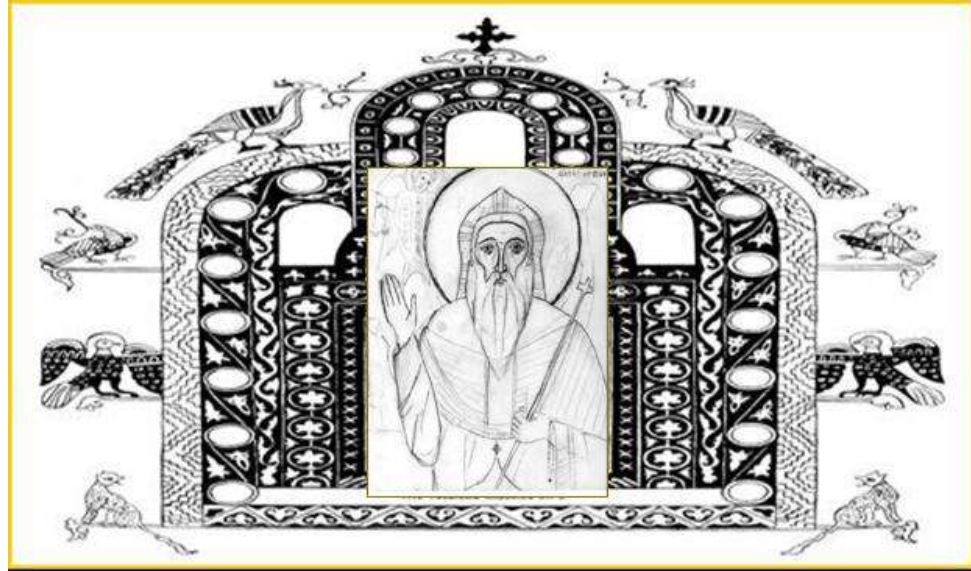


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## CHURCH

*(Orthodox Church in America, [oca.org](http://oca.org)) [saintmakarios.org](http://saintmakarios.org)  
Fr. Elijah Mueller, Pastor (312) 714-9775 [elijahmueller@sbcglobal.net](mailto:elijahmueller@sbcglobal.net)*

### SCHEDULE:

**Matins: Wednesday, 7:30am at Bond Chapel.**

**Vespers: Saturday, 6pm at Calvert House**

**Divine Liturgy: Sunday, 10am at Bond Chapel**

Feast day of the Holy Prophet Elijah:

Vespers, 6:30pm Tuesday July 19<sup>th</sup> at Bond Chapel

Liturgy, 7:30am Wednesday July 20<sup>th</sup> at Bond Chapel

Inquirers class, Wednesday at 5:30pm. Call Fr. Elijah for location. We are presently discussing the Sacraments and the Liturgy.

If anyone is interested in volunteering at Encore Resale Clothing, we would like to get together a group of volunteers to go over to help them out with basic sorting, adding shelves, etc. You can check them out at [www.encorechicago.org](http://www.encorechicago.org). The proceeds from the shop benefit the projects of Hope for Chicago, [www.hope4chicago.org](http://www.hope4chicago.org).

## The Holy Prophet Elijah

The prophet Elijah is consumed with zeal for the Lord. He is the voice of God's closure of the heavens and the one who calls down fire and rain in testimony to the truth of the one God. The oath he utters at the beginning of his ministry is interesting: "as the Lord the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years except by my word." Elijah's zeal is to prove that the God of Israel is alive, not just dependent on the constructs of human culture, attention span, or the needs of politics. God is alive and ready to deal with Elijah because he stands before God with vigilance, like the angels, ready to give all his being to the Word which God will speak through him. This is why Elijah has the power to withhold rain by "his word," because he gives himself over to God in such a way that eventually he will be taken up by the same sort of angelic conveyance that God himself rides, the fiery chariot, the "chariots and horses of Israel." He can call down the complete consumption of his bull that he offers, even though he saturates it with 12 jars full of water, the full number of the people of Israel. He is the symbol of the charismatic ascetic devoting all his being to God and becoming divine through the working of God in him. He heals and even raises the dead, because the word in him is the Living God, the Living Word.

But the best thing to pull from this story is the sense that Elijah meets God not in a thunder and noise, but in the still small voice. This is the mystery of the incarnation; the small and quiet call to holiness that does not teach us that God is a loud-mouth, a bully or a braggart. God gives power to those who can see him and hear him in quiet, humility and peace. That is where boldness is given and power is received. This is the only depiction of Elijah direct converse with God, and it is humble, despite his great and public deeds elsewhere. Word itself is like a mustard seed or a small voice, and the Glory of God can only be perceived by the quiet heart united to God. Let us pray to be lit and to be consumed by the quiet of our Lord Jesus Christ, the God of Israel, the one carrying us on the chariot to Life through the silence of his Cross and his tomb.

Come celebrate the feast with us at Vespers or Liturgy or both.

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Some worthwhile links:

<http://www.myocn.net/index.php/Turning-to-the-Fathers/> podcast on the Church Fathers by a very respected Orthodox Historian and scholar.

<http://www.sgtt.org/Writingindex.html> articles by Fr. John McGuckin

<http://www.bgbucur.com/publications> good scholarly patristic and biblical interpretive articles by Fr. Bogdan Bucur.

<http://www.marquette.edu/maqom/> articles of various interest, some particularly good, especially by Fr. Alexander Golitzin, Fr. Bogdan Bucur, Crispin Fletcher-Louis, et al.

<http://dragosgiulea.wordpress.com/> articles by Dragos Giulea.

<http://www.consistent-life.org/> the best online page addressing abortion, showing that the issue is not 'left' or 'right'...

<http://www.incommunion.org/2004/10/24/orthodoxy-ecumenism/> a collection of reasoned Orthodox articles on ecumenism.

July 09, 2011

## Bulgarian Diocese Nominates Episcopal Candidate

FORT WAYNE, IN [OCA/Bulgarian Diocese]

*Archimandrite Alexander Golitzin was nominated as the candidate for Bishop of Toledo and the Bulgarian Diocese at the diocese's Fifth Congress-Sobor here Saturday, June 9, 2011.*

*A native of Saint Innocent Church, Tarzana, CA, Father Alexander Golitzin received a BA in English from UC Berkeley and an M. Div. from Saint Vladimir's Seminary. He spent seven years pursuing doctoral studies at Oxford University in England under His Eminence, Metropolitan Kallistos [Ware]. During this time, he also spent two years in Greece, including one year at Simonos Petras Monastery on Mount Athos.*



Archimandrite Alexander Golitzin was nominated as the candidate for Bishop of Toledo and the Bulgarian Diocese at the diocese's Fifth Congress-Sobor here Saturday, June 9, 2011.

Last June, the Bulgarian Diocese initiated its search for a candidate to take on the ministry of diocesan bishop. At the close of the first phase of the search, the diocesan Episcopal Search Committee reviewed the names of 22 possible candidates. After thorough review and discussion, the list was reduced to six names.

All six men were contacted and their suitability as candidates was further reviewed. Through this process, the Search Committee arrived at the two candidates presented to the Fifth Congress-Sobor — Father Golitzin and Archpriest Paul Gassios.

A native of Saint Innocent Church, Tarzana, CA, Father Alexander Golitzin received a BA in English from UC Berkeley and an M. Div. from Saint Vladimir's Seminary. He spent seven years pursuing doctoral studies at Oxford University in England under His Eminence, Metropolitan Kallistos [Ware]. During this time, he also spent two years in Greece, including one year at Simonos Petras Monastery on Mount Athos.

After receiving his D.Phil. in 1980, Father Alexander returned to the US, where he was ordained to the diaconate in January 1982 and to the priesthood two years later. In 1986, he was tonsured to monastic orders. He served OCA missions in northern California and headed the Diocese of the West's mission committee. In 1989, he took a teaching position at Milwaukee's Marquette University in the Theology Department, a position which he holds today.

"We are very happy to reach the point of selecting our episcopal nominee, but we are aware that the process is not yet over," noted Episcopal Search Coordinator, Archpriest Andrew Jarmus. "Father Alexander's name will now be formally presented to the Holy Synod of Bishops. The Holy Synod will initiate its own review procedure and, God willing, this will result in Father's canonical election as bishop of our diocese. Once we reach that point, we will be able to issue information concerning Father Alexander's episcopal consecration and installation."

Hosted by St. Nicholas Orthodox Church here, the Congress-Sobor was preceded a day earlier by the diocese's 48th annual Conference. Both events were presided over by His Grace, Bishop Melchisedek of Pittsburgh and Western Pennsylvania, Locum tenens of the Bulgarian Diocese

The Bulgarian Diocese includes 19 parishes and missions and one monastery.

Fr. Alexander was attracted to Simonas Petras by the inspired eldership of its Abbot, Fr. Aimilianos. An excerpt of his teaching is printed below:

<http://elderaimilianos.blogspot.com/>

**01 September 2010**

**'The Liturgy is our family, and our family is not simply our children and relatives - it is rather all of us, all humanity'**

The Divine Liturgy is truly a gift of the Holy Spirit to humanity. It is an initiation into the mysteries of the Spirit, a mode of the revelation of God and of all things heavenly. There is nothing in the Liturgy which is not revelatory of the Godhead and of the energies of the Holy Trinity.

Because we know and believe that God is our Father, we view the church, especially when we celebrate the Liturgy, as our true home. We come in and go out freely, we are happy to be here, we make the sign of the cross, we light our candles, we speak with our friends, and it is easy to see that the Orthodox feel that the church is their home. And the church is our home. Our family is the gathering (*synaxis*) of the church. Our family is not simply our children and relatives, however many we have. It is rather all of us, all humanity, including all those who have turned aside to the left or to the right, or who have perhaps not yet even thought about God, or dared to admit that their heart is filled with cries and groans, and that, with these, they hope to open heaven, or that God will answer them, but they are hesitate and are ashamed. The Liturgy is our family, our gathering, our house. And what a spacious house it is! Together with us are those who are absent, along with sinners, and the wicked, and the dead, indeed, even those who are in hell, but who may yet remember something about God. And who knows how many of these will find relief, be drawn out of Hades, and even dragged up from the depths of

hell, thanks to the prayers of the Church, her memorial services, and divine liturgies.\* This is our home. We believers have such a large house!

- Archimandrite Aimilianos of Simonopetra, "Our Church Attendance: Reflections on the Divine Liturgy of St. James" a sermon delivered in the Church of Our Lady Katholike, Limassol, Cyprus on Sunday, October 23, 1988 in *[The Church at Prayer: The Mystical Liturgy of the Heart](#)*, ed. The Holy Convent of the Annunciation, Ormylia, Greece (Athens: Indiktos, 2005), pp. 83-4.

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Website Redesign / New Facebook Connections

Thanks to Mary Beth for all her previous upkeep of the site, and to Bryce for taking on this new project. We have launched a new website design for the Mission! As part of the launch we have created a new Facebook fan page to go along with our Facebook group. The fan page allows us to publish content directly to the website and shows followers directly on our new website's homepage. The older group allows us to share information with members and supporters of the parish. Please consider adding both the fan page and the group to your Facebook account:

The fan page (click this link and then "Like"): <https://www.facebook.com/pages/Saint-Makarios-the-Great-Orthodox-Mission/163606843707820> . The group (click this link and then "Join"): <https://www.facebook.com/groups/154387824313> .