



St. Makarios Orthodox Church

Fr. Elijah Mueller, Pastor (312) 714-9775
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SCHEDULE

Vespers: Tuesdays, 5pm at Bond: *we will do some other liturgical languages at this service depending on who attends & reading level in these languages*

Saturdays, 6pm at Calvert House

Liturgy: Sundays, 10am Bond, 9am Orthros.

June 10th will be last day for services at Bond before temporary displacement for summer to Calvert for Sunday and Tuesday services (and continued Saturday Vespers at Calvert). In the Fall, we will most likely be in Carith house, the Carmelite pre-novitiate house on the St. Thomas Catholic parish grounds, 55th between Woodlawn and Kimbark. We will be displaced from Bond for the summer and fall because of renovations there (part of which involves an organ).

Baptism of Iva Kathryn Roosien, Sunday June 10th, 9am Sunday June 10th at Bond (no Orthros that day).

Ascension Vigil and Liturgy will be celebrated 5-8pm on Wednesday May 23rd at Bond Chapel.

Congratulations to Alden and Patricia Arzaga on the Baptism last week of their daughter Mai Izumi. Many Years! And many years to the god-parents Mihai and Magda Anitescu.

Congratulations to Richard and Shannon Zaleski on the Blessing of their Marriage within the Orthodox Church.

Many thanks to *Patrick Grindlay* for working on incorporation and non-profit status for the mission. We appreciate all your hard work on this.

Any one that would be interested in helping out with the **Chicago Deanery Youth Camp**, which will run from July 4th-7th (at Lake Geneva, Wisconsin), should talk to Fr. Elijah, or call the director, Fr. Tom Mueller @ 414-671-5819. I would encourage people that are interested and have the time to commit to this. It is a lot of fun, even for the counselors. Paul Gauthier has worked at it, and Gabriel Mueller has regularly attended. Any kids approximately 11+ should consider coming to the camp – see Fr. Elijah for flyers. This year Fr. Elijah and Rebecca will run educational activities.

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From the *50 Spiritual Homilies* attributed to St. Makarios the Great
Suffering for Heavenly Citizenship, Homily 12

“...when he arrives at such understanding and progress, grace itself teaches him that he is really righteous and God's elect, never thinking himself to be anything, but holding himself in a lowly and humble attitude as one knowing or having nothing, even though he does know and does have much. This is, as it were, natural and imprinted in the mind. Do you not see that Abraham, our first father, when he was God's chosen one, still called himself earth and ashes (Gn 18:27)? And David, anointed to be king, had God with him (1 Sm 16:13), and yet what does he say? "I am a worm and no man, the very scorn of men and the outcast of the people" (Ps 22:6).

4. Those who wish to be co-heirs with such as these and fellow citizens of the heavenly city and to be glorified with them ought to excel in the same humility of spirit and not regard themselves as anything in themselves, but they ought to have a contrite heart. For although grace works in individual Christians in diverse ways and has different members, yet all are of the same city, of the same mind, of one tongue, mutually recognizing one another. Just as in the human body there are many members, even though there is one soul animating all, so there is only one Spirit working in diverse ways, yet they are all of the same city and of one way. For all the just have walked the straight and narrow path, suffering persecution, affliction, and insults and "living in goatskins, in dens and caves of the earth" (Heb 11:37). The Apostles too right to this present moment say: "And we both hunger and thirst and are naked and are reviled and live with no fixed abode" (1 Cor 4:11). Some of them were beheaded while others were crucified and still others were afflicted in various ways. Moreover, did not the Lord of the prophets and Apostles himself live on this earth as though he had forgotten his divine glory? He was made an example for us. In greatest mockery he wore a crown of thorns on his head. He bore the spittings, the buffets, and the cross.

5. If God so lived on earth, then it will become you to imitate him. And if the Apostles and prophets so lived, we also, if we only would wish to be built on the foundation of the Lord and the Apostles, ought to imitate them. For the Apostle says through the Holy Spirit: "Be imitators of me as I am of Christ" (1 Cor 11:1). But if you seek the glory of men and wish to be bowed down to, and you desire the pleasures of the flesh, you have swerved from the way. You must be crucified with the Crucified (Rom 8:17), to suffer with him that suffered, so that you may be glorified with him glorified. The bride must suffer with the Bridegroom and so become partner and co-heir with Christ. It is in no way possible except through afflictions, through the rough, narrow, and straight way to pass into the city of the saints and there to rest and reign with the King forever and ever."

HOMILY 33

It is necessary to pray to God unceasingly and with attention.

1. We ought to pray, not according to any bodily habit nor with a habit of loud noise nor out of a custom of silence or on bended knees. But we ought soberly to have an attentive mind, waiting expectantly on God until he comes and visits the soul by means of all of its openings and its paths and senses. And so we should be silent when we ought, and to pray with a cry, just as long as the mind is concentrated on God. For as when the body does any task, it is completely occupied with the work and all its members help one another, so also the soul should be totally concentrated on asking and on a loving movement toward the Lord, not wandering and dispersed by its thoughts but with concentration waiting expectantly for Christ.

2. And thus he will enlighten, teaching one how to ask, giving pure prayer that is spiritual and worthy of God and bestowing the gift of worship "in spirit and in truth" (Jn 4:24). Take the example of a businessman. He is not content with only one way of making a profit, but he ambitiously stretches out in all directions to increase and multiply his profits. He tries one technique after the other and then runs still to something else, cautious only that he not incur a loss. So also let us develop in our souls versatility and expertise in order to obtain the genuine and great gain, namely, God, who teaches us how truly to pray. In this way the Lord finds rest in the well-intended soul, making it a throne of glory, and he sits on it and takes his rest. In a similar way with the Prophet Ezekiel we heard about the spiritual animals tied to the chariot of the Lord (Ez 1). He presents them to us as eyes all over. In a similar way also is the soul that carries God, or rather that is carried by God--it becomes all eye.

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For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar

form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonoured, and yet in their very dishonour are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honour; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.

To sum up all in one word — what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it, though itself suffering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in nowise injured, because they abjure pleasures. The soul loves the flesh that hates it, and [loves also] the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake.

— [Epistle to Diognetus](#), 2nd century AD.