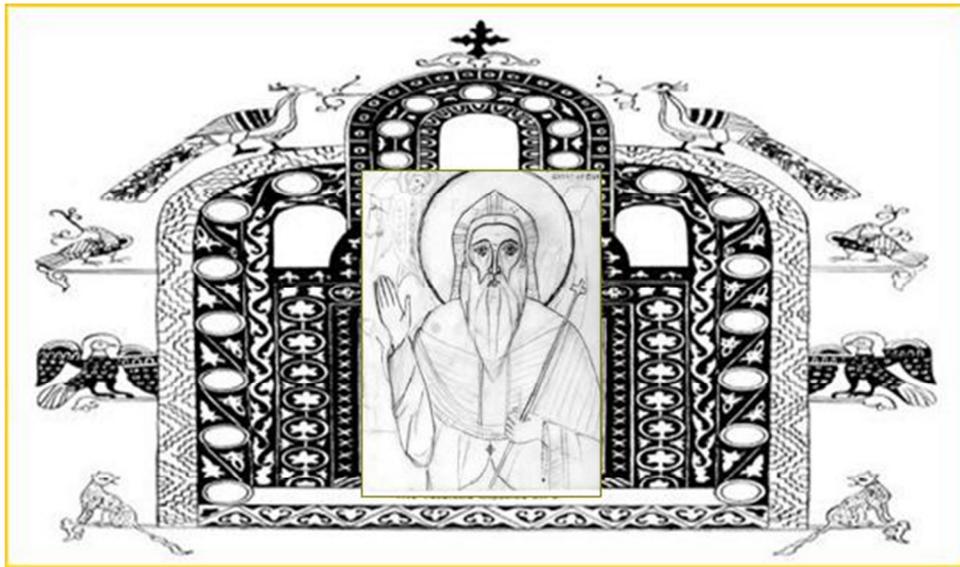


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## CHURCH

(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

ORTHROS: WEDNESDAY, 7:30AM AT BOND CHAPEL.

VESPERS: SATURDAY, 6PM AT CALVERT HOUSE

THURS. (BEGINNING 10/13) 6:30pm AT BRENT HOUSE, 5540 WOODLAWN

DIVING LITURGY: SUNDAY, 10AM AT BOND CHAPEL (ORTHROS AT 9AM)

INQUIRERS CLASS: THURS. 5PM AT ICON STUDIO—CONTACT FR. ELIJAH FOR INFO.

LAST SESSION ON HOLY MYSTERIES—FUNERAL. BEGIN NEW SERIES 10/13 "CHURCH HISTORY AND DOGMA." OPEN TO ALL, NOT JUST INQUIRERS.

*Welcome to all new students! Please join us for services. We are blessed to have a Church community where we can see each other on a regular basis on campus or out in the community. Fr. Elijah is within walking distance if you have any question or difficulty. We can all be available to each other in kindness and love, meeting each other in our shared faith in our Lord Jesus Christ. Invite your friends and keep yourself grounded in the midst of the vanities of school life. Make your learning more than a disproportionate swelling of the head; work on the depth of the knowledge of the heart, by inviting the Holy Spirit to dwell within.*

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**WELCOME DINNER for students, to kick off beginning of the school year: Thursday October 6<sup>th</sup>, 6:30 pm at Blase and Lauren Polite's house. Please RSVP by Tuesday, and I will send out the address and directions to you.**

Thanks to Blase and Lauren for hosting the party.

*Other thank you's:*

Richard & Shannon, and Deacon Lawrence for help with orientations/ fairs. Thanks to Deacon Lawrence for donating the new icon tripods at Bond. Thanks to Mark and Claire for working to get new services going (Wednesday and Sunday Orthros). Thanks to Bryce for really fixing and correlating Church and OCF website and facebook. Thanks to Presvytera Rebecca, Natasha and anyone else contributing to coffee hour. Thanks to all helping with the services and donating. Thanks to Lindsey and Clark for attending an outreach networking event with local Christian charitable organizations. Thanks to all who have helped with set-up and taking down of the chapels.

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**TALK by DEACON JOHN CHRYSsavGIS**

On Tuesday, October 4<sup>th</sup>, the Theology Workshop is honored to host, in collaboration with the Martin Marty Center, a special event at the Divinity School. Fr. John Chryssavgis, advisor to Ecumenical Patriarch Bartholomew I on ecological issues, will join us for a public lecture and discussion: "Creation, Iconography, and Spirituality: Insights into an Eco-Theological Worldview." Through an Orthodox Christian lens, perceiving, respecting, and responding to the world around us are disciplines for sustained and sustainable religious commitment. This presentation will illuminate the art, song, and spiritual practice of the Christian East as they attend to the natural environment, the human role in an Earth community, and our responsibility in caring for all creation. Please join us at 4:30 pm, in Swift 106, for this unique and exciting contribution, which doubles as a Keynote address for this Autumn's workshop theme, "Theology and the Earth." This event is free and open to the public. John Chryssavgis is a deacon of the Greek Orthodox Archdiocese of America and currently serves as theological advisor to Ecumenical Patriarch Bartholomew I on ecological issues. He completed his doctoral studies in Patristics at the University of Oxford (1983), and his teaching since has covered wide-ranging theological, political, socio-cultural, liturgical, and ecological topics. His research has specialized in the ascetic thought and practice of early Christianity, especially from the desert tradition of Egypt (4<sup>th</sup> century) through the regions of Palestine (5<sup>th</sup>-6<sup>th</sup> centuries) and Sinai (7<sup>th</sup> century). Fr. Chryssavgis was appointed Professor of Theology at Holy Cross School of Theology in 1995 and directed the Religious Studies Program at Hellenic College until 2002. He established the Environment Office at the same School in 2001. Among his numerous publications are included: *Beyond the Shattered Image* (1999); *The Body of Christ* (2002); *In the Heart of the Desert* (2003); *Cosmic Grace, Humble Prayer* (2003); *The Reflections of Abba Zosimas* (2004); and *Remembering and Reclaiming Diakonia* (2009). He has also edited three volumes of the official statements by the Ecumenical Patriarch, published with Fordham University Press (2010-2012), the last of which focuses exclusively on environmental issues. <http://cas.uchicago.edu/workshops/theology/2011/09/4-october-john-chryssavgis/>

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Fr. Thomas Hopko, dean emeritus of St. Vladimir's Orthodox Seminary, will speak at the 2011 Synergy (Pan-Orthodox clergy-Laity Organization) Symposium, on Orthodox Christianity and Homosexuality. His book on the same topic, *Christian Faith and Same-Sex Attraction: Eastern Orthodox Reflections*, was published by Conciliar Press in 2006.

First session: Theological Vision: Orthodox Christian Faith and Human Sexuality

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## Second Session: Spiritual Practice: Orthodox Christian Faith and Homosexual Attraction and Behavior

Saturday, October 15

St. George Antiochian Orthodox Church

1220 S. 60th Court / Cicero, IL

9 am - 1:30 pm

**Registration and payment prior to October 7: \$35; October 8-15: \$40 per person. Early registration and payment (prior to October 7 only) for married couples: \$50 High School and College Students: \$20.00. Registration includes continental breakfast, coffee service and lunch. For more information please call Diane (630) 230-0079. Let Fr. Elijah know if you want to carpool.**

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**“Be merciful as your Father is merciful”**

*“Jesus said to his disciples: Be merciful, just as your Father is merciful. Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you.” (Luke 6:36-38)*

Don't try to distinguish between those who are worthy and those who are not. Let all men be equal in your eyes, to be loved and served. In this way you will be able to guide all of them to good. Did not the Lord sit at table with publicans and women of disreputable life, without keeping the unworthy at a distance from him? So you also should bestow the same generosity, the same favor on the unfaithful and the ruffian, and all the more so in that he, too, is your brother since he shares the same human nature. My son, here is the commandment I give you: let mercy always tip your scales until you start to feel within yourself the mercy that God feels towards the world. At what point does a man recognize that his heart has attained purity? When he looks on all men as good without a single one seeming impure or besmirched to him. Then, in truth, he is pure of heart (Mt 5:8)... What is this purity? Briefly, it is compassion of heart towards the entire universe. And what is compassion of heart? It is the flame that consumes it for all creation: men, birds, creatures, demons, for every created thing. When he thinks of or looks at them, a man feels his eyes filling with tears out of a deep, intense pity, which grips his heart and makes it incapable of allowing, hearing, seeing the least wrong, the least affliction, endured by any creature. That is why prayer accompanied by tears constantly reaches out as much towards dumb creatures as to those who are enemies of the truth, or who harm it, so that they might be preserved and purified. An immense and measureless compassion is born in the man's heart, in the image of God.

-- St Isaac the Syrian (7th century) *Ascetical discourses*, 1st series, no.81

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On Frequent communion

"We must not avoid communion because we deem ourselves to be sinful. We must approach it more often for the healing of the soul and the purification of the spirit, but with such humility and faith that considering ourselves unworthy ... we would desire even more the medicine for our wounds. Otherwise it is impossible to receive communion once a year, as certain people do ... considering the sanctification of heavenly Mysteries as available only to saints. It is better to think that by giving us grace, the sacrament makes us pure and holy. Such people manifest more pride than humility ... for when they receive, they think of themselves as worthy. It is much better if, in humility of heart, knowing that we are never worthy of the Holy Mysteries we would receive them every Sunday for the healing of our diseases, rather than, blinded by pride, think that after one year we become worthy of receiving them."

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### *On Inner Crosses, St. Innocent*

In following Jesus Christ, it is not enough to carry only an outward cross. Indeed, external crosses are borne not only by Christians but by everyone; there exists no person free from one or more sorrows. He who wishes to become a true disciple of Christ must also carry his own inner cross. An **inner cross** comes more readily than an outer one. In a state of repentance, you need only direct your thoughts inward to study your soul, and instantly a multitude of crosses will appear. For instance, reflect on how you were created and what is the purpose of your life. Are you living according to Christ's teaching, are you accomplishing something good, are you growing spiritually? Meditate about this in some depth, and soon you will come to realize that you are failing in many important areas. God created you so that with all your works, life, and being you should contribute to the spreading of good and the strengthening of His Kingdom. You, however, have not only failed in this, but, by your sins, you have rejected and even insulted Christ. Reflect on what awaits you beyond the grave and on what side you will find yourself at the Last Judgment: with the righteous or with the evildoers? And if you seriously reflect on all this, you will naturally become distressed and will regret your many words and deeds — and these painful feelings and the desire for repentance will become your inner cross. If you continue attentively to study yourself, you will find many other inner crosses. For instance, hell, which you have so carelessly avoided considering until now, will suddenly appear to you as a very real threat. Paradise, which the Lord has prepared for you and which has barely crossed your mind, will vividly present itself to you as it really is: a place of eternal and pure joy from which you have deprived yourself by your careless way of life.

If, in spite of the inner turmoil brought about by such reflections, you firmly resolve to repent and amend your ways and, if, instead of consoling yourself with earthly enjoyments, you diligently pray to the Lord to save you and you decide to surrender yourself totally to His will, then the Lord will reveal to you more clearly the state of your soul so that you may be totally healed. Our problem is that the actual condition of our spiritual sickness is hidden from us under a thick mantle of self-love and passions. Only occasionally, thanks to our conscience, do we get a glimpse of our major and most obvious spiritual wounds.

Usually the devil, knowing how good it is for us to recognize our moral illness, uses all his wiles to prevent us from doing so and tells us that all is well and there is no need to worry. But when he sees that we are really serious about becoming true Christians and with God's help are on the way to restoring our spiritual health, then the devil uses craftier means: he presents to us our internal illnesses in such a hopeless condition that we become bewildered and despair of our salvation. If the Lord permitted the devil to use this trick on all of us, few of us would find the strength to continue the struggle. However, the Lord, as a knowledgeable physician, protects us from despair. He heals our spiritual ulcers and encourages us as we heal.

Therefore, as the Lord restores your spiritual sight, you will begin to comprehend more clearly that your heart is corrupt and that your passions obstruct your path to God. You will begin to understand also that the little good you have to your credit so far is damaged by your selfishness and conceit. Then you will certainly grieve, and you will become frightened and saddened: frightened because you are in danger of perishing forever, saddened because you have declined for so long to listen to the gentle voice of God who was calling you to salvation, and saddened because you have accomplished so little good.

Although these inner crosses present themselves as burdensome, do not despair and do not think that the Lord has abandoned you. No! He is always with you and invisibly sustains you, even when you forget Him. He will not burden you with trials beyond your capacity. Fear nothing, but with total humbleness and devotion bear your cross and pray. He is the gentlest of fathers that could be wished for. If on occasion He allows His faithful servants to be tempted, it is only to remind them of their febleness and to completely cleanse their hearts from pride. In our hearts is where He intends to reside with His Son and His Holy Spirit.

In time of sorrow do not seek comfort from people. Most people are not experienced in affairs of salvation and are poor advisors. **Make the Lord your only helpmate**, comforter, and tutor, and from Him alone ask help. The man to whom

the Lord sends afflictions is blessed a hundredfold, because it is afflictions that cure our souls. In enduring sorrows, a Christian is likened to Jesus Christ, who suffered for us. We should consider sorrows a gift from the Lord and a sign of His care for our salvation.

If you bear your cross with perseverance and seek comfort only from Him, then He, through His mercy, will not abandon you but will touch your heart and will impart to you the **gifts of the Holy Spirit**. It is then that you will feel an indescribable delight, a wonderful inner peace and joy such as you have never experienced before, and at the same time you will feel an influx of spiritual strength; prayer will become easier and your faith stronger. Then your heart will be kindled with love of God and all people. All these are gifts of the Holy Spirit.

**Saint Innocent of Alaska, Apostle to America**, *Indication of the Way*, originally written in the Aleut language

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*5 Languages which preach the Gospel*: "The first is the smile; the second is tears. The third is to touch. The fourth is prayer, and the fifth is love. With these five languages I go all around the world."

"As God loves you, so does He love your enemy."

*On Communion*: "It's not for us to decide when we should or should not receive communion. It is not easy to see ourselves clearly, especially on our disordered side. For that there must be the Spiritual Guide. There must be Sacred Confession which will draw out of us whatever should not exist in us."

--Mother Gavrilia

It remains spiritually impossible to talk of Hell for others. The theme of Hell can only be broached in the language of I and Thou. The threats in the Gospel concern me; they form the serious tragic element in my spiritual destiny; they prompt me to humility and repentance, because I recognise them as the diagnosis of my state. But for you, the numberless you of my neighbour, I can only serve, bear witness, and pray that you will experience the Risen Christ, and that you and everyone will be saved...

-- Olivier Clement; quoted in Metropolitan Hilarion Alfeyev, *The Mystery of Faith: An Introduction to the Teaching and Spirituality of the Orthodox Church*, p 227.

"we monks are heretics because we love all, even the demons, and trust that all will come to salvation."

--Fr. Roman Braga