

Saint Makarios Orthodox Church

A Member of the Orthodox Church in America

oca.org
saintmakarios.org

Contact:

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Service Schedule:

Vespers

Saturday, 6pm
Calvert House
5735 South University Ave.
Chicago, IL 60637

Divine Liturgy

Sunday, ~~9am Orthros~~, 10am
Chapel of the Priests of the
Sacred Heart
1421 E. 53rd St
Chicago, IL 60615

Orthodox Christian Fellowship

Thursday, 6:30pm
Newberger Hillel House
5715 S. Woodlawn Ave.
Chicago, IL 60637

Sunday Liturgy – start time modification this week!

This week the Priests of the Sacred Heart will be using their chapel for mass in the morning. Subsequently, **we will not have Matins this week, and our Liturgy service will start at 10:30 am.** Please anticipate this schedule change on the first Sunday of each month.

Lent is drawing near.

Meat Fast begins March 11th.
Full Lenten Fast begins March 18th.

The Sunday of Orthodoxy

Come celebrate with Orthodox Christians from across Chicago!
Saturday, March 23rd – 6:30 pm
Holy Resurrection Serbian Cathedral
5701 N. Redwood Dr.
Chicago, IL 60631

Presanctified Liturgies

Begin Friday, March 22nd
Fridays, 3 pm
Calvert House



Financial Pledges.

The time has come for us to renew our financial pledges to St. Makarios Orthodox Mission for 2013. Richard Zaleski may be contacting you, either in person or via email, to follow up with you regarding your 2012 pledge and to speak with you about pledging in 2013.

Following last month's annual parish meeting, we ask that each pledging member try and increase their monthly pledge by \$16. As a growing mission church, we are required to meet increasing financial commitments.

Additionally, our mission grant from the OCA Diocese expires this year.

Your generosity will ensure that Saint Makarios will be able to continue to be a beacon of Christ's light to the south side of Chicago, including the students and faculty at the University of Chicago.

Please feel free to contact Richard Zaleski with any questions.
Thank you!

Upcoming Birthdays

March 3 Mara
March 16 Clark
March 18 Alex
March 20 Mark
March 21 Isho

Many years!

Presentation at coffee hour this week.

This Sunday during coffee hour, there will be a short information session about the Inmate Family Easter Basket and Prison Correspondence projects you expressed interest in. The session will be led by Kathryn and Eddie Bocanegra, who are both involved in social work and Orthodox service in Chicago and around the country. Eddie is featured in *The Interrupters*, the recent award-winning documentary about the effort to "interrupt" youth violence on the South Side of Chicago. Please plan on being there!

-Claire Roosien

Reflections ...

Ours is sometimes called the post-Christian age. But I personally, from what I know of the history of the world and of Christianity, am convinced that Christianity in its true dimensions has never yet been properly grasped by the great mass of people. Kingdoms pretending to the name of 'Christian', and their peoples, have worn the mask of piety, while 'denying the power thereof'. (2Tim3:5) They have lived and live like heathens. Strange as it may be, it is precisely the Christian countries who keep the greater part of the universe in the iron grip of slavery. In these latter years they have shrouded the world in a dark cloud of expectation of apocalyptic fire: 'the heavens and the earth which are now ...reserved unto fire against the day of judgment and perdition of ungodly men. (2 Peter 3:7; Luke 21:34f)

In the present crisis of Christianity among the popular masses it is quite justifiable to discern a rebellion of the natural conscience against the distortions which the Gospel teaching has suffered in its historical destinies.

We are living again in the atmosphere of the first centuries of our era: unto us 'it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake'. (Phil 1:29) More than once I have rejoiced in the thought that, for the most part, my life has coincided with the harassment of Christianity. This allows me the more acutely to feel myself a Christian, to realize the incomparable honor in times like these of following the only-begotten Son of the Father on his path to Golgotha... In 'suffering for his sake' there is an especial blessing and even election: he who suffers, by the very force of circumstances places himself in constant association with Jesus Christ, is led into the sphere of Divine love and becomes god-bearing.

Archimandrite Sophrony of Essex, *On Prayer*, 61-2.

... Reflections ...

71. God the Word of God the Father is mystically present in each of his own commandments. God the Father is by nature completely inseparable in the whole of his Word. Therefore the one who receives the divine commandment and accomplishes it receives in it the Word of God. The one who has received the Word through the commandments has received along with him the Father who is in him by nature, as well as the Spirit who is also in him by nature. For the Scripture says, "Amen I say to you, the one who receives anyone whom I send receives me; and the one who receives me receives the one who sent me. " Therefore the one who has accepted a commandment and performed it has received in mystical possession the Holy Trinity...

73. So long as we see the Word of God take flesh in the letter of Holy Writ in a variety of figures we have not yet spiritually seen the incorporeal and simple and singular and only Father as in the incorporeal and simple and singular and only Son. As the Scripture says, "The one who has seen me has seen the Father," and also, "I am in the Father and the Father is in me. " It is, therefore, very necessary for a deep knowledge that we first study the veils of the statements regarding the Word and so behold with the naked mind the pure Word as he exists in himself, who clearly shows the Father in himself, as far as it is possible for men to grasp. Thus it is necessary that the one who seeks after God in a religious way never hold fast to the letter lest he mistakenly understand things said about God for God himself. In this case we unwisely are satisfied with the words of Scripture in place of the Word, and the Word slips out of the mind while we thought by holding on to his garments we could possess the incorporeal Word. In a similar way did the Egyptian woman lay hold not of Joseph but of his clothing, and the men of old who remained permanently in the beauty of visible things and mistakenly worshiped the creature instead of the Creator.

74. The meaning of Holy Writ reveals itself gradually to the more discerning mind in loftier senses when it has put off the complex whole of the words formed in it bodily, as in the sound of a gentle breeze. Through a supreme abandonment of natural activities, such a mind has been able to perceive sense only in a simplicity which reveals the Word, the way that the great Elijah was granted the vision in the cave at Horeb. For Horeb means "newness," which is the virtuous condition in the new spirit of grace. The cave is the hiddenness of spiritual wisdom in which one who enters will mystically experience the knowledge which goes beyond the senses and in which God is found. Therefore, anyone who truly seeks God as did the great Elijah will come upon him not only on Horeb, that is, as an ascetic in the practice of the virtues, but also in the cave of Horeb, that is, as a contemplative in the hidden place of wisdom which can exist only in the habit of the virtues.

Maximus the Confessor, *Chapters on Knowledge in Selected Writings*, 162-3