

Holy Trinity Cathedral

*A parish of the Orthodox Church In America
125 years of Orthodox Witness in Chicago*

*Go home to your people and report to
them what great things the Lord has
done for you, and how He had mercy
on you!* *Mark 5:19*



His Grace,
the Right Reverend
PAUL
*Bishop of Chicago
and the Midwest
Rector*

Archpriest John S. Adamcio
Dean

Deacon Thomas Keith

Dennis Pelak
Parish Council President

Reader Yury Orlov
Director of Music Ministries

Welcome to Holy Trinity Cathedral

Thank you for worshipping with us today!

Our parish was founded in 1892 as St. Vladimir's Russian Orthodox Church. Under the direction of *St. John (Kochurov) of Chicago*, and the noted architect Louis Sullivan, the present structure was built in 1903, renamed Holy Trinity, and designated cathedral in 1922 when His Grace, 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 her witness of Orthodox Christianity.

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

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Schedule of Services

Sunday, January 8, 2017 *Thirty-first Sunday after Pentecost*

Tone 4

Sunday after Theophany

Holy Prophet Malachi; Martyr Gordius at
Cæsarea in Cappadocia; Ven. Genevieve of
Paris

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

Epistle: Ephesians 4:7-13

Gospel: Matthew 4:12-17

Saturday, January 14

4:30p Vigil *Resurrection Gospel VIII*

Sunday, January 15

Thirtieth Sunday after Pentecost

Tone 5

Paul of Thebes and John Calabytes
("the Hut-dweller"); Ven. Pansophius of
Alexandria

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

Epistle: Colossians 3:12-16

Gospel: Luke 18:18-27

Parish Council Meeting

The next Parish Council meeting will be held on:

Monday evening, January 23, 6:30p.

All Parish Council members are urged to attend this meeting.

Church School Nativity Project

This year, the Church School Children are supporting Archimandrite Juvenaly's mission trip to Guatemala.

Please support this wonderful project, and donate generously when approached by one of our Church School Children.

Your support will certainly further the work of the Lord!

Theophany Home Blessing

It is a pious custom to have our homes blessed during this holy and festive time of the year.

If you're interested in having your home blessed, please contact Fr. John at your earliest convenience (773.486.6064), or email him,

troika51@comcast.net

frjohn@holytrinitycathedral.net to schedule an appointment.

We who are baptized wipe away the sins which like a fog clouded the Divine Spirit and block His way. Our spiritual vision is now free, unrestrained, and shining. It is with this inner eye that we see the Godhead when the Holy Spirit pours into us from heaven.

St. Clement of Alexandria

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 Saint 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 Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint 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).

The sixth of January is the feast of the Theophany. 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 Pascha 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 You, O Lord, were

baptized in the Jordan the worship of the Trinity was made manifest! For the voice of the Father bare witness to You, calling You his Beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of his Word. O Christ our God, who have revealed Yourself and have enlightened the world, glory to You! (Troparion).

The services of Theophany are set up exactly as those of Christmas, although historically it was most certainly Christmas which was made to imitate Theophany 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 Theophany 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 re-

Theophany...(con't)

places the song of the Thrice-Holy. The Gospel readings of all the Theophany 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 Theophany 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.

After the Epistle (1 Cor 1.10–

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

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

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

It is the faith of Christians that since the Son of God has

Theophany...(con't)

taken human flesh and has been immersed in the streams of the Jordan, all matter is sanctified and made pure in Him, purged of its death-dealing qualities inherited from the devil and the wickedness of men. In the Lord's epiphany all creation becomes good again, indeed "very good," the way that God Himself made it and proclaimed it to be in the beginning when "the Spirit of God was moving over the face of the waters" (Gen 1.2) and when the "Breath of Life" was breathing in man and in everything that God made (Gen 1.30; 2.7).

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

Whom in "the whole fullness of deity dwells bodily," is and shall be truly "all, and in all" (Col 2.9, 3.11). It tells us as well that the "new heavens and the new earth" which God has promised through His prophets and apostles (Is 66.2; 2 Peter 3.13; Rev 21.1) are truly "with us" already now in the mystery of Christ and His Church.

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

Baptism and the Eucharist are the appointed means whereby the Logos (Christ) continues His redemptive work among men. Through Baptism we put on Christ, or reassume the Divine similitude; in the Eucharist Christ inserts Himself as a kind of healing seed into the body of the believer. The deification of the soul is achieved through Baptism, that of the body through the Eucharist... Redemption involves no less care than rescue.

St. Gregory of Nyssa

Ministry Opportunities

The *Saturday Docent*, is a ministry where we are able to share the beauty of our Cathedral with visitors from around the world!

The *Greeters Ministry* is extremely important as we only get one chance to make a “first” impression, welcoming folks to our church. Eventually we would love to have Greeters at every service.

We are in dire need of *Lamplighters*, those folks willing to take come time to make sure the candles and lampadas are filled and lighted, as well as cleaning up following the services. Indeed, God loves a beautiful home, but we need people willing and able to make sure it is.

Consider singing in the *Choir*, or becoming a *Reader*. As you can hear, there is a lot of singing during the services, as well as readings.

Do you like to bake bread? We need prosfora bakers; do you like to garden? we could use folks to care for the property; are you handy around the house? God's home needs maintenance too!

Perhaps there is something else you would like to do and see a need to do. Contact Fr. John at your earliest convenience.

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