



Holy Apostle Thomas

TROPARION OF ST. THOMAS

Thou wast a disciple of Christ and a member of the divine choir of Apostles, by thine unbelief thou didst make known Christ's Resurrection, and by touch thou wast assured of His holy Passion, O all-glorious Thomas, and now pray that we be granted peace and great mercy.

MEGALYNARION OF ST. THOMAS

Doubting, thou did come forth to touch His side; yet the resurrection was confirmed by thine unbelief. Henceforth, all have been taught by thee to serve Christ, O Thomas, who did end thy course well by holy martyrdom.

**ST. THOMAS  
ANTIOCHIAN  
ORTHODOX CHURCH**

1201 N. Llano Street  
Fredericksburg, Texas

**HOLY THEOPHANY OF  
OUR LORD, GOD, AND SAVIOR  
JESUS CHRIST**

CELEBRATED ON JANUARY 5

Sunday, January 5, 2025

*Antiochian Diocese of  
Wichita and Mid-America*

Primate

His Beatitude, the Patriarch of  
Antioch, JOHN X

Archbishop of New York and  
Metropolitan of All North America  
His Eminence, Metropolitan Saba

Pastor: Rev. Fr. Methodios Ingalls

Pastor's Email: [methodios102@yahoo.com](mailto:methodios102@yahoo.com)

Pastor's Telephone (512) 632-8188

Website: [stthomasorthodoxchurch.org](http://stthomasorthodoxchurch.org)

Current Events on page 4

# Sunday, January 5, 2025; Holy Theophany

## GENERAL ORDER OF SERVICES TODAY

FESTAL ORTHROS

GREAT BLESSING OF THE WATERS

DIVINE LITURGY OF ST. BASIL THE GREAT

OUTDOOR BLESSING OF THE WATER (Lady Bird Park)

### THE FESTAL ORTHROS GOSPEL

The Reading from the Holy Gospel according to Saint Mark (1:9—11).

In those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And when He came up out of the water, immediately He saw the heavens opened and the Spirit descending upon Him like a dove; and a voice came from heaven, “Thou art My beloved Son; with Thee I am well pleased.”

### THE SYNAXARION

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.

#### *Verses*

Christ’s Baptism, having rent open the Heavens, leadeth therein all such as do not defile it.

On the sixth the Forerunner baptized Christ in the river.

### THE EXAPOSTEILARION FOR THEOPHANY IN TONE THREE

In the Jordan River’s streams, the Savior, Who is grace and truth, hath openly appeared to all and hath enlightened them that once slept in the shadow and the dark; for He hath come and shone forth, the Light unapproachable.

### THE THIRD ANTIPHON

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

## THE EPISTLE

The Reading from the Epistle of St. Paul to Titus. (2:11—14; 3:4—7)

My son Titus, 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 Savior 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. When the goodness and loving kindness of God our Savior appeared, He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior, so that we might be justified by His grace and become heirs in hope of eternal life.

## THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew (3:13—17)

At that time, Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented Him, saying, "I need to be baptized by Thee, and Thou dost come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He saw the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, "This is My beloved Son, with Whom I am well pleased."

## THE EISODIKON (ENTRANCE HYMN) OF THE THEOPHANY OF CHRIST

Blessed is He that cometh in the Name of the Lord. The Lord is God and hath appeared unto us. Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

## APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

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 likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

## KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR

On this day Thou hast appeared unto the whole world, and Thy light, O Sovereign Lord, is signed on us who sing Thy praise and chant with knowledge: Thou hast now come, Thou hast appeared, O Thou Light unapproachable.

## THE ANTI-TRISAGION HYMN

As many of you as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)  
*Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages.*  
Have put on Christ. Alleluia.  
As many of you as have been baptized into Christ have put on Christ. Alleluia.

## OIKOS FOR THE THEOPHANY OF CHRIST

Upon Galilee of the Gentiles, upon the land of Zebulon and the land of Nepthali, as the prophet said, a great light hath shone, even Christ. To those that sat in darkness a bright dawn hath appeared as lighting from Bethlehem. The Lord born from Mary, the Sun of Righteousness, sheds His rays upon the whole inhabited earth. Come then, unclothed children of Abraham, and let us clothe ourselves in Him, that we may warm ourselves. Thou Who art a protection and veil to the unclothed, a light to those in darkness, Thou hast come, Thou art made manifest, O Thou Light unapproachable.

## **WELCOME TO VISITORS**

If you are visiting with us today, we are glad you joined with us in prayer today. Please leave your email address with Fr. Methodios if you would like to receive this bulletin and the services. If you are interested in studying the Orthodox faith systematically, please come to the catechumen classes, and speak to Fr. Methodios at 512-632-8188, or at methodios102@yahoo.com.

## **REGULAR SERVICES**

WEDNESDAY (7:00 p.m.) — Paraklesis  
SATURDAY (6:00 p.m.) — Great Vespers  
SUNDAY (9:00 a.m.) — Orthros  
(10:00 a.m.) — Divine Liturgy  
Confessions by appointment — contact the Pastor.

## **FASTING CHANGES**

Sunday, January 5, is a one-day fast for Theophany, January 6. Regular Wednesday and Friday fasting resumes after Theophany.

## **THEOPHANY SERVICES**

Because January 6 is a Monday, we will celebrate Theophany on Sunday, January 5. Orthros begins at 9:00, including the Indoor Blessing of the Water at the end of Orthros, followed by the Divine Liturgy, and the Outdoor Blessing of the Water, after a brief social hour.

## **BAPTISM OF MAXIMUS HAYNES**

Maximus Haynes, son of Michael and Christina Haynes, was baptized on Saturday, January 4. Joshua Stauffer is his godfather.

## **COUNCIL MEETING JANUARY 12**

The Parish Council will meet on January 12 during social hour.

## **CATECHUMEN CLASS & BOOK STUDY**

Catechism class will meet January 19, during social hour.

The book study will be Wednesday, January 8. We will begin reading, *Saint Paul the Pharisee*, by Fr. Stephen DeYoung, in the hall and on Zoom. Zoom Meeting ID 303 479 4823; Passcode 878497.

## **BAPTISM AND WORKS**

Christian baptism is both a recognition of God and a promise to God. On one hand it is faith in, and acknowledgement of, the truth in God; on other, a covenant and a promise, effected through holy symbols, that our deeds, words, and behavior will be pleasing to God. But if we do not put those undertakings into practice, those holy symbols and the verbal promises to God made through them and with them are of no benefit, but also rightly bring us to condemnation. The teaching of the Prophet, Forerunner, and Baptist John deals with the same baptism. Because baptism is the recognition of God, both the Forerunner and Christ Himself lead us to recognize Him through his own teaching, showing us that He is pre-eternal and Master of all, Judge of both the living and the dead, who has authority to bring those who are worthy into eternal dwellings, and cast the condemned into hell. And while John bears witness that Christ is also Lord of the angels, he counts himself among the very lowest of His servants. Because baptism is a promise to turn back to Him and to do works that please Him, the Baptist preached repentance and fruits worthy of repentance: righteousness, almsgiving, moderation, love and the truth. And to make it clear that a promise to God is useless without deeds, and condemn a man, he held out the threat of an axe and drew attention to the unquenchable fire, saying, “Every tree which brings not forth good fruit is hewn down and cast into the fire” (Mt. 3:10).— Saint Gregory Palamas, *The Homilies, Homily Sixty*, Delivered on the Holy Feast of Theophany; Mount Thabor Publishing, 2009, p. 493—494.