



We hear in today's Holy Gospel, the first theme of Jesus' public preaching after His baptism by John in the Jordan: REPENT. Already the echoes of Great Lent are upon us. The first thing Jesus did was to call people to CHANGE, to turn their lives around, to undergo METANOIA. His coming meant a new order of things. No longer could people live in the same old way, with old attitudes, old ways of doing things. Christ's coming meant a total reversal of human nature such that man would prepare himself, in his daily words and actions, for the coming of the Kingdom of God. **Jesus speaks the same message to us today: change your lives, your ways of thinking and acting; live in conformity with your faith and not with the world's values and attitudes.** Again and again, Jesus calls out to us to live *from the inside out, rather than from the outside in*. We are free to accept His call to repentance or not.

To accept it, ultimately means genuine happiness and peace of heart. To ignore that call means to live with disturbance of soul, with anxiety, and with the spiritual darkness of our own brokenness. What choice will you make?

EPISTLE Ephesians 4:7-14

BRETHREN, grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he led a host of captives, and he gave gifts to men." (in saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.) And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

TODAY'S READER: STELLA COMINOS

GOSPEL Matthew 4: 12-17

AT THAT TIME, Jesus heard that John had been arrested, He withdrew into Galilee; and leaving Nazareth He went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles, the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

Resurrectional Konatkion

When You had risen from the grave, You also raised those who had died and resurrected Adam; and now Eve is celebrating in Your Resurrection, and the ends of the world keep festival, for Your rising from the dead, O Most-Merciful.

Kontakion of the Theophany

You appeared to the world today, and Your light, O Lord, has left its mark upon us. With fuller understanding we sing to You: "You came, You were made manifest, the unapproachable light."

PRAYER LIST: Artie Constantinides, Stephen Alfieris, Antonia "Nitsa" Kempf, Connie Kanaris, Diana Lazar, George Markomanolakis, Argie Palaos, Katherine Panagakos, George Virvan, George Speris, Mariah Smiley, Doris Webb, the child Camille Feruzzi who is gravely ill, the child Heather Greene, Irene Pappas, Marty Levine, Lindsey Reijsoo, the child Ashley Lyvers, the child Alexis Ross, Joseph Papadakis, the child Joseph Saxon, Francine Bruggeman, Stephanie Skanderis, Georgia Haldas, Eric Ricasa, Milton Kayafas, Mary Agis, Maureen Shriver, Tiffany Keiker, Mary O'Hara, William Coulopoulos, Matina Mantis, and Robert Shriver. **US ARMED FORCES:** Rev. Fr. John Kalantzis, Lt. Nicholas Karnaze, Spc. Spiro Nino, John Xanthakos, Colonel James Karas, and Gary Hogman (Iraq) and his wife Cindy, 2nd Lt. Phillip Natsios, Private Louis Tiches, EG Robert Stock, and PFC Brett Hughes.



THE FIRST MESSAGE OF JESUS MINISTRY:

CHANGE YOURSELF

The spiritual term "metanoia" (μετάνοια) refers to spiritual conversion. But, more pointedly, to a *change of mind*. The word appears often in the Gospels. It is usually translated into English as "repent." We hear Jesus express it in today's passage from St. Matthew. In St. Mark's Gospel, likewise, it is a clear theme: "The time is fulfilled, and the kingdom of God has come near; **repent**, and believe in the good news." (καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ: **μετανοεῖτε** καὶ πιστεῦτε ἐν τῷ εὐαγγελίῳ) (Mark 1) Yet the kind of repentance Jesus refers to is not simply conversion but a **systemic and wholistic change** of the very heart of hearts of a person – a metaphysical transformation in light of the Kingdom's advance. This profound change of the person results in the suppression and eradication of sin (that which obscures the Divine Image) and, furthermore, promotes the nurturing of the virtues (love, kindness, patience, selflessness etc.) Metanois is no less than a reorientation, a fundamental transformation of outlook, of an individual's vision of the world and of her/himself, and a new way of loving God and others In the words of a second-century text, The Shepherd of Hermas, it implies "great understanding," discernment. It involves, that is, not mere regret of past evil but a recognition by a person of a darkened vision of her/his own condition, in which sin, by separating her/him from the Divine Image, has reduced her/him to a divided, autonomous existence, depriving her/him of both her/his natural glory and freedom. "Repentance," says St. Basil the Great, "is salvation, but lack of understanding is the death of repentance." Repentance thereby acquires a different dimension to mere dwelling on human sinfulness, and becomes the realization of human insufficiency and limitation. *We are incomplete without God.* Metanoia is the critical element of *theosis* (becoming by grace what God is by nature). It requires us to honestly look deep into our hearts and lives to eradicate sin, to recognize what passions control us, and to make every effort to reorient ourselves to the Living God in Whose image we are made.

MEMORIALS

A Memorial Service will be offered today for **Evan-gelos Drimis (40 Days)**, requested by his sister Irene Constantopoulos (George), his nephew Michael and his niece Melanie; for **Theodosia Karmiris (6 months)**, requested by her husband Leftheris. The altar flowers today are given in her memory; and for **Savvas Koudellou (8 years)**, requested by his children and grandchildren. May their memories be eternal!



AGIASMOI (HOUSE BLESSINGS)

During the season following the Holy Theophany, Orthodox homes are blessed by the priest with the Holy Water consecrated on the feast. It is fitting that Orthodox homes be blessed at the beginning of each year, to ask the mercy and grace of God upon it and upon those who live there. It also underscores the important connection between the "home church" and the parish Church where the Divine Mysteries are served. To schedule an Agiasmos, please contact the Church office at 301-469-7990.



THE HOLY MARTYR POLYEUCTUS

Saint Polyeuctus (died January 10, 259) is an ancient Roman saint. Christian tradition states that he was a wealthy Roman army officer who was martyred at Melitene, Armenia, under Valerian. Symeon Metaphrastes writes that, moved by the zeal of his friend Saint Nearchus, Polyeuctus had openly converted to Christianity. "Enflamed with zeal, St Polyeuctus went to the city square, and tore up the edict of Decius which required everyone to worship idols. A few moments later, he met a procession carrying twelve idols through the streets of the city. He dashed the idols to the ground and trampled them underfoot." He was tortured by the authorities and ignored the tears and protestations of his wife Paulina, his children, and his father-in-law Felix. He was beheaded.

PASTORAL VISITATIONS

Please inform the Church Office 301-469-7990 (ext 300) of any loved ones who are hospitalized or "shut-ins," so they may be visited and receive the grace of Holy Communion.

BIBLE STUDY CONTINUES

The weekly Bible Study continue this coming Thursday, January 13, at 10:30 a.m. and 7:30 p.m. Fr. George will continue an analysis of the Holy Gospel according to St. John the Theologian. Join us for this important study of God's Word!

50 PLUS CLUB

We wish everyone a very happy new year. On January 12th, the 50 Plus Club will be having its Vasilopita meeting at the church at 11:30 am. Father Dimitrios will be cutting the Vasilopita. We will see pictures of our December Pot Luck Party and sing the Kalanta tis Prototronias.

PHILOPTOCHOS

We wish you all a very happy and healthy 2011. **TODAY is Vasilopita Sunday** - everyone will receive a piece of Vasilopita. **The Ladies Philoptochos will pass a tray for Saint Basil Academy, where a home is provided to children who are in need of attention and healing.** Thank you in advance for your generosity and may God bless you and your families. Any questions or concerns, please call Maria Kitromilis at 703-627-7731 or keachri@aol.com. Our next meeting is January 11 at 7:00pm with a Circle Group meeting at 10:30am. Please come to see what's happening and to share some of your ideas.

STEWARDSHIP LUNCHEON

The Stewardship Luncheon will be held on Sunday, January 30, 2011. This year's honorees are: Philios Angelides, Gus and Margaret Geckos, and Joanne Johnson. Tickets are available at a cost of \$30 for adults and \$15 for children. Please call Catherine Sarlis in the Church office (301-469-7990) to purchase your tickets.

THE HELLENIC SOCIETY PROMETHEAS LECTURE

On this coming Friday, January 14, at 8:00 p.m. in the Founders Hall, Dr. Stamatis M. Krimigis will give a presentation entitled "*Messenger*" to *Orbit Mercury: The Technological Challenge*. The lecture will explore the various aspects of the proposed mission to Mars and the challenges involved. Dr. Krimigis is Space Department Head Emeritus at Johns Hopkins University and Principal Investigator on several NASA spacecraft.

FROM THE SAYINGS OF THE DESERT FATHERS

A brother who had been wronged by another brother came to see Abba Sisoës. He said to him, 'My brother has hurt me and I want to avenge myself.' The old man begged him, saying, 'No, my child, leave vengeance to God.' The brother said, 'I shall not rest until I have avenged myself.' The old man said, 'Brother, let us pray.' Then he stood up and said, 'God, we no longer need You to care for us, since we do justice for ourselves.' When he heard these words, the brother prostrated himself before the old man's feet and said, 'I will no longer seek justice from my brother. Forgive me, abba.'

THE SUNDAY AFTER THE THEOPHANY

ST. POLYEUCTUS THE MARTYR

JANUARY 9, 2011



Resurrectional Apolytikion

You descended from on high, O compassionate One, and condescended to be buried for three days, so that from the passions You might set us free. Our life and resurrection, O Lord, glory be to You.



Apolytikion of the Holy Teophany

Lord, when You were baptized in the Jordan, the veneration of the Trinity was revealed. For the voice of the Father gave witness to You, calling You Beloved, and the Spirit, in the guise of a dove, confirmed the certainty of His words. Glory to You, Christ our God, who appeared and enlightened the world.

THE GREEK ORTHODOX CHURCH OF SAINT GEORGE

7701 Bradley Blvd., Bethesda,
Maryland 20817
Office 301-469-7990 + Fax 301-469-
5945

www.stgeorge.org

Proistamenos:

Rev. Fr. Dimitrios J. Antokas
Email: FrAntokas@stgeorge.org

Rev. Fr. George Khitiri
Email: FrGeorge@stgeorge.org

Rev. Fr. Nicholas Despotides,
Emeritus