

Prayer List: To add new names to the list, or to keep 'old names' on the list, please contact Connie Bachiu by phoning 384-8774 or by email clbachiu@shaw.ca

Betty Debbie Lisa[as she travels to Africa] Doug Larissa
Catherine [as she travels to Uganda] Andy and Anna Dianna
Helen and Frank Rempel Lynn and Hazel Herrem Deacon Taras and Gail
Nestor Tasha & Cam family of Raynald Lynn Ron Abraham
Fr. Phillip and Barbara Steve Kevin & family Bishop Irénée
Archbishop Seraphim Roger Judy Dianne Alexander

Newly departed: Raynald, Jack, Walter, Harry Janzen(friend of Lloyd and Connie Bachiu)

Next Parish Council Meeting: Saturday January 14 at 3:00 p.m.

Parish Treasurer David Grier asks that all donations and expense claims for 2011 be submitted by Sunday January 15, 2012 [next week].

Wednesdays each week:

6 pm Service of Intercession for the Archdiocese of Canada

Youth Group Announcement: We will be going to the Machnee farm Sunday Jan. 15 to skate and do other outdoor activities.

Poverty Relief Africa:

Catherine will be traveling to Northern Uganda *this week, leaving January 10th*, to participate in a leadership training session. Please keep her in your prayers while she is there.

2012 Church Calendars have arrived: the calendars are at the church entrance. Please take one home for your use.



Holy Resurrection Orthodox Church

2202 Lorne Avenue Saskatoon, Sask.

PHONE: 665-3155 email: HROC@shaw.ca

Rector: Fr. Pau Ruiz-Gomar Phone: 652-2604

I am the Resurrection and the Life.
Whoever believes in me shall not die,
but shall have life everlasting. ~ John 11:25

Sunday January 8, 2012

Sunday after Theophany
Venerable George Chozebite
Venerable Domnica
St. Emilian, Confessor

The Blessing of Water

In the Book of Genesis, we read that creation began when the Spirit of God moved over the face of the waters. (Gen. 1:2) Throughout the Bible, water plays an important and a 'mystical role' in human existence and in man's relationship with God the Creator.

Water has the capacity to produce death, as recounted in the story of Noah and the ark (Gen. 6); or to produce life, as noted in the story of Moses' striking the rock in the desert to produce water for the parched wanderers (Numbers 20). While the waters of the Red Sea parted to allow the Hebrews to pass over in safety (and thus preserve life), the same waters came rushing upon the Pharaoh and his army drowning them.

In the New Testament, we see water becoming the means by which the Trinity was revealed during the Baptism of Jesus, (...). In the Baptism of Jesus, at the hands of John the Baptist, the spiritual significance and potential of water as the source of life is again revealed and reaffirmed just as in Genesis, the first book of the Bible.

In a sermon on Theophany, St. John Chrysostom says: "On this day Christ was baptized; through His Baptism He sanctified the element of water. There let us all draw of the water and store it in homes, because on this day the water is consecrated."

In blessing water on the Feast Day, we ask and pray that the original purpose of water, as a source of life, blessing and holiness be revealed to us as we drink it. (...) Man and Creation are reconciled. Creation is able once more to meet not only the physical needs of man, but the elements of creation can be, and are, sources of grace and healing as we worship the Lord of Life.

When we bless water - or any other material object - and when we celebrate the Mysteries (Sacraments) of the Church, we reverently and gratefully proclaim that Christ Himself (in the words of the Divine Liturgy) "offers and is offered" blesses and sanctifies the world (cosmos) as the Great High Priest.

The celebration of the Great Blessing of Water is an affirmation that through Christ's own baptism, He who is our loving Lord has lifted the curse of Adam's sin, and given the creative goodness of God's creation back to mankind once again.

The Blessing of Homes

The custom of blessing homes during the Theophany season is of special beauty and significance. It is not simply a sentimental tradition without meaning, nor is it a custom whose meaning we have forgotten, like an old friend whose face we remember, but whose impact on our life has been forgotten.

When an Orthodox Christian believer moves into a new home, he dedicates his new home as the abode of a follower of Christ. He asks that God, the source of all goodness and the Giver of every perfect gift, to bless his house and all that is within it; he recalls that Jesus Christ, His Son, came to bring Salvation to all, even as He brought Salvation to the house of Zaccheus; he prays that the Holy Spirit may abide in it, guiding those who dwell in it in the Paths of righteousness.

On the Feast of Theophany we rededicate our home for its original purpose, just as we must periodically rededicate our life to Christ. We do it especially on this Feast because this is the day on which we remember in the Church Year the coming of Christ who began His Ministry when He descended into Jordan to be Baptized by St. John the Forerunner and Baptist. He enters again into our lives reminding us that we must "repent, for the Kingdom of God is at hand."

An Orthodox Christian must dedicate not only himself and his house to the Lord, but his daily work and all his efforts as well. All things are to be done to the glory of God. That is why in the Orthodox Church, not only religious objects, such as icons, crosses, churches and vestments, are blessed, but also homes, fields, animals and all objects which are used in our daily life for the good of man. In this the Church expresses its faith that the Holy Spirit's sanctifying action extends over the whole Creation.

Source: www.holy-trinity.org/feasts/blesswater.html and www.holy-trinity.org/feasts/blesshomes.html

MUSIC REHEARSAL RESUMES:
7 P.M. @ CHURCH THURSDAY JANUARY 12TH.