

Holy Trinity Cathedral

A Parish of the Orthodox Church in America

1121 North Leavitt Street
Chicago, IL 60622

Our 122nd year of Orthodox witness in Chicago

Tel: 773.486.6064
Fax: 773.486.4545
Email: troika51@comcast.net

www.holytrinitycathedral.net
www.friendsofholytrinity.com
Info@holytrinitycathedral.net
ParishCouncil@holytrinitycathedral.net
Treasurer@holytrinitycathedral.net

Archpriest John S. Adamcio
Dean

Archpriest Sergei Garklavs
Dean Emeritus

Deacon Thomas Keith

Joseph Mamczij
Parish Council President

Reader Yury Orlov
Director of Music Ministries

Baptism of Jesus Christ

*Blessed art Thou, O Christ our God,
Who hast revealed the fishermen as
most wise by sending down upon them
the Holy Spirit: through them Thou
didst draw the world into Thy net.*

O Lover of Man, Glory to Thee!

(Pentecost Tropar)

Welcome to Holy Trinity Cathedral!

Thank you for worshiping with us today!

The parish was founded in 1892 as St. Vladimir's Russian Orthodox Church, rebuilt in 1903 as Holy Trinity, under the direction of St. John (Kochurov) of Chicago, Louis Sullivan, architect. It became a cathedral in 1922, when Bishop THEOPHILUS was consecrated as Bishop of Chicago.

A landmark in the city of Chicago, and listed on the National Register of Historic Places, Holy Trinity continues its witness of Orthodox Christianity in Chicago.

If you have any questions, are looking for a spiritual home, or wish to talk to Fr. John, please inquire at the Candle Desk.

Schedule of Services

Sunday, January 5, 2014 *Twenty-eighth Sunday after Pentecost—Tone 3*
Eve of Theophany

(Strict Fast Day)

Sunday before Theophany

Hieromartyr Theopemptus, Bishop of Nicomedia,
and Martyr Theonas; Ven. Syncletica of Alexandria;
Prophet Micah; Virgin Apollinaria of Egypt

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	2 Timothy	4:5-8
	1 Corinthians	9:19-27
<i>Gospel:</i>	Mark	1:1-8
	Luke	3:1-18

7:00p Vigil

Monday, January 6

Feast of Theophany
The Baptism of our Lord, God, and
Saviour Jesus Christ

9:10a Hours

9:30a Divine Liturgy of St. Basil the Great

With the Great Blessing of Water

Saturday, January 11

4:30p Vigil *Resurrection Gospel VII*

Sunday, January 12

Twenty-ninth Sunday after Pentecost—Tone 4
Afterfeast of the Theophany
Sunday after Theophany

Martyr Tatiana of Rome and those who suffered
with her; St. Sava I, first Archbishop of Serbia;
Ven. Eupraxia of Tabenna, in Egypt

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	Ephesians	4:7-13
<i>Gospel:</i>	Matthew	4:12-17

Holy Theophany

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by the St John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of St Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and St Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the

Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. St John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Indivisible. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the

grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

When our Lord reached thirty years from His physical birth, He began His teaching and salvific work. He Himself signified this "beginning of the beginning" by His baptism in the Jordan river. St. Cyril of Jerusalem says, "The beginning of the world - water; the beginning of the Good News - Jordan." At the time of the baptism of the Lord in water, that mystery was declared to the world: that mystery which was prophesied in the Old Testament; the mystery about which in ancient Egypt and India was only fabled; i.e., the mystery of the Divine Holy Trinity. The Father was revealed to the sense of hearing; the Spirit was revealed to the sense of sight, and in addition to these, the Son was revealed to the sense of touch. The Father uttered His witness about the Son, the Son was baptized in the water, and the Holy Spirit in the form of a dove hovered above the water. When John the Baptist witnessed and said about Christ, "Behold, the Lamb of God, Who takes away the sins of the world" (St. John 1:29), and when John immersed and baptized the Lord in the Jordan, the mission of Christ in the world and the path of our salvation was shown.

The Lord took upon Himself the sins of mankind and died under them (immersion) and became alive again (the coming out of the water); and we must die as the old sinful man and become alive again as cleansed, renewed and regenerated. This is the Savior and this is the path of salvation. The Feast of the Epiphany (Theophany, in Greek) is also called the Feast of Illumination. For us, the event in the Jordan river illuminates, by manifesting to us God as Trinity, consubstantial and undivided. That is one way. And, the second: everyone of us through baptism in water is illumined by this, that we become adopted by the Father of Lights through the merits of the Son and the power of the Holy Spirit.

On the day of Theophany, all foods (meat, oil, and wine) are permitted, even if the feast falls on a Wednesday or Friday.

Nominations

It's really not too early to be thinking about the Annual Meeting, which will be held on Sunday, February 9, and especially for the election to Parish Council.

We will need several people to accept being nominated for these very important posts within the parish community.

If you are interested in serving on the Parish Council, please either see one of the members of the Nominating Committee, or contact Joseph Mamczij.

St. Apollinaria

Saint Apollinaria was a daughter of Anthemias, a former proconsul of the Byzantine Empire during the minority of Theodosius the Younger. Disdaining marriage, she requested her parents' permission to make a pilgrimage to the holy places of the East. Arriving in Alexandria from Jerusalem, she slipped away from her servants and changed into monastic garb. She hid in a marsh, where she practised asceticism for several years in strict fasting and prayer.

An angel appeared to her in a dream and told her to go to the monastery of Sketis, which was under the spiritual direction of St Macarius of Egypt, and to call herself Dorotheus. St Macarius accepted her as one of the brethren, and she quickly distinguished herself by her ascetical life.

St Apollinaria's parents had another daughter who was possessed by demons. They sent her to Sketis to St Macarius, who brought the afflicted girl to Dorotheus (Apollinaria). By her prayers, the maiden received healing. After she returned home, the maiden was attacked by a violent demon, who made her appear pregnant. The demon spoke through the girl's lips, saying that Dorotheus had forced himself on her. Her outraged parents sent soldiers to the monastery to find

the one who had defiled their daughter.

St Apollinaria took the blame and accompanied the envoys to the home of her parents. There she revealed her secret to her parents, healed her sister, and returned to Sketis. She died shortly thereafter in the year 470. Only after the death of Dorotheus was it revealed that "he" was actually a woman. The saint was buried in a cave in the monastery church of St Macarius of Egypt.

Volunteers Are Needed

St. Joseph Services (SJS, 1501 N. Oakley Blvd.) are looking for volunteers, including after-school tutoring, English Second Language instructor, administrative help, public relations and much more.

Flyers are posted around the rectory and in the vestibule. For more information see Steve Durham, or call Beatrice Jurado at (773) 278-0484 ext. 310. .

St. Gregory of Nyssa

On January 10, four days after the Feast of Theophany on which we remember the baptism of Jesus Christ in the Jordan, the Church celebrates the memory of Saint Gregory of Nyssa.

Gregory was born into an extraordinary family; history is not sure of his exact birthdate. His maternal grandmother Macrina is a saint of the Church. Her husband was, in Gregory's words, "killed by imperial wrath" –the deadly wrath of the pagan emperor Maximinus. Therefore Gregory believed that his grandfather could rightly be called a martyr for the faith. As for Gregory's own generation, four of his siblings, in a family of nine children, are saints as he is.

But most biographers don't describe Gregory as a singularly devout child. An experience he had when he was almost twenty seems to have been a decisive one. Some relics of the saints known as the Forty Martyrs of Sebastea were brought to a chapel near the family home, and Gregory's contemplation of these relics led him to understand that it is possible to give one's whole life to God. He took his own spiritual life more seriously then, and began on his personal path of serving God with all he had.

Gregory was emotionally close to his siblings. He had been through difficulties with his older brother

Basil, who all but forced him to become a bishop. It was a position to which he was ill-suited and which he was not able to handle well, even being falsely accused of mishandling funds. Nevertheless, when Basil died in 378 at just forty, Gregory was devastated. He put his grief into a huge but important task—finishing Basil's great work "The Six Days of Creation" (*Hexaemeron*), which Basil had not yet completed at the time of his death.

The next year brought another terrible blow, when Gregory's beloved older sister Macrina died. She had been his mentor and teacher, as he freely acknowledged. He wrote a beautiful tribute to her that describes the ways in which her noble character affected him, and also tells us a great deal about the life of the Church at that time.

Gregory continued to write, developing his conviction that God has created us to grow constantly closer to Him. One of his best-known works is based on 2 Corinthians 3: 18, in which Saint Paul writes that we are being transformed "from glory to glory."

Gregory relates this growth to baptism, which he calls "regeneration." He writes that in baptism we do bring back, by royal grace, him who bears the scars of sin, and has grown old in evil habits, to the innocence of the babe."

Parish Council Meeting

There will be a meeting of Holy Trinity's Parish Council on *Monday*, January 13, 2014 at 6:00p. Open Forum before beginning of meeting.

All Parish Council members are urged to attend.

Healing Service

On Wednesday, January 15, at 7:00p, we will celebrate a Healing Service for all who wish to come.

The Holy Apostle James instructs us that if we are sick, we should contact the elders (the bishops and priests) of the Church, who will pray and anoint with oil for the healing of soul and body.

One does not have to be Orthodox to participate in the service, or be anointed.

Handy "Person" Needed

There are many "jobs" in and around the Cathedral (some small, others — not so much) that need a Handy-person to attend them.

One must be able to:

1. Patch and paint
2. Clean/Power wash
3. Lift at least 30 lbs safely
4. Repair/replace parts on doors and windows
5. Perform minor electrical and plumbing repairs/ maintenance
6. Perform minor repairs/ maintenance
7. Perform minor carpentry repairs/ maintenance
8. Perform minor HVAC repairs/maintenance
9. Police the grounds

Think about it! You just might enjoy it!

Holy Trinity Orthodox Cathedral
1121 N. Leavitt St.
Chicago, IL 60622-3502