



"ORTHODOX 9" PARISHES BULLETIN

RUSSIAN ORTHODOX CHURCH IN CANADA

Monthly Newsletter for the family of Orthodox Churches including:



St. Mary's (the Nativity of the Holy Virgin) - NISKU

Sts. Peter & Paul - BONNYVILLE

St. John the Baptist - HOREN

Holy Ascension - CALMAR

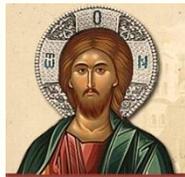
St. Onuphrius - FOAM LAKE (SK)

Whitsuntide (Holy Trinity) - THORSBY

Dormition of Theotokos -MACNUTT (SK)

St. John the Baptist - VEGREVILLE

Sts. Peter & Paul - INSINGER (SK)



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Volume 58, Issue 1

January 2025

Dear parishioners and friends of Orthodox IX Parishes!

"Christ is Born, glorify Him! Christ is from Heaven, receive Him. Christ is on earth, be exalted. O all the earth, sing unto the Lord..." (Ode 1, Nativity Canon).

In this brief affirmation of the Joy of today, is presented both a great mystery of grace and the human response - the most appropriate reaction to God's offering of love and hope.

We are affirming through the eyes of faith that in the Person of Jesus of Nazareth, the Christ, the anointed and promised Savior of the world has come (John 1:40-41; 4:25-26)!

The Man Jesus – born in Bethlehem – is the only begotten Son of the one, true God (John 3:16). He is the Second Person of the Holy Trinity, equal in honor and divinity with God the Father and the Holy Spirit (John 5:21-23; John 10:30; Matthew 28:18-20).

He is the Creator and Lord over all that exists (John 1:1-4; Philippians 2:9-11). At the same time however, Jesus is completely and perfectly Man (Heb. 2:14-18). He is God, but He is also our brother, and through Him we become children of God by adoption (Gal. 4:4-7, John 1:12-13).

When the angels and star presented themselves, they did so first of all to those whose hearts were open: the simple humble shepherds and the divinely wise men, representing both Jews and Gentiles obedient to the will of God, people of all nations for whom Christ, the Word and Wisdom of God humbled Himself in condescension to our infirmities.

So, let us also open our hearts and our life to accept the blessed and humble event that has been making people happy and full of joy and hope for already 2000 years!

Because "***a heaven is made on earth, since Heaven must take to itself the things of the earth***"! (St. John Chrysostom)



Have a Blessed Nativity of Christ and a peaceful and graceful New 2025 Year!

Christmas Message of His Grace Matthew, Bishop of Sourozh, Temporary Administrator of the Patriarchal Parishes in Canada



CHRIST IS BORN! – LET US GLORIFY HIM!

Dear fathers, brothers and sisters!

I heartily congratulate you all on a blessed holiday – the Nativity of the Lord our God and Savior Jesus Christ!

In these holy days full of Christmas joy, all our hearts with trepidation and reverence rush to the "great mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory." (1 Tim, 3:16).

This is one of the many mysteries of the spiritual world that are invisible to us - the mystery of the Incarnation, in which the unfathomable power and depth of the infinite love of God's Son as to mankind as a whole, and to each of us. He came into the world to bring hope to our hearts and open the way to salvation for us.



And today, in the days of difficulties and difficult trials, we wholeheartedly trust in the Lord, because we believe that the Lord God is "the eternal Rock" and in Him "our strength and eternal salvation" (Isaiah 26:4).

Sharing with you the joy of the great holiday, with all my heart I wish you all spiritual and bodily health and pray with you that the feast of the Nativity of Christ becomes for all of us a day of our spiritual enlightenment and rebirth, and the coming New Year was filled with peace and prosperity.

May the Christmas light of the Star of Bethlehem sanctify us with divine grace and fill our hearts with endless joy, the blessed spirit of peace, love and hope.

I call upon you all the blessing of God.

With love in Christ the Born,

+MATTHEW

Bishop of Sourozh,
Temporary Administrator of the Patriarchal parishes
in the USA and Canada

**The Nativity of Christ
2024/2025
London, United Kingdom**

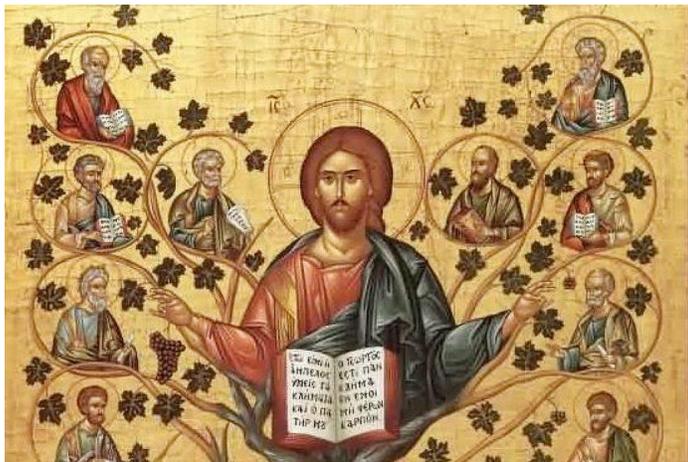
Why Does Christ Have a Genealogy?



The New Testament opens with the Gospel of Matthew. It, in turn, begins with these words: “*The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham*” (in the ancient Hebrew language, the word *ben* (son) can mean not only a son but also a grandson, great-grandson, or any descendant). What follows is a list of forty-two names of Jesus Christ’s ancestors. The genealogy of the Savior is also found in the Gospel of Luke. However, while Matthew’s genealogy begins with Abraham, the forefather of the Jewish people, Luke extends it further back to Adam. In both accounts, the lineage is traced to Joseph, the husband of the Virgin Mary, the Mother of Jesus Christ.

On the last Sunday before Christmas, this passage from the Gospel of Matthew is read during the Liturgy.

Where Did the Tribes of Israel Come From?



The Bible contains prophecies stating that the Savior would come from the tribe of Judah. A tribe is one of the clans of Israel, descended from one of the twelve sons of Jacob, the grandson of Abraham. Jacob had twelve sons. Thus, Israel consisted of twelve tribes (clans, families, or groups).

The Bible recounts how, before his death, Jacob (also known as Israel, a name given to him by God Himself in Genesis 32:28) summoned his sons, blessed them, and prophesied the fate of each tribe. When he came to his son Judah, Jacob proclaimed: “*Judah, your brothers shall*

praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you... The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples” (Genesis 49:8-12). King David, a descendant of Judah, was the ancestor of both the Virgin Mary and her husband Joseph.

To modern readers, unprepared for biblical genealogies, the Savior's genealogy might seem long, dull, and, most importantly, unnecessary. Instead of Christ's awe-inspiring miracles and teachings, the reader is immediately met with a lengthy list of names. However, the New Testament begins with Christ's genealogy for a reason. For Christianity, the genealogy of the Savior holds fundamental significance. Why?

Confirming Christ’s Identity

For 2,000 years, people have debated who Jesus Christ truly was. Many agree that Jesus of Nazareth was a real historical figure, not a fictional hero of Christian mythology. They respect His moral teachings and venerate Him as a great teacher of righteousness. But the central truth of the Gospel—that Jesus is the promised Savior of the world foretold by God to Adam—continues to be questioned.

Why are Christians confident in this?

For those who accept the authority and special significance of the Bible, the Old Testament prophecies provide an important basis for this confidence. Written long before Jesus of Nazareth was born, the Bible contains prophecies that humanity would be saved through the coming of Christ, or the Messiah (Hebrew for "Anointed One").

Among these prophecies is genealogical evidence meant to help people identify the true Messiah. God, speaking first to Abraham and later to King David of Israel, foretold that the Messiah—the Savior of the world—would be their descendant.

Believing this, the ancient Jews took their lineage very seriously. The birth of a child was considered a divine blessing. Every family maintained genealogical records, which were preserved both in homes and in the Jerusalem Temple. Every Israelite knew exactly which of the twelve tribes he and his ancestors belonged to.

For this reason, the genealogy provided in the Gospels was beyond dispute. It was a self-evident argument.

About King David



Юлиус Шнор фон Каросфельд. Победа Давида над Голиафом. 1860 г.

David (*Beloved* in Hebrew), a simple shepherd who became Israel's greatest king, was born around 1,000 years before Christ in Bethlehem. David is renowned for his many military victories, particularly his famous triumph over Goliath. Armed only with a sling and the name of the God of Israel, he defeated the heavily armed Philistine giant. David captured the city of Jebus and made it the capital of the Israelite kingdom, naming it Jerusalem (“dwelling of peace” in Hebrew). He reigned for forty years, during which Israel became a powerful state. David is also the author of many psalms—prayerful songs that form the foundation of modern Christian worship. Inspired by God, many of his psalms contain prophecies about the coming Messiah, His suffering, and His glory.

When the apostles, who were also Israelites, faced the question of whether to follow Jesus, they reflected on the biblical prophecies they had known since childhood. They asked themselves: Is it true that Jesus of Nazareth is a descendant of King David? The genealogy of Christ confirms this. For the apostles, Jesus’ descent from Abraham and David was just one of many biblical prophecies about the Messiah. Remarkably, all these prophecies pointed to Jesus.

For those who accepted the Gospel, this meant that before them stood the Savior of the world. And they followed Him, despite the fact that He was not of noble birth, had not attended specialized religious schools, and was, by profession, an ordinary carpenter.

For the first generation of Christians, Jesus’ genealogy was an argument in favor of His Messiahship. This argument remains relevant. People continue to turn to biblical prophecies to decide for themselves: Was Jesus truly the Messiah who came to Israel 2,000 years ago, or was He merely a talented preacher and moralist?

But the Gospel genealogy has additional purposes. First, throughout history, some have denied the unity of the Old and New Testaments. They claim the God of the Old Testament is a harsh and vengeful demon, while the God of the New Testament is a loving and forgiving deity.

However, the genealogy of the “good God” in the Gospel demonstrates that the God of both Testaments is One and the Same.

Second, before telling the story of the Savior’s birth, the Gospel looks back over millennia to show how God prepared humanity for this event. The Old Testament recounts this preparation, while the Gospel provides only names. Yet these names embody the entire history of Old Testament believers, who followed the One God against the prevailing pagan world.

The Prophecy of Abraham’s Seed



Юлиус Шнор фон Карсфельд. Мелхиседек благословляет Авраама. 1860

Abraham (*Father of Many* in Hebrew), the forefather of several Semitic tribes, was born at the turn of the 3rd and 2nd millennia BC in Ur, on the Euphrates River. At age 75, he received a revelation from God and, with his wife Sarah, journeyed to the land of Canaan (later Palestine). Here, God appeared to Abraham and promised to give this land to his descendants—the Promised Land. God repeatedly revealed Himself to Abraham, promising that all nations would be blessed through his offspring. One such promise reads: “...*I will surely bless you, and I will surely multiply your seed as the stars of the heavens and as the sand which is on the seashore... and in your seed all the nations of the earth shall be blessed, because you have obeyed My voice*” (Genesis 22:17-18).

Both Jewish and Christian traditions interpret these words as a blessing for all nations through Christ, who would descend from Abraham. Christians believe the Savior has already come—Jesus of Nazareth—while Jews still await their Messiah.

The genealogy tells the story of the long and arduous path humanity had to travel to be ready to meet Christ. This path was, and remains, challenging, filled with both triumphs and failures, moments of profound spiritual joy and daunting despair, the encounters with true holiness, and the instances of blatant sinfulness. The key is to keep moving forward. The journey’s end is a meeting with Christ.

Finally, the Gospel is an infinitely profound book with multiple layers of meaning, gradually revealed over time. Christians strive to read it daily throughout their lives, continually discovering something relevant to themselves.

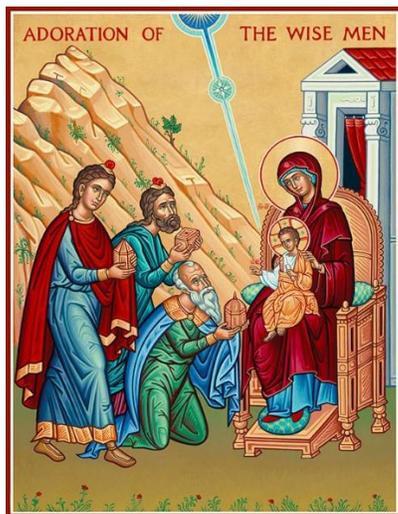
Thus, nothing in the Gospel is unnecessary or outdated. Some parts may be difficult to understand, and even harder to follow, because we are not always ready to comprehend them.

Yet some pages, while skimmable at first, invite us to return and rediscover them when the time is right.

Roman Makhankov (1976–2012)

Published in the journal "Foma," Issue No. 3 (26), 2005

The Magi and the Star of Bethlehem according to the Christian Orthodox concept



*Your Nativity, O Christ our God,
has shone to the world the light of
wisdom!*

*For by it, those who worshipped
the stars,
were taught by a star to adore You,
the Sun of Righteousness,
and to know You, the Orient from
on high.*

O Lord, glory to You!

*Your birth, O Christ our God,
dawned the light of knowledge
upon the earth.*

*For by Your birth those who adored
stars
were taught by a star
to worship You, the Sun of Justice,
and to know You, Orient from on
High.*

O Lord, glory to You.

The Troparion to the Nativity of the Lord — Tone 4 (in two interpretations):

The Magi

In the nativity account, only in the Gospel of Matthew (1:18-2:23), we read that when Christ was born there appeared an overwhelmingly bright star in the east. While off in the distance, wise men from the East, the Magi, noticed the star and began to follow it towards Jerusalem: “Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem saying, ‘Where is He who was born King of the Jews? For we have seen His Star in the East, and have come to worship him.’”

According to the Gospel of Matthew (2:1-16), the wise men or Magi followed a star to the birthplace of Christ. And that they brought three gifts to Christ: gold, frankincense, and myrrh. Since there were three gifts, it has been inferred that there were three Magi.

The word Magi comes from the Greek word magoi, meaning ‘astrologer’ or ‘magician’. By the time of the birth of Christ, the Magi were an already well-established and ancient upper class of people from the Persian Empire in today’s northern Iran. The Magi were pagan priests, specializing in astrology and the interpretation of dreams. Skilled in philosophy, medicine and natural science, they became the scholars of Persian society. The Holy Fathers held the tradition that the Magi, although pagans, were deeply religious priest-philosophers who collected wisdom from wherever they could get it.

Because the Magi had direct contact with those Hebrews who remained in the East following the Babylonian captivity, they would have surely been familiar with their prophecies of a Saviour King, and especially the words of the Mesopotamian prophet Balaam which we read in Numbers 24:17: “You have filled the stargazers with joy, O Lord.” They knew the hidden meaning of the Prophet Balaam’s words: “You have made the star of Jacob to rise.”

Although they were not ‘kings’ as perceived by some legends, the Magi were regarded as men of aristocratic rank even in Jerusalem, which is made apparent by their easy access to King Herod’s court. As we read in the Gospel of Matthew, Herod the Great, known for his cruelty, summoned the Magi because their inquiries into the birth aroused his jealousy, and Herod wanted to use them to locate Christ so that he may have Him killed. After leaving Herod, the star once again appears to the Magi, as we read: “...the star, which they had seen in the East, went before them, until it came to rest over the place where the child was.” (Matthew 2:9).

Following the star again, the Magi arrive in Bethlehem bearing gifts for the newborn King. Matthew writes in his gospel: "...and going into the house they saw the child with Mary His Mother and they fell down and worshiped Him. Then, opening their treasures, they offered Him gifts, gold and frankincense and myrrh." (Matthew 2:11).

In Latin tradition dating from the seventh century, (from a Greek manuscript) their names are given as Gaspar (or Caspar/Jasper), Melchior and Balthasar. According to one tradition, they were baptized into the Christian faith many years later by the Apostle Thomas, who was on his way to preach the Gospel in India. Their relics were brought from Persia to Constantinople in the fourth century by St. Helen (mother of Emperor Constantine), then were transferred in the 5th century to Milan and then, finally in 1146 to Cologne Cathedral in Germany where they remain today.

The number and types of gifts brought to Christ by the Magi are not coincidental. Perhaps the three were a type of the Holy Trinity; or symbolize the triune nature of Christ's ministry; prophetic, royal and priestly; or perhaps it is an expression of the three parts of the nature of man; spirit, soul and body. The significance of the gifts themselves bears mentioning, as gold is fit to offer a king, and Christ's natures are revealed in the offering of frankincense fit to offer God, and myrrh, for God who is to suffer and die.

The Star of Bethlehem

What of the star itself? Many attempts have been made by scholars to give some sort of scientific explanation for the Star of Bethlehem. Indeed, there is substantial historic and scientific evidence of an unusual celestial event at the approximate time of the birth of Christ, yet even this would not explain the behaviour of the star as described by the Holy Scriptures. Of course, to the Church there is a more mystical approach.

So, in the Orthodox Church, the Star of Bethlehem is not interpreted as an astronomical event, but rather as a supernatural occurrence.

"And this star was not one of the stars of the firmament, but it was a power sent from above that completely abolished the deception of astronomy and annihilated the darkness of such ignorance, for its path was not like that of the other stars, but it went slowly according to the pace of those whom it was leading." (St. Maximos the Confessor, "Life of the Virgin")

In Orthodox icons, the Star of Bethlehem is often depicted not as golden, but as a dark aureola, a semicircle at the top of the icon, indicating the Uncreated Light of Divine grace, with a ray pointing to "the place where the young child lay" (Matt 2:9). Sometimes the faint image of an angel is drawn inside the aureola.

The Holy Fathers tell us that this star can be compared to the miraculous pillar of fire, which stood in the camp by night during Israel's exodus, or the light from heaven, which overwhelmed Saul on his way to Damascus. St. John Chrysostom, in his homily on the second chapter of Matthew, says that God called the wise men by the things that are familiar to them, for being astrologers they were naturally astonished at such a large star. He says that God, for the salvation of those in error, allowed Himself to be served by astrologers, normally used to serve the devil, so that He might gently draw the Magi away from their customs and lead them toward a higher wisdom.

St. Maximos the Confessor also says that when the intellect (mind) is illumined by the infinite Light of God it becomes insensible to everything that is made by him, just as the physical eye has no sensation of the stars when the sun has risen. The Magi did not just drop off their gifts and leave, for they left from the presence of Christ as men forever changed by their experience. Their superior intellect and knowledge were confounded by the presence of a little Child born under the humblest circumstances.

In keeping this great Feast of the Nativity of our Lord, we must receive this Light with joy, not putting it away at the end of the season, but rather let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. (Matthew 5:16).

orthodoxwiki.org/Magi;

[F. Matthew Attia, johnsanidopoulos.com](http://F.MatthewAttia,johnsanidopoulos.com)

Thank you from and to the Orthodox IX Christian Community!

As we enter this new 2025 year, and in the midst of the Christmas grace, let me offer my deepest and warmest gratitude to all who have labored with love and devotion in the vineyard of the Lord in 2024!



🔔 To the priesthood of the Patriarchal Parishes, and our sister Churches of OCA and ROCOR: your unwavering care, support, and guidance have been an anchor of faith and hope! Thank you for your co-serving, for strengthening the bonds of our shared mission, and for fostering the glorification of the Holy Trinity in our hearts and communities!

🔔 To the parishioners of Orthodox IX, St. Barbara Cathedral, Orthodox V, and the sister Churches: your participation, contributions, and love for the Liturgical life are a testament to the living faith that unites us. You are a light shining brightly in our shared journey toward Christ!

🔔 To the steadfast members of our Church Boards (Parish Councils). A heartfelt thanks for your tireless efforts in organizing and leading the life of the Church, tending to the sacred spaces entrusted to us, and creating spaces of welcome and joy!

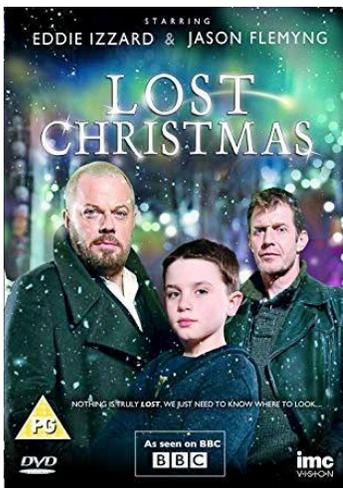
🔔 To all who have offered their time, resources, and skills to sustain our Parishes this past year: your generosity—whether through funds, supplies, voluntary work, or prayer—are hard but steady building blocks of the Church and Salvation!

May the Lord, in His infinite mercy, grant you the incorruptible treasures of His Grace and keep you safe through every trial!

As we begin this new chapter, let us continue in unity and devotion, lifting each other up in prayer and love, for the glory of the Holy Trinity and the salvation of our souls!

The Dates and Holy Events to remember in the first half of the year of 2025

- *March 1. Saturday – 10:00 am – The Annual “Orthodox IX” Parishes meeting will be held at St. Mary Parish Hall, Nisku.*
- *March 3. Monday – GREAT LENT BEGINS*
- *March 9. – Sunday of Orthodoxy*
- *April 5. Saturday – 1:00 pm – The Annual St. Mary’s Parish meeting will be held at Parish Hall, Nisku.*
- *April 7. Sunday – Annunciation of the Mother of God*
- *April 12 – Lazarus Saturday*
- *April 13 – Palm Sunday*
- *April 17, 18, 19 – Great Thursday, Friday and Saturday*
- **April 20 – Easter Sunday – HOLY PASCHA – THE RESURRECTION OF CHRIST**



Not within the 30 best Christmas movies

To my surprise, it was not... even among the 100 best Christmas movies! Just like the First Noel for the people of that time.

This is how the movie is reviewed: “This British film, set in Manchester, England, takes you into the life of one young boy. He causes a chain reaction of events due to his actions. Goose [this is his name] doesn’t want his father to leave the house on Christmas, so he hides his father’s car keys and by doing this it leads to a series of life-changing events for a lot of people. When Goose’s dog Mutt gets lost, he must start his search and in doing so he meets a strange fellow named Anthony. Anthony has a gift that no one can understand but he can help find lost things. So, the trail to finding Mutt leads them on a continuous line of intertwining mishaps that connect all these people in the story.”

There is nothing to add not to spoil the events, except that, this chain of events eventually consoles or saves them.

“The film is a heartwarming story about how one seemingly innocent action can affect so many people. The film also shows how one action can change lives of so many people.”

And again, I think I should comment this comment: the movie does not over-emphasize it, but the starting point (not in time, as here the timeline is not flowing conventionally) might be “one action” of self-sacrifice of the main character. So, I can completely agree with some other reviews, that this movie, unlike many other Christmas stories, carry us through some very profound tribulations of the unfortunate characters: “the movie Lost Christmas is a holiday story that deals with loss, guilt, and abandonment...”

But also focuses on redemption, sacrifice, and growing up. The movie's message is that a miracle can be found in the least expected places.” Just like with the First Christmas.

Congratulations on another Baptism!



We cordially and again congratulate our parishioners, the young family, Matthias and Ryleigh Impey and their daughter Florence with the Holy Baptism event of their newborn son and brother – Thomas Sterling Impey that took place in St. Mary’s Church in December.

This is a great joy for us to have you baptized and to have you as our parishioners!

We are very much grateful to God for you, for the new life you bring to our parish and for your blessed obtaining the unperishable treasure of the Orthodox Faith through our Orthodox community!

Keep up with the good tradition you seem to have establish, and may God help you and multiply your happiness!

We are also thankful to Father Nikolai and Matushka Shauna for being Godparents and taking an active part in the holy even!

May God keep you and grant you all necessary for a good and peaceful life and the salvation of soul! May your newly born and baptized son Thomas be granted good health and all furtherance in the spiritual life for many years, and receive from God the grace of St. Apostle Thomas!!!

The Holy Story of the Birth of Jesus Christ in the form of the Carol

The first Noel the angel did say
Was to certain poor shepherds
In fields as they lay;
In fields where they lay tending their sheep,
On a cold winter's night that was so deep.

Refrain

Noel, Noel, Noel, Noel,
"Born is the King of Israel!"

They looked up and saw a star
Shining in the east, beyond them far;
And to the earth it gave great light,
And so it continued both day and night.

Refrain

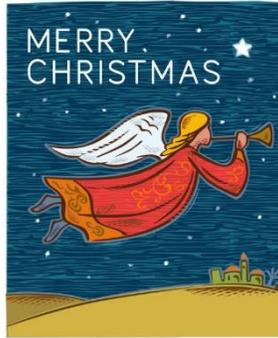
And by the light of that same star
Three wise men came from country far;
To seek for a king was their intent,
And to follow the star wherever it went.

Refrain

This star drew nigh to the northwest,
Over Bethlehem it took its rest;
And there it did both stop and stay,
Right over the place where Jesus lay.

Refrain

Then did they know assuredly



Within that house the King did lie;
One entered it then for to see,
And found the Babe in poverty.

Refrain

Then entered in those wise men three,
Full reverently upon the knee,
And offered there, in His presence,
Their gold and myrrh and frankincense.

Refrain

Between an ox stall and an ass,
This Child truly there He was;
For want of clothing they did Him lay
All in a manger, among the hay.

Refrain

Then let us all with one accord
Sing praises to our heavenly Lord;
That hath made Heaven and earth of naught,
And with His blood mankind hath bought.

Refrain

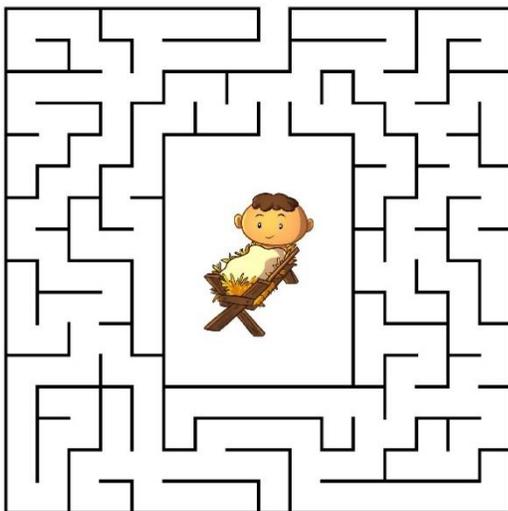
If we in our time shall do well,
We shall be free from death and hell;
For God hath prepared for us all
A resting place in general.

Refrain



NATIVITY MAZE

HELP THE SHEPHERD
FIND BABY JESUS.

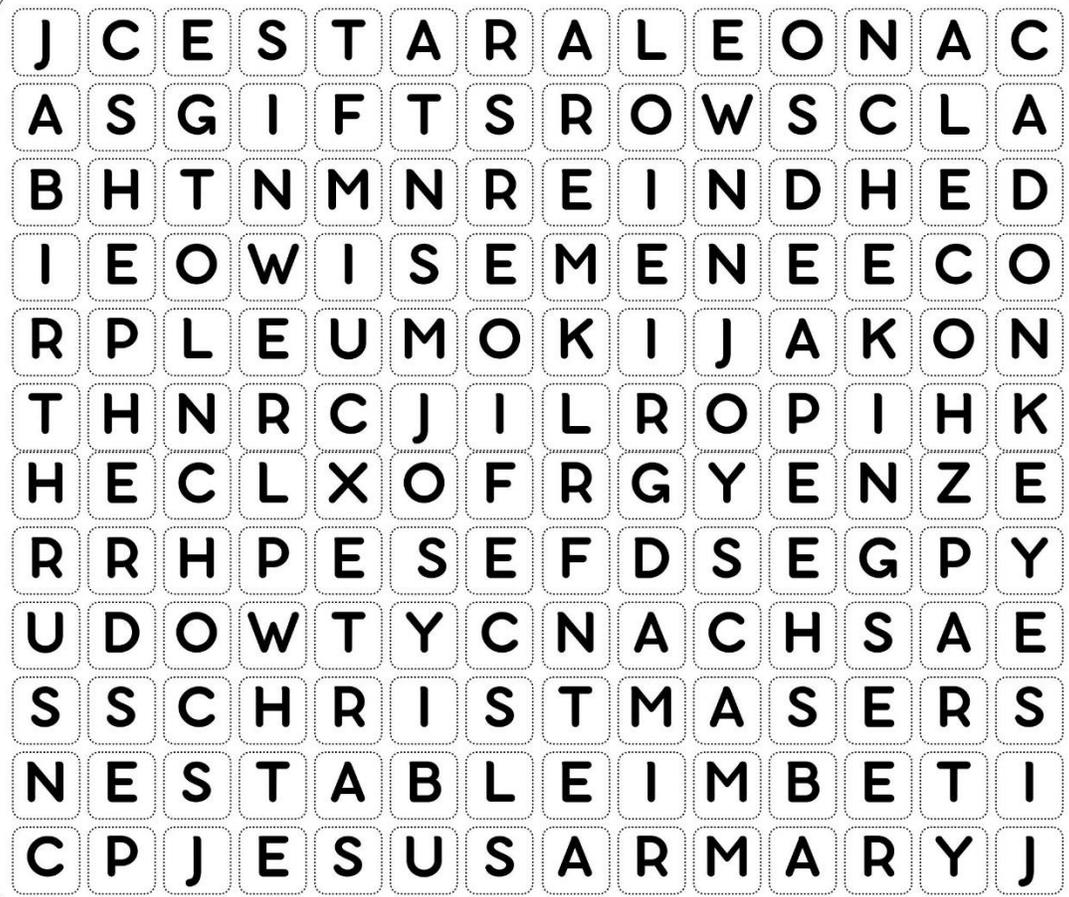


Nativity Word Scramble

ALL THESE WORDS COME FROM THE STORY OF JESUS' BIRTH.
CAN YOU UNSCRAMBLE THEM ALL?

- ISEW NME _____
- RYAM _____
- OJPHEs _____
- GNALE _____
- PHEHDRES _____
- MEHLTHEBA _____
- SUJES _____
- HEPES _____
- KONEDY _____
- FTIGS _____
- DREHO _____
- HGNTI _____

NATIVITY WORD SEARCH



SHEEP
DONKEY
STABLE
MARY

WISE MEN
JOSEPH
STAR
BIRTH

KING
SHEPHERDS
CHRISTMAS
JESUS

January 2025

SUN	MON	TUE	WED	THU	FRI	SAT
			<u>1</u> <i>Civic New Year</i> 	<u>2</u> Forefeast of the Nativity of Christ	<u>3</u> Forefeast of the Nativity of Christ	<u>4</u> Forefeast of the Nativity of Christ
<u>5</u> 10:00 am - Liturgy at St. Barbara	<u>6</u> Christmas Eve 2:00 p.m. – Christmas Vespers & Matins - Nisku	<u>7</u>  Nativity of Christ 10:00 a.m. - Divine Liturgy	<u>8</u> Sviatki Fast-free – to (including) January 17	<u>9</u> Protomartyr Archdeacon Stephen (34) 	<u>10</u> Apostle Nicanor the Deacon (34) 	<u>11</u> The 14,000 Infants (Holy Innocents) slain by Herod at Bethlehem (1st c.)
<u>12</u> Sunday after the Nativity of our Lord God and Savior Jesus Christ, holy ancestors 10:00 am - Liturgy at St. Barbara	<u>13</u> Apodosis of the Nativity Venerable Melania the Younger, nun, of Rome (439) 	<u>14</u> Circumcision of the Lord, St. Basil the Great, Julian New Year St. Basil the Great, (379)	<u>15</u> Forefeast of the Theophany St. Sylvester, pope of Rome (335) 	<u>16</u> Forefeast of the Theophany Prophet Malachias (400 B.C.) 	<u>17</u> Forefeast of the Theophany Synaxis of the Seventy Apostles	<u>18</u> Epiphany Eve (fast day) 
<u>19</u> The Baptism of our Lord 10:00 a.m. - Divine Liturgy at Nisku with water & houses blessing	<u>20</u> Synaxis of John the Baptist 	<u>21</u> Venerable Domnica of Constantinople (395) 	<u>22</u> Eustratius Wonderworker of Tarsus (821) 	<u>23</u> St. Gregory of Nyssa (395) 	<u>24</u> Theodosius the Great, the Cenobiarch (529) 	<u>25</u> <i>Saturday after the Baptism of Our Lord and God and Saviour Jesus Christ</i>
<u>26</u> Sunday after the Baptism of Our Lord and God and Saviour Jesus Christ 10:00 am - Liturgy at St. Barbara	<u>27</u> St. Nina (Nino), equal-to-the-Apostles, enlightener of Georgia (335) 	<u>28</u> New Hieromartyr Michael, priest (1942) 	<u>29</u> Veneration of the Precious Chains of the Holy and All-glorious Apostle Peter	<u>30</u> Venerable Anthony the Great (356) 	<u>31</u> St. Cyril (444), archbishop of Alexandria 