy 4:9-15; • Hebrews 13: 17-21; • Luke 19:1-10; • Luke 6: 17-23</p> <p>10 am D.L. Bilingual Ukrainian /</p> | <p>18 Our Holy Fathers and Archbishops of Alexandria Athanasius (373) and Cyril (444); 1 Peter 2:21-3:9; Mark 12:13-17</p> <p>The Pre-Lenten Season Begins</p> | <p>19 Our Venerable Father Macarius of Egypt (c. 390); 1 Peter 3:10-22; Mark 12:18-27</p> | <p>20 Our Venerable and God-bearing Father Euthemius the Great (473); Polyeleos Feast. Hebrews 13: 17-21; Luke 6: 17-23</p> | <p>21 Our Venerable Father Maximus the Confessor (662); the Holy Martyr Neophytus (284-305); the Holy Martyrs Eugene, Candidus, Valerian, and Aquilas; 1 Peter 4:12-5:5; Mark 12:38-44</p> <p>Adam Ostopowich's Birthday</p> | <p>22 The Holy Apostle Timothy; the Holy Venerable-Martyr Anastasius the Persian (628); Abstention from meat and foods that contain meat. 2 Peter 1:1-10; Mark 13:1-8</p> <p>Youth and Young Adult learning and activities online</p> | <p>23 The Holy Priest-Martyr Clement, Bishop of Ancyra; the Holy Martyr Agathangel (both 286-305); Blessed Vincent Levoniuk and His Twelve Companions: Nykyta Hrytsiuk, Ivan Andreychuk, Constantine Boyko, Michael Vavryshchuk, Onuphriy Vasyliuk, Philip Kyrlyiuk, Maxim Havryliuk, Daniel Karmashchuk, Constantine Lukashchuk,</p> |
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Sunday before Theophany, Tone 6; the Holy Prophet Malachi; the Holy Martyr Gordius.

and also

The Holy Theophany of Our Lord, God and Saviour Jesus Christ

1st Antiphon

When Israel came forth from Egypt, the house of Jacob from an alien people.

Through the prayers of the Mother of God,
O Saviour, save us.*

Judah became His sanctuary, Israel His dominion.

Through the prayers of the Mother of God,
O Saviour, save us.*

The sea beheld this and fled,* the Jordan turned back on its course.

Through the prayers of the Mother of God,
O Saviour, save us.*

Why was it, O sea, that you fled,* that you, O Jordan, turned back on your course?

Through the prayers of the Mother of God,
O Saviour, save us.*

Glory... Now... Only-Begotten Son...

3rd Antiphon

Give thanks to the Lord, for He is good,
for His mercy endures forever.

Troparion: When You, O Lord, were baptized in the Jordan,* worship of the Trinity was revealed;* the voice of the Father bore witness to You,* naming You the beloved Son,* and the Spirit in the form of a dove confirmed the word's certainty.* Glory to You, O Christ God,* who appeared and enlightened the world.

Therefore, let the house of Israel say that He is good,
for His mercy endures forever.

Troparion: When You, O Lord, were baptized in the Jordan,* worship of the Trinity was revealed;* the voice of the Father bore witness to You,* naming You the beloved Son,* and the Spirit in the form of a dove confirmed the word's certainty.* Glory to You, O Christ God,* who appeared and enlightened the world.

Therefore, let the house of Aaron say that He is good,
for His mercy endures forever.

Troparion: When You, O Lord, were baptized in the Jordan,* worship of the Trinity was revealed;* the voice of the Father bore witness to You,* naming You the beloved Son,*

and the Spirit in the form of a dove confirmed the word's certainty.* Glory to You, O Christ God,* who appeared and enlightened the world.

Let all who fear the Lord say that He is good,
for His mercy endures forever.

Troparion: When You, O Lord, were baptized in the Jordan,* worship of the Trinity was revealed;* the voice of the Father bore witness to You,* naming You the beloved Son,* and the Spirit in the form of a dove confirmed the word's certainty.* Glory to You, O Christ God,* who appeared and enlightened the world.

At the Entrance

Blessed is He who comes in the Name of the Lord, we bless you from the house of the Lord; the Lord is God and has appeared to us.

Troparion: When You, O Lord, were baptized in the Jordan,* worship of the Trinity was revealed;* the voice of the Father bore witness to You,* naming You the beloved Son,* and the Spirit in the form of a dove confirmed the word's certainty.* Glory to You, O Christ God,* who appeared and enlightened the world.

Glory be to the Father and to the Son and to the Holy Spirit,
now and for ever and ever. Amen.

Kontakion: *Today, You have appeared to the world* and Your light, O Lord, has been signed on us,* who with knowledge sing Your praises.* You have come, You have appeared, O unapproachable Light.*

Instead of Holy God

All you who have been baptized into Christ,
you have put on Christ! Alleluia!

All you who have been baptized into Christ,
you have put on Christ! Alleluia!

All you who have been baptized into Christ,
you have put on Christ! Alleluia!

Glory be to the Father and to the Son and to the Holy Spirit,
now and for ever and ever. Amen.

...You have put on Christ! Alleluia!

All you who have been baptized into Christ,
you have put on Christ! Alleluia!

Prokeimenon:

Blessed is He who comes in the Name of the Lord; God the Lord has appeared to us.

verse: Give thanks to the Lord for He is good for His mercy endures forever.

Epistle Titus 2:11-15; 3:4-7

For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

Declare these things; exhort and reprove with all authority. Let no one look down on you.

But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

Alleluia verses:

Bring to the Lord, you sons of God;
bring to the Lord young rams.

The voice of the Lord is over the waters,
the God of glory has thundered,
the Lord reigns over vast waters.

Gospel Matthew 3:13-17

At that time: Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

Hymn to the Mother of God

O my soul, magnify Christ the King, baptized in the Jordan.

and the Irmos: Every tongue is at a loss to praise you as is your due, O Mother of God. Even a spirit from above is filled with dizziness when seeking to sing your praises. But since you are good accept our faith, for you know well our love inspired by God. For it is you who protect all Christians; therefore, we magnify you.

Communion Hymn

The grace of God has appeared* bringing salvation to all.*
Alleluia, alleluia,* alleluia.

Instead of "Blessed is He who comes..." we sing:

All creation is filled with rejoicing today,
for Christ is baptized in the Jordan.

Instead of "We have seen the true light..." we sing:

All creation is filled with rejoicing today,
for Christ is baptized in the Jordan.

Instead of "May our mouths..." we sing:

All creation is filled with rejoicing today,
for Christ is baptized in the Jordan. (3x)

Instead of "Blessed be the Name..." we sing:

All creation is filled with rejoicing today,
for Christ is baptized in the Jordan. (3x)



WHILE I DO AGREE THAT YOUR IDEA IS QUITE INNOVATIVE I JUST DON'T THINK THAT THE CHURCH IS READY FOR A CARNIVAL APPROACH TO BAPTISM

