

**ST. MAKARIOS ORTHODOX CHURCH,** [saintmakarios.org](http://saintmakarios.org)  
**Orthodox Church in America** [oca.org](http://oca.org)

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*Saturday Vespers will remain.*

Sunday, 9am Orthros, 10am Divine Liturgy at *Carith Carmelite Pre-Novitiate House,*  
5498 Kimbark (door facing Kimbark, building just south of St. Thomas Catholic Church,  
against 55<sup>th</sup> St.

Saturday, 6pm Vespers at *Calvert House*

Tuesday, 6pm Vespers at *Carith House*



**Feast of the Entry of the Theotokos into the  
Temple: Vespereal Liturgy 6:30pm at Carith,  
Tuesday November 20<sup>th</sup>.**

**Pray for Mark Roosien, Fr. Elijah and the OCA—blessing for the national Church and  
the Diocese—as we attend:**

**Diocesan Assembly 11/12,**

**All-American Council (special election for Metropolitan) 11/13.**

**Both in Parma, OH**

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"For love does not seek its own, it labors, sweats, watches to build up the brother: nothing is inconvenient to love, and by the help of God it turns the impossible into the possible .... Love believes and hopes .... It is ashamed of nothing. Without it, what is the use of prayer? What use are hymns and singing? What is the use of building and adorning churches? What is mortification of the flesh if the neighbor is not loved? Indeed, all are of no consequence .... As an animal cannot exist without bodily warmth, So no good deed can be alive without true love; it is only the pretence of a good deed."

-- St Tikhon of Zadonsk (1724–1783)

***On Bishops, Priests, Deacons and the Laity***

"Moreover, it should be noted that he said this at a time when whoever supervised the laity was the first to be led to the torments of martyrdom. Therefore, it was laudable in that era to seek the episcopate, when whoever held it would suffer severely. It is for this reason, then, that the office of the episcopate is defined as a 'good work' when it is said: 'If one desires the episcopate, he desires a good work.' Therefore, he who seeks not the good work of the ministry, but only the glory of honor, testifies against himself that he does not desire the office of a bishop. For a man does not love the sacred office, nor does he even understand it, if by craving a position of spiritual leadership he is nourished by the thought of subordinating others, rejoices at being praised, elates his heart by honor, or exalts in the abundance of his affluence." (St. Gregory the Great, the Dialogist *The Book of Pastoral Rule*, pg. 41)

In the Orthodox Church in America we are experiencing a bit more trial over bishops. We pray that God teach us to understand how Christian Church life should work, and expect more of all clergy, and not allow ourselves to be complacent in our spiritual lives. A priest or bishop is someone that ideally should encourage one toward a free will restored to its proper use. This means that the priest can really do nothing for you. God does all. A priest does not save. A priest does not dictate another gospel to you. Let the Holy Spirit itself proclaim to us the Word that was "in the beginning God" and "through whom all things were made." People often expect from the priest or bishop a dictate or magical formula for one's life. The priest cannot provide this. Even a saintly priest still has to work with who and what we are, and only knows better the mystery of that grace filling an empty heart. If the Church is filled with busy, vain or selfish people, the priest is so, too,

unless he is portraying Christ suffering at the hands of his own people. But the bishop or priest is also not to act the “martyr” in a way that is un-Christlike, unloving and seeking to create parties and worldly divisions.

The Church is one. There is one body of Christ. We are simply different members of the one body. If the head is too proud and not conscious of the foot, it ends up hitting the floor. Clergy and people are not different classes within the Church. The clergy lead within the Church by virtue of their erasure of class: poor in spirit and proclaiming that we do nothing outside of Christ; Christ does all for all. The clergy—and all Christians—are to be imitators of Christ’s truth in humility, signed by the Cross, the mystery of God’s mercy and sharing of the pain of others. A sacrament or a mystery of the Church is an ultimate “doing nothing,” rendering an empty self, so that God does all. The true Mysteries are not “works” of human beings, but the work of God made man, and emptied. But these are mysteries that are to be worked out in each and every Christian.

The bishop, of whatever title—archbishop, metropolitan, patriarch—is a servant of God’s love. St. Ignatius of Antioch and St. Polycarp of Smyrna in the 2<sup>nd</sup> century, following St. Paul, show us that the one who stands at the head of the Church and offers the gifts “on behalf of all and for all,” is the one willing to die with Christ, share his humility and silence (*Ignatius to Ephesians 6:1* “therefore, you see the bishop silent, the more do you reverence him”), so as to be truly the body and blood poured out:

**Ignatius Ephesians 1:2** *Trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him "who gave Himself for us, an offering and a sacrifice to God," you hastened to see me.*

**Ignatius Romans 4:1** *Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God.*

**Martyrdom of Polycarp 14:2** *I give You thanks that you have counted me, worthy of this day and this hour, that I should have a part in the number of your martyrs, in the cup of your Christ, to the resurrection of eternal life, both of soul and body, through the incorruption imparted by the Holy Spirit. Among whom may I be accepted this day before you as a fat and acceptable sacrifice, according as You, the ever-truthful God, have fore-ordained, have revealed beforehand to me, and now have fulfilled.*

When this is not the case, the people have to speak clearly to return to the meaning and proper liturgical icon of Christ’s sacrifice and the salvation of all. A bishop or priest must adhere to a tradition which are all supposed to endeavor know as well as the bishop or priest. Otherwise they become exalted service-personnel for a world of individuals. We are all supposed to be engaged in the one work of body of Christ, and we are all together priestly in Him, and each in our own hearts.

*Fr. Elijah*

For those who want to read, letters on the Synod’s finding on the guilt in the misconduct charges against Bishop Matthias:

[http://domoca.org/news\\_121104\\_1.html](http://domoca.org/news_121104_1.html)

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A blog entry of interest, on a modern Orthodox community following the model of the Newmartyr Elizabeth, the former Grand Duchess.

<http://fatherdavidbirdosb.blogspot.com/search?q=st.+elizabeth>

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A site with very good meditations on present troubles in the OCA, and the role of a bishop.

<http://firted.wordpress.com/>

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*It is important to interact with our society in a positive way which takes very seriously that we Orthodox Christians in this country are grafted into the civic life of the United States, with all its challenges and history. We cannot just enter into the story through a divided and individualized narrative of “my family” or “my ethnic group.” Fr. Elijah*

Recent Statement of the Synod of Bishops on the Emancipation Proclamation’s 150 Anniversary:

## **Pastoral Letter on the Emancipation Proclamation: One Hundred and Fifty Years Later**

**I.**  
January 1, 2013 marks the 150<sup>th</sup> anniversary of President Abraham Lincoln’s signing of the Emancipation Proclamation. Within the context of United States history, this document signified a major ideological turning point in the course of the Civil War. Even with its inherent flaws (i.e., the Proclamation freed only those slaves within the Confederacy) the moral high ground was being set for the eventual abolition of slavery nationwide. Thus, by January of 1865 Congress had passed the 13<sup>th</sup> Amendment. By December of the same year all the States had ratified the Amendment.

As Orthodox Christians we are aware that documents and laws, in and of themselves, cannot eradicate evil. They may be able to change outward behavior but cannot change a hardened heart and closed mind. In the case of slaves in America, our history, subsequent to 1865, clearly shows that neither the Emancipation Proclamation nor the 13<sup>th</sup> Amendment put an end

to the de-personalization, and consequently the de-humanization, brought upon one human being by another. In the United States and abroad, racist and ultra-nationalist groups are thriving. Globally, the tyranny of slavery continues to manifest itself in various ways including poverty, the unavailability of education especially to girls and women, horrific working conditions accompanied by unjust wages, the abduction and/or manipulation of children recruited for local gangs and militias, and the exploitation of men, women and children in the industries of prostitution and pornography.

Because Orthodox theology is grounded in the person, it has, over the course of 2000 years, sought to articulate and uphold the equal glory, honor and dignity of every person as being created in the image and likeness of God. Indeed, each person is a reflection of the Tri-Personal God – Father, Son and Holy Spirit.

**II.**

The pernicious and sinister manifestations of slavery continue into our time. As a global phenomenon, human trafficking often targets young women and children, both boys and girls, who are exploited and dehumanized by those who are ultimately driven by the insatiable lust for power and profit.

Human trafficking is a global commodity in which the harvesting of human victims has never been lacking, neither in the past nor in the present. In spite of national and international agencies dedicated to exposing and eradicating human trafficking, the buying and selling of human beings remains a multi billion dollar industry whereby the poor, the weak and the abandoned are the exploited victims. For many vulnerable persons around the world, unstable economies, together with political and religious repression, are also factors that have eroded the hope of being clothed with the dignity and freedom we Orthodox Christians associate with a person’s new life in Christ.

**III.**

As the one hundred and fiftieth anniversary of the Emancipation Proclamation draws near, Orthodox Christians in the United States understand that our freedom in Christ compels us to come closer to the world that we are to serve, protect, heal and transfigure. The Church cannot ignore God’s world - God’s creation. She cannot ignore God’s people, especially those deprived of their freedom.

At the same time the Church must not delude herself into thinking that human trafficking and all forms of slavery can vanish solely through the passage of legislation or through the establishment of institutions and agencies. Ultimately, slavery can be stopped and erased from existence only through authentic repentance, i.e., a changing of the mind and heart.

In the desert of human despair in the wilderness of human trafficking - it is Christ our Lord and Savior who calls us all to repentance. The historical record shows that Christians and Christian churches supported institutions of slavery and were implicated in these institutions. Christ’s call to repentance requires radical social and economic changes. Through her own life and by her example the Church is to show the way of repentance that ultimately leads to life with the Triune and Tri-personal God. In this way the words of the Prophet Isaiah quoted by our Lord at the beginning of His public ministry will ring true: “The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” (Isaiah 61:1-2; Luke 4:18-19)

- THE HOLY SYNOD of the ORTHODOX CHURCH IN AMERICA*
- The Most Reverend **NATHANIEL***
- Archbishop of Detroit and the Romanian Episcopate*
- Locum Tenens of the Metropolitan See*
- The Most Reverend **NIKON***
- Archbishop of Boston, New England and the Albanian Archdiocese*
- Locum Tenens of the Diocese of the South*
- The Most Reverend **TIKHON***
- Archbishop of Philadelphia and the Diocese of Eastern Pennsylvania*
- The Most Reverend **BENJAMIN***
- Archbishop of San Francisco and the Diocese of the West*
- Locum Tenens of the Diocese of Alaska*
- The Most Reverend **ALEJO***
- Archbishop of Mexico City and the Diocese of Mexico*

- The Right Reverend **MELCHISEDEK***
- Bishop of Pittsburgh and the Diocese of Western Pennsylvania*
- The Right Reverend **MICHAEL***
- Bishop of New York and the Diocese of New York and New Jersey*
- Administrator of the Orthodox Church in America*
- The Right Reverend **IRÉNÉE***
- Bishop of Quebec City*
- Administrator of the Archdiocese of Canada*
- The Right Reverend **ALEXANDER***
- Bishop of Toledo and the Bulgarian Diocese*
- Locum Tenens of the Archdiocese of Washington, DC*
- October 23, 2012*
- Feast of the Apostle James, Brother of Our Lord, 2012*

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Message from Mara Farcasanu, organizing a monastery trip, for OCF and St. Makarios members:  
This winter the OCF is planning a joint OCF/St. Makarios retreat to Holy Dormition Monastery (in Rives Junction, Michigan).

Dates: January 11-13

The retreat will be the first weekend of Winter Quarter; we would be leaving campus Friday evening and returning on Sunday afternoon. Aside from the morning and evening services we will attend at the monastery, we hope to have an informal talk with the abbess, Mother Gabriella, on Saturday and will also have some down time for resting, reading, prayer (or homework!). If you are interested in attending or have any questions, please email me at [farcasanu@uchicago.edu](mailto:farcasanu@uchicago.edu).