



TRANSFIGURATION OF OUR LORD GREEK ORTHODOX CHURCH NEWSLETTER

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January 2012

Poets and songwriters across cultures have described the passage of time like a river that flows relentlessly, unsympathetic to its surroundings, stopping for no one. Yet, at the beginning of every new calendar year, we, as Orthodox Christians, join the world in doing a wonderful and incredible thing. With faith in our Creator Who marks the seasons and times, we mark the passage of this river and divide it into two. The Year of Our Lord, 2012, is upon us. Under His loving lordship, and with His authority, we stop for reflection, we thank God for the gift of another year and we pray:

“Lord our God Who fixes times and seasons by Your own authority and in Your hands hold our life, hear us who pray to You on this auspicious day. As we enter this New Year of Your goodness, bless. . . our comings and goings; fill our lives with all that is good....Let Your heavenly gifts descend upon us,. . . guide our steps that they may fulfill Your divine commandments. . . through the intercessions of Your all-pure Mother, and of our Father among the Saints, Basil the Great, and of all the Saints. Amen.”

With God, we divide the river of time, and create a sacred moment to be with our loved ones in God’s embrace, who teaches how to redeem the time. St. Paul exhorts in Galatians 3:13, “let us redeem the time,” by offering it up with thanksgiving to God for all that He has already done for us, celebrating it with the eyes of faith, as another opportunity for repentance (a change of mind and heart) towards God and His Light, granting us renewal, following Him as He takes us into a new year filled with a new love and good works.

Just as in the beginning of time itself, God created the heavens and the earth, out of the darkness of nothingness, so does He now, at the beginning of our new year, offer us a new creation and newness of life, out of any darkness, if we believe (cf Gal 6:15 and 2 Cor 5:17). “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (2 Cor. 5:17) “Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.” (Isaiah 65:17) How do they become new? How do the sad and evil things of our



past not come to mind? By taking seriously, the Word of God Who is born anew in our lives this holy season, Who speaks to us, now, with hope and promise, through Holy Scripture. “He who was seated on the throne said, ‘I am making everything new!’ Then he said, ‘Write this down, for these words are trustworthy and true’” (Revelation 21:5). If we take the reading of Scripture seriously, throughout all times and seasons, prayerfully implementing His words in all of our life’s predicaments, while helping others; Holy Scripture will become to us like living water refreshing us unto eternal life: for this faithful interaction and implementation of Holy Scripture will have poured into our hearts His Holy Spirit.

Also, we make things new, by forgetting the former things and not dwelling on the past (cf Isaiah 43:18). We make all things new by

praying, instead, remembering the saints and their stories which inspire us, and by coming into the loving embrace of our fellow brothers and sisters in Church: “Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.” (Hebrews 12:1) “Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize.” (1 Cor. 9:24) In Church, we are not in competition with one another, and there is never only one prize. Instead, the exhortation of St. Paul means that we run the race of 2012, and every year, finishing first for ourselves, having no regrets. With God, our life existentially becomes as if we have run the race of life, and come first, when we appropriate His salvation and inculcate His life into our lives, and when we are able to forgive and forget. This takes the gift of a new year, which is why St. Paul continues: “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

All of us who are mature should take such a view of things. And if on some point you think differently,

(continued on next page)

Transfiguration of Our Lord Greek Orthodox Church

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that too God will make clear to you. Only let us live up to what we have already attained [our salvation in Christ Jesus]. . .Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things." (Phil 3:12-16, 4:8) In this way we divide the river of time with auspicious moments of real joy and contentment. We receive direct revelations of God coming into our hearts, our time touches eternity, and heaven comes down to earth, with loving people—family and friends—surrounding us in Church.

A Blessed and Redeemed 2012 in Christ!

+Fr. Vasileios

THEOPHANY SCHEDULE

THURSDAY, JANUARY 5, 2012—(FOREFEAST) OF THE THEOPHANY OF CHRIST

MATINS- 9:00AM; ROYAL HOURS- 10:00AM

VESPERAL DIVINE LITURGY OF SAINT BASIL THE GREAT; SERVICE OF THE BLESSING OF WATERS- 6:00PM

FRIDAY, JANUARY 6, 2012

THE HOLY THEOPHANY OF OUR LORD AND GOD AND SAVIOR JESUS CHRIST

ORTHROS- 9:00AM; DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM- 10:00AM; FOLLOWED BY THE SERVICE OF THE

GREATER BLESSING OF THE WATERS

SATURDAY, JANUARY 7, 2012-THE SYNAXIS FEAST OF SAINT JOHN THE BAPTIST



Theophany at Barton Springs in Zilker Park

Blessing of the Waters & Diving for the Cross

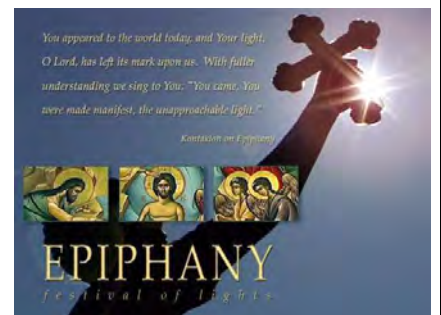
~ Pan Orthodox Service ~

The St. Elias Antiochian Orthodox Church has invited our parish to participate in the annual Pan Orthodox Agiasmo and Diving for the Cross.

Sunday, January 8, 2011 at 1:00 pm

Location: Barton Springs in Zilker Park

We need folks to dive for the Cross! Please see Father Vasileios for more details.



EPIPHANY

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:

*When Thou, O Lord, wast baptized in the Jordan the worship of the Trinity was made manifest!
For the voice of the Father bare 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)

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.





2011 Transfiguration Oratorical Festival Contestants with Fr. Vasileios

Following are the some more
of the speeches that the
students presented.
The remaining speeches will
be published in
next month's newsletter!

Good job, students!



MARIA BENSON - Senior Division Third Place Winner

Fade in. We see a young girl being released from juvenile hall. She had no crime except for association. Her father had been framed, fired and ultimately incarcerated for life by fellow businessmen that were seeking power. This woman vows to spend her entire life exacting vengeance on the people that did her father wrong. This scene was extracted from the new ABC primetime show *Revenge*. In the show, this young woman is consumed by the desire for retribution. This shows that we live in a society where revenge has become not only acceptable, but, in some cases, an expected course of action. This is not, however, the course that God and the church would want us to take. The Lord teaches forgiveness as a fundamental aspect of our role as Orthodox Christians. It is an ultimate act of love that forces us to put aside our pride and anger and accept a contrite heart back into our lives.

Forgiveness is one of the hardest tasks that we are faced with as Orthodox Christians. In a world where vengeance is embedded in movie plots and politics and warfare, many people have dubbed it 'human nature'. We live in a society where retribution is the reflex-like reaction to wrong-doing. But we are called to rise above that. We are called to forgive our wrong-doers "seventy times seven" and then some. But this is much easier said than done. When we are hurt, physically or emotionally, it is hard to show love to the person that made us feel this way. Oftentimes we get angry. Sometimes, we may even be angry at God. With tragedies that strike our lives for no obvious rhyme or reason, we may feel that there is nobody else to blame. But we know that this isn't how we should think. It is wrong to believe that God has anything less than perfect love for us. And think about it. How many times have we wronged God? How many times have we done things in our lives that sadden Him? Rather than receiving punishment we are blessed with immeasurable love and kindness. If we want to grow in the image and likeness of God, we must adopt that mentality. We must make forgiveness "human nature" rather than revenge.

But it is important to note that forgiveness doesn't mean that we do not react when there is evil being done. When Hitler and the Third Reich were committing mass genocide during World War II, it would have been sinful not to react. When Christ tells us to offer our other cheek if the first is struck, it is not out of cowardice or complacency, but out of love. Out of hope that your attacker will stay

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his hand; see the wrong he is committing and correct himself. If he chooses not to, then there may be grounds for trying to stop him, but no to exact vengeance. There is a fine line between correcting a wrong and taking revenge. We, as loving Orthodox Christians must do everything in our power to stay away from the latter. When Jonah was sent to Ninevah to warn sinners about their destructive lifestyles, he gave them a chance to correct their wrongs. And they did. Jonah went wrong in assuming that retribution would be the final godly act, but as a loving God, the Lord forgave them of every sin they committed because of their repentant hearts. Psalm 51 tells us that "a broken and contrite heart, God will not despise". Any crime, no matter how severe can be reconciled if the criminal comes back to the Church in true repentance. God will never turn away from someone that wants come back to Him, and we, as sinners ourselves, should never turn away from someone that wants to return to us; to our

friendship and to God. It may not be long before we must ask someone else's forgiveness of our wrongdoings. One of the most powerful stories of forgiveness in our history is that of St. Dionysius. He heard the confession of a man who, he discovered, killed the saint's brother. Without a second thought, the man was forgiven. The depth of this saint's character is typified by his ability to show such compassion towards a man who did him the most grievous wrong. Many people would say that the murder deserves justice. But it is not up to us to administer it. The moment we choose to judge the person who wronged us is the moment that we choose to play God. And nobody, no matter how justified they may feel, is ready to assume that role.

We may never be faced with circumstances that require a level of exoneration such as St. Dionysius. Our hardest task in forgiveness may simply concern being cut off on the free-way or fighting with your brother. It's safe to say that I struggle with both of those on a daily basis. But like ripples in a pond these tiny acts of forgiveness grow. By practicing on the little things, we will come to find that it will be easier when we are faced with something much more serious to forgive. A world of revenge might make ABC Primetime, but it doesn't make for a happy heart. Anger is like a locked door that keeps every grudge and wrong-doing pent up inside you. Forgiveness is simply the key.

ANDJA BJELETICH - Junior Division Third Place Winner

It's night, and you are out on a late night walk. You do this every night, and tonight is not different from any other. Then, all of the lights flicker off. You are emerged in total darkness. No wait, there is one light. One green, pulsating light that is growing, and moving rapidly. Now it is right next to you. A door opens and a figure comes out. It resembles a large, gelatinous purple and red blob. It makes an odd, almost wailing noise to communicate, and it reaches out what looks like a hand towards you. This vulnerable creature poses no threat to you, so now you are faced with a question. What do you do? As an Orthodox Christian, what do you do?

In this situation, you need to go forth. Christ said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." This meant He wants us to go forth and spread our faith. We should not keep this precious gift only for ourselves, but instead share it with the poor, and the lonesome, those with many gods, and those with none, so that they may drink from that same fountain of holiness we can. That they may enjoy the fruits of the Spirit. We should not only give this gift to certain people, because when Christ came to earth as the King of the Jews, He came for all of us. The Jews and Gentiles. He didn't say, "I'm not gonna teach him the faith. Or him, or her, or that guy over there." Not just some people and the rest He pushed away.

Saints Cyril and Methodius, two brothers who changed the Serbian religion forever, certainly did not discriminate. They went into Russia and Serbia to preach about god. However, while they were there, they realized that The people had no written language. So did they walk off? Did they say these people were not good enough?

Christ said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." This meant He wants us to go forth and spread our faith.

No. They literally sat down and wrote them an alphabet and grammar, which is no small matter. Then, when they were done, did they just leave it there? No. They translated every prayer, every Psalm, the whole entire Bible and the Liturgy. They reached people in their own language, and gave them Orthodoxy.

Consider the Magi; they were astrologists, and they knew that when a certain, odd star appeared, exactly 9 months later, the Messiah was to be born. That prophecy was true. Nine months later, they found Christ being born from a virgin. By sending a star, Christ spread the faith to the Magi. He didn't first parade into the streets to greet the Jews, but He went forth to spread the faith. He helped the Magi realize that the stars they worship, He created. Christ would spread the faith by relating to you. You see, going forth is more than just going out and declaring that you will do things my way because I said so, but rather sitting down, learning their culture, and helping them realize who Christ is.

So, now if you were to see that alien, would you first think to run and hide, or would you maybe instead think of a way to relate to it and helping, not only it, but you become better creatures spiritually. In fact, my favorite icon is of Christ creating the Cosmos. Here He stands, before unknown worlds and unseen places, and we may not ever get to see these wonders, but, we will always know that Christ, our same Christ, created those worlds. Perhaps, someday we will send a ship to space just to convert aliens. It won't be the first time Orthodoxy went into space; when the Cosmonauts went into space, they brought many icons and crosses with them. Perhaps this is the start of a new alien's faith. Perhaps someday we will truly go forth, and spread God's word. Whether it be to alien or to man, God came for all of us.

CHRISTINA RANDOL—Senior Division Honorable Mention

Bing! The bell rang; my heart races. Why is this year worse than any other? What makes senior year mean so much more?

"Good morning, SENIORS!" my first period instructor belted over twenty five rambling students. "This year is your last to shine amongst your classmates. We have three months to get applications in, then the remaining six for scholarships! Remember, 'you only get one future!'"

This phrase is left to sink into my brain, etch into my memory, in agonizing silence. "You only get one future" carries so much weight. Questions such as: "What will I do with my life?", "How can I make a difference?", "Do I need to change how I act, if so, what?", "Why am I in existence?", override any previous thoughts. All these questions I wish to answer for you today, but we are always in constant struggle with these questions.

As a senior in high school stress is inevitable. Many types of stresses make home in our minds. The stress starts with "which college should I go to?" continuing to "what should I major in?" Not only does the stress of the student's academic future fill their mind, but also of their future in general. "Will I have a 'good life'?" The previous question is made of several smaller questions such as: "Who will I marry, if I get married will I have children?" and "Will I have a well paying job?"

These burdens don't just consist of the future, but also the current. Seniors in high school are still teenagers; we still want to be

My personal experience has been to pray, not when I have been weighed down by my stresses, but rather to pray at the slightest inkling of stress.

able to have a social life. Because high school seniors are still teenagers, we still have drama. The extremely stereotypical "he said she said" is possibly the biggest source of stress. Our worries don't just end at he said she said, but continue to dating, friendships, and familial relationships. Often as teenagers, our relationships with families either strengthen or deteriorate. Fights, arguments, complaints, melt downs, are all common within familial relationship concerning a teenager. So much of our thought process is on how we are perceived by other teenagers, we forget or don't care that our actions not only affect ourselves, but also our friends and families. Once we remember this, more worries are apparent in our lives. Again we stress over how everything will affect the rest of our lives.

Philippians 4:6 is the perfect verse for explaining how we should react to these stresses. "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God." My personal experience has been to pray, not when I have been weighed down by my stresses, but rather to pray at the slightest inkling of stress. Such a prayer is not only for strength, but also for giving thanks for all the other times He has helped me through anxiety.

Although society may say we only have one future, with God in our hearts and minds, one future is plenty. He tells us not to worry, for what he has planned will take us to exactly where we need to be, all we have to do is listen. So to all those questions circling through my head through my senior year, I am brought comfort knowing that God, my Heavenly Father, possesses a plan for me. One future is plenty.

2012 Parish Council Election Results

Congratulations to our new Council members!

Stephen Dow
Judy Eagle
Anita Jones
Pat Mitchell
Ioannis Ousaklidis

They will be joining our current Council Members for this year:

Marko Bjeletich
John Chronis
Shelley Ebeling
Brandon Suehs
Stuart Yoder

We are looking forward to a blessed 2012!

Philoptochos News

We pray that each of you had a Safe and Blessed Holiday! In looking back over the past months, as President, I think of the many events and projects that have been taken on by our Philoptochos Society and what a GREAT SUCCESS each were. The weekend with His Eminence Metropolitan Isaiah we will keep in our hearts for years to come; the Bazaar with its wonderful food, dancers and great vendors; our CASA Angel Tree Project was the BEST EVER, and the adoption of our Family with Any Baby Can made the holiday brighter for us all. And lets not forget the Beautiful Christmas Card Project and the ongoing Safe House Project! We are beginning a new calendar year and I look forward to more amazing events, which includes our **Vasilopita Auction on January 22nd**. Please mark your calendars and support our bakers with your generous bids!!

*MAY EACH OF YOU BE BLESSED WITH PEACE AND GOOD HEALTH IN
THE COMING YEAR!*

Happy Birthday to our January Birthday Ladies!

Angie Burks - Jan. 5	Liz Strong - Jan. 12	Vickie Harris - Jan. 14	Anita Jones - Jan. 17
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We Want YOU!
(and your wonderful writing talents!)

We know that **many** of you have the very beautiful gift of writing; and we would LOVE to have you contribute to our monthly newsletter!

Please share your talent with us and send in some articles that you have written, or are willing to write, about any topic concerning spiritual growth, your journey to Orthodoxy, raising a family, or other such matters.

We want to hear from you.
Share your gift!



St. Basil the Great and the history of Vasilopita

During the fourth century, one of the greatest Fathers of the Christian Church appeared on the spiritual horizon of the Orthodox Faith. His name was Basil and he was Bishop of Caesarea, Cappadocia (Asia Minor). He was born four years after the First Ecumenical Council held in the year 325 A.D. Saint Basil was one of the three Cappadocian Fathers of the Church (the others were Gregory of Nazianzus, his best friend, and his brother, Gregory of Nyssa).

Saint Basil was the first person in human history to establish an orphanage for little children. He also founded the first Christian hospital in the world. His fame as a Holy Man spread like wildfire throughout the Byzantine world. He was considered one of the most wise and compassionate clergymen in the entire history of the Church. His Feast Day is observed on January 1st, the beginning of the New Year and the Epiphany season. The Church, therefore, in respect for his many contributions to the Church and to mankind in general, combined the joy and happiness of the New Year with the glory of the birth of Christ, and the Epiphany into what is known in the Orthodox Church as the Vasilopita Observance.

One of the most beautiful and inspiring traditions and customs of the Greek Orthodox Church is the observance of Vasilopita. It is this annual family observance, together with many other traditions of our Church, which joins our Orthodox Faith and heritage with the history of the Christian religion itself.

The word Vasilopita is a compound Greek word which means the sweet 'bread of Basil'.

This age old tradition commenced in the fourth century, when Saint Basil the Great, who was a bishop, wanted to distribute money to the poor in his Diocese. He commissioned some women to bake sweetened bread, in which he arranged to place gold coins. Thus the families in cutting the bread to nourish themselves, were pleasantly surprised to find the coins.

The Annual Home Observance

This original event which happened in Cappadocia of Caesarea in the last half of the fourth century, is very much alive in our Orthodox homes each year on January 1st.

According to tradition, special sweet bread (in some areas of Greece, it takes the form of a cake) is prepared both in the Orthodox homes and in the Church community which is called Vasilopita. Sweets are added to the bread which symbolize the sweetness and joy of life everlasting. It also symbolizes the hope that the New Year will be filled with the sweetness of life, liberty, health, and happiness for all who participate in the Vasilopita Observance. When the Vasilopita is prepared, a coin is usually added to the ingredients. When the bread is cut and the observance begins, the individual who receives that portion of the Pita which contains the coin is considered blessed.

This tradition adds joy to the celebration at the beginning of the New Year, which everyone hopes will bring joy to all. Many Orthodox Christians enjoy the Vasilopita at home with their loved ones during the New Year celebration. The head of the family cuts the pieces of pita for all members of the family. Since Saint Basil loved the poor people, a special piece is cut for the unfortunate of the world, which symbolizes our concern for the poverty-stricken people of all nations.

UPDATE ON OUR DOME

We would like to thank all of the families who have submitted a pledge card, made generous donations, and also to the children who have been sponsoring many fund-raising projects, towards the completion of our Dome Iconography Project.

As you may recall, the General Assembly approved the Sanctuary Committee to enter into a contract with our iconographer at a price not to exceed \$230,000 for the Dome and a \$75,000 down payment for this project. In addition, another \$100,000 is needed for expenses associated with this project (i.e. lighting, scaffolding, sound system, balcony rugs). Remember that completion of the Dome is required in order for our Sanctuary to be consecrated!

In the early years of Transfiguration, we were able to raise \$1.3 million in a 4 year period (with less than 150 families) which built our church building and paid for the existing icons.

It is time once again to pull together as a church family and raise the funds necessary to finish the dome and take another step forward towards consecrating our Sanctuary.

We need your help! If you have not already done so, please fill out a pledge card towards the completion of our dome.



I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said:

*“Holy, holy, holy LORD of Sabaoth;
Heaven and earth are full of Your glory!”*

*And the posts of the door were shaken by the voice of Him who cried out, and the house was filled with smoke.
(Isaiah 6: 1-4)*

2011 DOME ICONOGRAPHY CAMPAIGN *as of 11/11/2011*

*Thank you to those who have pledged towards our Dome Iconography.
So far we have \$291,500.00 pledged, and have received \$138,500.00
Our goal to reach is \$330,000.00*

Fr. Vasileios & Prsv. Stella Flegas

Mr. & Mrs. Dennis Ackerman
Dr. & Mrs. Jacob Angelo
Dr. & Mrs. Lou Apostolakis
Mr. & Mrs. Michalis Bakiris
Mrs. Kiki Benson
Dcn. George & Prsv. Ria Bithos
Mr. & Mrs. Marko Bjeletich
Miss Andja Bjeletich
Mrs. Despina Carter
Mr. William Chriss
Mr. & Mrs. John Chronis
Mr. & Mrs. William Colovas
Mr. & Mrs. Michael Courtney
Mr. & Mrs. Michael Daskalantonakis
Mr. & Mrs. R. Dean Davenport
Mr. & Mrs. Alex Demetriadis
Mr. & Mrs. Joseph DeRossi
Mr. & Mrs. John Dracopoulos
Mr. & Mrs. Joseph Draina
Mr. & Mrs. Michael Ebeling
Mr. Richard Edgell

Mr. & Mrs. John Esper
Mrs. Beatrice Ferris
Mr. & Mrs. Jason Garwood
Mr. & Mrs. Jack Gatlin
Mr. Ilias Georgakopoulos
Mrs. Mary Georgantonis
Mr. & Mrs. Anthony George
Mr. & Mrs. James George
Mr. & Mrs. George Gianakopoulos
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TRANSFIGURATION AGAPE CHOIR



2011 NATIVITY PAGEANT!



JERRY BENSON - Senior Division Honorable Mention

If I told them God was everywhere, would they believe it? Would they believe it if they saw an icon, weeping beautiful tears of myrrh at the unprecedented presence of a tragedy? No, coincidence they say, someone came with an eyedropper, someone poked a hole in the back to create an illusion. Would they believe it if they heard a knock coming from the inside of a sealed tomb, a saint trying to speak to them? No, it's just a recording; it's just someone on the job trying to make them believe in something that isn't really there. Would they believe it if they saw the Holy Light, coming from Christ's own tomb every Easter? No, it was a lighter, it was a trick with gas, it was a flint rock spark in the darkness where nobody would have seen it. Go ahead and deny it because in the end, the unknown god is easier to believe in, despite the countless miracles of Christ yearning for us to believe, to come back home.

God said, "Unless you people see signs and wonders, you will never believe." (John 4:48) yet even so we continue in disbelief against the countless attempts for God to make himself known. Open our Eyes! It is not the time for us to be denying the One who made our lives possible; it is not the time for us to wait for God to lift us up himself, because in most cases it is our turn to walk to him ourselves. Sometimes, I lay in bed staring at the ceiling, trying to envision a heaven, a world where God holds his arms open for you for eternity, where ethereal clouds and light surround you in a way that makes you feel no harm. Sometimes I see it so clearly that my ceiling itself seems to disappear with the mystery of it all. I struggle to see what I know is there yet I am unable to see or reach, and soon I am unable to really believe that it was ever really there. As the thought slips away, I reach for it, but it is like I am reaching for an

God's mystery for us today,
though it may not seem like it,
is revealed all around.

invisible rope.

The Athenians did the same; they reached and reached for a god, but were unable to find one. They turned their beliefs toward the unknown god, adopted it and inscribed it on their altar for all to see. Too quick to believe in nothing, before even trying hard enough to see something, Someone for them to hold onto. But God didn't give up on them; he gave them Paul so that he may teach them what was right. "The One who you worship without knowing, Him I proclaim to you God, who made the world and everything in it... Lord of Heaven and Earth... He gives to all, life, breath... in him we live and move, and have our being." (Acts 17:23-28) Paul proclaims that in this God, you shall believe. He pushed them reach a little further "to seek the Lord, in hopes that they might grope for Him, and find Him." In which they did.

God's mystery for us today, though it may not seem like it, is revealed all around. God is handing us Paul in different ways throughout our lives. He lives through the lady who selflessly gives to the hungry day after day and lives in the man who sits on the sidewalk cursing Him indifferently. God lives through our priests, he lives through the people we love, he lives through us. So if God were "gold, or silver, or stone, something shaped by art and man's devising" something palpable, something seeable, is it likely that he would be able to take refuge in our lives this way? We have to think that there is a reason he doesn't show up in our dreams every night to say goodnight, or wake us up with the coming morning. He is testing us, he is waiting for us to receive the messages he may not place directly in front of our eyes. See that icon, weeping for humanity, it weeps with joy.

ZACHARY PRICE - Senior Division Honorable Mention

Around the turn of the century, Constantine Colovas was a teenage boy herding sheep near the legendary city of Delphi. One day, he and his cousins heard that an American ship was heading towards the nearby port of Ikea to hire workers to work on the Panama Canal. They received their parent's blessing, and walked forty seven miles on foot to get to the port. They sailed to Panama, a country full of diseases such as yellow fever and malaria, to start the tedious job of digging a forty eight mile trench connecting the Atlantic Ocean to the Pacific Ocean. After the 10 years of back breaking work, Constantine went to Northwestern United States to work on the transcontinental railroad. After completion, he met my Great Yiaya, and the rest is history.

Currently, every night, Mexican citizens cross over onto Texan soil illegally. Some of them are smuggling vast amounts of illegal drugs into our borders. Many of them are seeking asylum from the violence that is occurring in Mexico. They are still looking for the same American dream that Constantine sought, but they are disregarding the rules and regulations that millions of others before them obeyed.

Today, in the middle of a Presidential election campaign, immigration is a hot topic. Each party has a different view on the solution to the problems. Some want to tighten security in the border, while others want to encourage laws that are similar to those of Arizona's. Others want to have direct intervention in the Drug trafficking dilemma in Mexico.

What is our view as Orthodox Christians? Do we let them

stay? Or do we return them to a land that is almost as dangerous as warring parts of Afghanistan? These are the questions I will answer for you today.

The answer comes from the monasteries. Mount Athos is arguably the holiest place on the planet. Though it is a sacred island, women are not allowed to enter the island, and all men have to be modestly dressed and respectful to the traditions there. If someone were to disregard these rules, they would be calmly asked to not enter or return when you are prepared properly.

This is how we should react to the current issue of immigration. Welcome them with open arms, treat them as we would anybody else, but ask respectfully that they follow the rules.

This is important because not only does it protect the citizens of America, but it also respects the toils and trials that our forefathers went through. My Papouli Constantine took an incredible risk, right from the start. The distance he walked by foot to chase the American dream was nearly the same length as the canal that he dug. He contracted yellow fever at the Panama Canal, and then worked on the Transcontinental Railroad all in the pursuit of the American Dream. He went through complete poverty, going through multiple jobs, raising four children, and having a wife with a limited English vocabulary. Not to mention doing all of this while yellow fever attacked his body. To let these new immigrants into our country without asking them to adhere to the rules would belittle the sacrifices that my Papouli and the millions other European immigrants made.

This is how we should react to the
current issue of immigration.
Welcome them with open arms, treat
them as we would anybody else, but
ask respectfully that they follow
the rules.

House Blessings Living Theophany (Epiphany) in the Orthodox Christian Home



In the Orthodox Church, we remember the amazing revelation of God's nature and the resanctification of creation every year with the Feast of Theophany, January 6th (the Greek word, theophaneia means "to show God"), and confirm our belief in both the Holy Trinity and our life in the world to come every time we say the Creed or make the sign of the Cross!

The blessing of homes is the central sign of God's resanctification of the whole world, and a confirmation of our hope to work toward salvation here on earth. The priest visits all members of the Church to pray with them in the place where they live - house, apartment, or dorm room - to bless their surroundings with Holy Water. He asks God to have mercy on the house, to rid it of every evil and to fill it with every blessing. Our homes, together with every person in the family, are "filled with all the fullness of God".

Beginning in early January, after the Feast of Theophany, Fr. Vasileios will be blessing the homes of the members of our Parish. He will take the Holy Water from the Church and use it to bless our lives in every way possible. He will bless us, our homes, our cars, our yards, and by extension all of creation. Not only do we receive a special blessing from God, but through that blessing, God enables us to see His creation in a redeemed way, as a means toward union and communion with Him.

*** What should you expect in terms of the House Blessing?**

Fr. Vasileios will offer a short prayer service in front of your home altar and then proceed through the home sprinkling it with Holy Water, while chanting the Dismissal Hymn of Theophany.

*** What should you have ready?**

Make a list of the first names of those family members you wish to pray for. Have your home altar/icon corner ready and accessible for Fr. Vasileios. You should have a wide bowl (a little larger than a cereal bowl) for the Holy Water, a bunch of fresh basil tied at the stem for Father to use in sprinkling Holy Water, and a lit candle or a kandyli. Turn on at least one light in each room and turn off all TVs, stereos and computers.

* Blessings will begin in January, and will continue until they are completed--sometime in February.

*We will make an effort to schedule several house blessings in one area or neighborhood on the same day, to make it easier on Fr. Vasileios.

Please contact the church office at 329-6363 to discuss scheduling your house blessing; or fill out the house blessing form below and turn it in to the office. If you have had your home recently blessed by Father Vasileios you do not need to have it blessed again.

Dismissal Hymn of Theophany:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was revealed; for the voice of the Father bare witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the certainty of the word. O Christ our God, Who hast appeared and hast enlightened the world, glory be to Thee.

EPIPHANY HOUSE BLESSING FORM

If you would like Father Vasileios to bless your home for the New Year, please return this form to the Church Office as soon as possible.

Please indicate your preferred days of the week and time of day: _____

Name _____

Address _____

Phone Numbers _____

If you have any questions please call the Church Office at 329-6363.



COMING SOON: METROPOLIS ORATORICAL FESTIVAL 2012



We are delighted to announce that Transfiguration will host the top-ranked speakers from Parish Oratorical Festivals throughout our Metropolis! His Eminence Metropolitan Isaiah will join us for a fun-filled weekend, **March 23 - 25, 2012.**

We hope that the entire parish community will come together to welcome participants from throughout the Southwest, showcasing our beautiful city of Austin and introducing them to the warmth of our Transfiguration community!

If you would like to volunteer your time and talents to this effort, or if you have access to donations for welcome bags (keychains with your company logo? water bottles? free pens or gadgets? Longhorn paraphernalia?) please let us know! Contact Elissa Bjeletich at sundayschool@transfiguration.org or 512-934-0893.

SOMETHING TO MAKE YOU SMILE!

A Sunday school teacher was discussing the Ten Commandments with her 5 and 6 year olds. After explaining the commandment to 'Honor thy father and thy mother', she asked, "Is there a commandment that teaches us how to treat our brothers and sisters?" Without missing a beat, one little boy answered, "Thou shall not kill!"

At Sunday school they were teaching how God created everything, including human beings. Little Johnny seemed especially intent when they told him how Eve was created out of one of Adam's ribs. Later in the week his mother noticed him lying down as though he were ill, and she said, "Johnny, what is the matter?" Little Johnny responded, "I have a pain in my side. I think I'm going to have a wife!"



OCF/UT Orthodox Campus Fellowship

This Spring, **March 10th to the 17th**, during Spring Break,

The OCF students will be attending "Real Break" at Guatemala at Hogar Rafael Ayau Orphanage.

Anyone who is interested or doesn't already have plans for Spring Break, this is a great opportunity for us.

The purpose of Real Break is "to provide students with the most authentic experience possible, and is modeled as a full Christian lifestyle, which includes fellowship, prayer within community, witness and service."

Learn more about it on this link to the OCF Guatemala: <http://www.ocf.net/wikis/programs/real-break-program.aspx>

OCF will begin their Spring semester by meeting for Compline and dinner on Thursday, Jan. 12.

Thereafter, they will begin their regular Tuesday meetings on January 17th on campus at the UT Episcopal Student Center - 209 W. 27th Street (Enter the Center at University Ave.); and will also meet on the opposite weeks' Thursdays for a study of the Church Fathers. (location TBA)

All college and university students are invited to join OCF for great study and fellowship.

Contact Blagoje Djordjevic- bsdjordje@gmail.com for more information

TGOC MEN'S FELLOWSHIP

◆ MEN'S SPIRITUAL STUDY GROUP

Fr. Vasileios will begin a new book study for the men this month. They will meet every other Wednesday starting on the evening of Jan. 11 at 6:00pm.

◆ MEN'S FELLOWSHIP LUNCH

will meet on **Thursday, January 19 at 11:45** at Masala Wok Arbor Walk (10515 N. Mopac Expressway, corner of Capitol Texas Highway and Mopac)

GOLF (Greek Orthodox Ladies Fellowship)

GOLF is a weekly meeting, open to all women, where we study our faith in a casual setting and encourage each other through fellowship.

We meet on Tuesday mornings beginning on Thursday, Jan. 12th at 10:00am in the fellowship hall. Children are welcome.

We would love for you to join us at our next meeting! For questions and further information please contact Whitney Papadatos at wpapadatos@hotmail.com.

GOYA News

18 GOYANS are planning to participate in the annual Metropolis of Denver GOYA Basketball Tournament in Dallas on January 13, 14 and 15th. TGO is fielding a Senior Boys team and a Senior Girls team. They are looking forward to seeing GOYANS from across the Metropolis again this year.

The GOYANS will be raising money to help cover expenses for the trip and to contribute to this year's charity which is the Orthodox Christian Fellowship.

One of the fund-raising projects is selling Restaurant.com cards.

For \$20 you receive a \$50 gift certificate to use at Restaurant.com, which can be redeemed at over 18,000 participating restaurants all over the country. \$10 of every \$20 spent will go directly to the TGO GOYA. Not only will you be helping send us to Dallas, but you will also be receiving a great deal for yourself or someone else!

To purchase one of these vouchers, please visit: <http://coupaide.com/deal/goya-austin/>

Also, if you would like to see which restaurants are participating in your area before you purchase, please visit: http://www.restaurant.com/about_gcp.asp?pgn=gcp

Please note: some restaurants require a minimum purchase amount so pay attention to the details before selecting the restaurant from restaurant.com.



Homilies

You can now hear many of Father Vasileios' Sunday homilies on our website!

Go to our website's home page (transfiguration.org), on the top menu bar click on the "Our Parish" tab and then scroll down the list.

Click on "homilies" then choose which one you would like to hear!

The Scripture readings precede many of the homilies.

Many thanks to

Ralph Jones and Mike Strong for making these available to us!

BOOKSTORE NEWS

We still have lots of beautiful items that make terrific gifts!

For a limited time we have original prints from Tatiana Nikolova, a local artist. She has beautiful religious messages on each print. These are very reasonably priced, so please stop by to see them.

We still have jewelry galore, some Jesus Prayer rings in sterling silver, bracelets, crosses, books, night lights, Bibles and icons from St. Paraskevi.

Several people have come to admire the breathtaking icons that Irene Omer has written.

They are one of a kind creations! Don't let them slip away. Beautify your home with them!

APOKRIATIKO

Mark your calendar's now!

This year's "Meat-Fare" community dinner and dance will be held on

Saturday, February 11th - 6:00pm
at Mt. Tabor Hall .

Thank you to AHEPA for sponsoring this fun event for us!

This is our *last opportunity* to have a fun get-together with our community before Great Lent begins.

Encore!

SAVE THE DATE!

Some fun plans are being made!
Save the evening of
Sunday, January 22nd
for a fabulous time
with the Encore Group!

Wedding Bells

Congratulations to:

Antonios Petropoulos and Christy Lopez,
who were married on December 3, 2011.

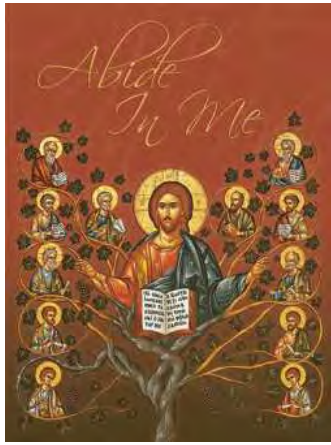
Their koumbaros is
Eleftherios Karamalegkos

God grant you many years!

Greek School News

The Greek language classes
will resume on January 10th

*We wish everyone a
Happy New Year!*



Thank you to all who have turned in your pledge cards!
If you have not had a chance to bring in your card,
there is still plenty of time!
You can always send your pledge card to the church office,
or place it in the collection plate on any Sunday.

Please prayerfully consider the commitment of your time, talents,
and treasures to support the work of the Church!

“...By this My Father is glorified,
That you bear much fruit.”

John 15:8

Are You Bearing Fruit?

We all know the story of Jesus feeding the five thousand in the wilderness --- there was no food, except for one boy who had five loaves and two fish – not much when you consider 5000 men. But Jesus blessed the loaves, multiplied them and used them to feed the 5000.

That boy did his best with what he had. And Jesus used it to perform a beautiful miracle.

Just like the boy who offered his five loaves and two fish, we offer what we have – however great or small our gift. If we do this prayerfully and in humility, God will take our gifts and multiply them in order to feed His people.

GOING PAPERLESS

We are trying to reduce our expenses (and help the environment) a little by reducing the number of paper monthly newsletters that we mail out.

If you receive this newsletter by email and do not need a paper copy, please let us know so that we can remove your name from the physical mailing list.

Thank you for helping us be good stewards of God’s gifts!

ORTHODOX CHRISTIAN STEWARDSHIP

Orthodox Christian Stewardship is a way of life, which acknowledges accountability, reverence, and responsibility before God. A primary goal of Stewardship is to promote spiritual growth and strengthen faith. Becoming a Steward begins when we believe in God, to whom we give our love, loyalty and trust and act on those beliefs. As Stewards, we affirm that every aspect of our lives comes as a gift from Him. Stewardship calls on the faithful to cheerfully offer back to God a portion of the gifts with which they have been blessed.



An Orthodox Christian Steward is an active participant in the life of the Church. The parish encourages all who accept the Orthodox Faith to become practicing Stewards. Each year the Steward is expected to carefully review his or her personal circumstances and make a commitment of time, talent, and treasure to support the Parish and her Ministries, which in turn support the National Ministries of our Archdiocese, Metropolises, and institutions.

2012 STEWARDSHIP *(Updated as of 12/25/2011)*



Fr. Vasileios & Prsv. Stella Flegas	Mr. & Mrs. Stephen Dow	Mr. Theodore Kalenterides	Mr. & Mrs. Peter Price
Mr. & Mrs. Rod Ambrose	Mr. & Mrs. Thanos Drimilas	Ms. Nici Kalogirou	Mr. & Mrs. Jamal Qatato
Dr. & Mrs. Jacob Angelo	Ms. Judith Eagle	Dr. & Mrs. Peter Kangos	Mr. & Mrs. Bruce Read
Mr. & Mrs. Harry Benas	Mr. & Mrs. Michael Ebeling	Ms. Demetra Keah	Mr. & Mrs. William Robertson
Mr. & Mrs. Marko Bjeletich	Mr. & Mrs. John Esper	Mr. & Mrs. Tahseen Khan	Mr. & Mrs. Peter Romell
Mr. & Mrs. Ed Boudreau	Mr. & Mrs. Jason Garwood	Ms. Patricia Klaras	Ms. Pat Shotwell
Mr. & Mrs. Thomas Bowles	Mr. & Mrs. Jack Gatlin	Mr. & Mrs. Kevin Koriath	Mr. & Mrs. George Simbles
Mrs. James Carrozza	Mr. & Mrs. Ilias Georgakopoulos	Mr. William Leara	Mr. & Mrs. Kostas Spanos
Mrs. Despina Carter	Mrs. Demetra Anna Georgantonis-Keah	Mr. & Mrs. Lee Leatherwood	Mr. & Mrs. Nicholas Spiropoulos
Mrs. Cathy Christ	Mr. & Mrs. James George	Mr. Steve Levendakes	Mr. & Mrs. Harry Stamatis
Mr. & Mrs. Nikos Christodoulides	Mr. & Mrs. Dean Geuras	Ms. J. Fotini Margos	Mr. & Mrs. Michael Strong
Mr. & Mrs. Gregory Chronis	Mr. Demetri Giannopoulos	Mr. David Maziasz	Dr. & Mrs. Brandon Suehs
Mr. & Mrs. Bill Colovas	Mr. & Mrs. Michael Glaros	Mr. & Mrs. Archie Meador	Mr. & Mrs. Thomas Suehs
Mr. & Mrs. Michael Courtney	Mr. & Mrs. Tom Gouris	Ms. Maria Miller	Ms. Michelle Suehs
Mr. & Mrs. Brian Crenshaw	Ms. Mary Beth Gradziel	Mr. & Mrs. Jim Norman	Mr. & Mrs. Miodrag Teodorovic
Mr. & Mrs. R. Dean Davenport	Mr. & Mrs. Christopher Harris	Mr. & Mrs. Shawn O'Brien	Ms. Debbie Tindle
Mr. & Mrs. Christopher Delviziis	Mr. & Mrs. Cliff Heidel	Mr. & Mrs. David Omer	Mr. & Mrs. Stephen Tsihlias
Mr. & Mrs. Alex Demetriadis	Mrs. Vickie Hicks	Mr. & Mrs. Ioannis Ousaklidis	Mr. & Mrs. Allen Wynn
Mr. & Mrs. Joseph DeRossi	Mr. & Mrs. David Horwedel	Ms. Valli Pappas	Mr. & Mrs. Stuart Yoder
	Mr. & Mrs. Lucas Jacomides	Mr. & Mrs. Austin Phelps	Mr. & Mrs. Stathi Zotis
	Mrs. Gwen Elizabeth Jerome	Mr. & Mrs. Dionissios Phocas	
		Mr. & Mrs. Ken Pon	

Effective stewardship ministry is not a single event or project. Rather, it is going out to our people wherever they are in their walk with Christ, listening to their concerns, helping them to realize their importance as branches of the True Vine and encouraging them to offer their gifts in His service. We use various resources to support our efforts, but unless we meet with our people personally, sincerely listen to their ideas and concerns, and share a vision for the future of the parish, our efforts will not reach their full potential.

In *Oriented Leadership* their book on Orthodox Christian leadership, Williams and McKibben define stewardship as the call of the faithful to share willingly the gifts that God has bestowed on them, including sharing these gifts for God's work. Stewardship is devotion and service to God and His Church as persons, as families, as a Parish, as a Metropolis, as a National Church, and as the Church Universal. Stewardship is our active commitment to use ALL our time, talent and treasure for the benefit of humankind in grateful acknowledgement of Christ's redeeming love.

*"Stewardship is caring for the needs of others.
 Stewardship is offering one's self to God as He offered Himself to us.
 Stewardship is what a person does after saying "I believe..." as proof of that belief."
 - Williams and McKibben in Oriented Leadership*

In the words of Fr. William Chiganos of Holy Apostles Church in Westchester, Illinois, "...people don't give to need; they give to vision.... Church people don't stretch their giving because of need to meet the budget; they give more because they are able to see a vision of people being reached and God's purposes being accomplished in the life of the church and its ministry." Parishes with successful Orthodox Christian Stewardship Programs have found that incredible support is unleashed from Stewards who unselfishly and joyfully offer their time, talent and treasures, which in turn enhances the spirituality and ministry of the local parish.

- Stewardship Ministries of the Greek Orthodox Archdiocese of America

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Transfiguration Greek Orthodox Church January Newsletter

Schedule of Services

SUNDAY SERVICE TIMES:

*ORTHROS - 8:45 AM
LITURGY - 10:00 AM*

SATURDAY GREAT VESPERS:

5:00PM

SACRAMENT OF CONFESSION

Call to schedule

MEMORIAL SERVICES & 40 DAY BLESSINGS

Please call the church office to schedule all memorial services and 40 day baby blessings.

The memorial services are normally read at the conclusion of the Divine Liturgy.

The 40 day blessings are read after Orthros and before the Liturgy begins.

Feast Days

*FOREFEAST OF THE THEOPHANY OF CHRIST - THURSDAY, JANUARY 5
ORTHROS - 9:00AM; ROYAL HOURS - 10:00AM*

*VESPERAL DIVINE LITURGY OF ST. BASIL AND BLESSING OF THE WATERS -
6:00PM*

*HOLY THEOPHANY OF OUR LORD AND SAVIOR JESUS CHRIST -
FRIDAY, JAN. 6 - ORTHROS - 9:00AM; LITURGY OF ST. JOHN
CHRYSOSTOM AND BLESSING OF THE WATERS - 10:00AM*

*SYNAXIS OF ST. JOHN THE BAPTIST - SATURDAY, JANUARY 7
ORTHROS - 9:00AM; LITURGY - 10:00AM*

*FEAST OF ST. ANTHONY THE GREAT - TUESDAY, JAN. 17
ORTHROS - 8:30AM; DIVINE LITURGY - 9:30AM*

*FEAST OF STS. ATHANASIOS AND CYRIL - WEDNESDAY, JAN. 18
ORTHROS - 8:30AM; DIVINE LITURGY - 9:30AM*

*FEAST OF ST. GREGORY THE THEOLOGIAN - WEDNESDAY, JAN. 25
ORTHROS - 8:30AM; DIVINE LITURGY - 9:30AM*

*FEAST OF THE THREE HIERARCHS - MONDAY, JAN. 30
ORTHROS - 8:30AM; DIVINE LITURGY - 9:30AM*