

# Saint Makarios Orthodox Church

A Member of the Orthodox Church in America

March 22, 2013

[oca.org](http://oca.org)  
[saintmakarios.org](http://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

## Lenten Schedule.

**Full Lenten Fast** began March 18<sup>th</sup>.

### Presanctified Liturgies

Began Friday, March 22<sup>nd</sup>  
Fridays, 3 pm  
Calvert House

*Exception: March 29<sup>th</sup> – Presanctified Liturgy will be at 10 am in Calvert.*

### The Sunday of Orthodoxy

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

*Note: We will still have Vespers at Calvert House at 6 pm on 3/23.*

### Annunciation Liturgy

Monday, March 25<sup>th</sup> – 5 pm  
Calvert House

### Deanery Vespers

Begin Sunday, March 31<sup>st</sup> – 6 pm  
Christ the Saviour  
Fr. Elijah will be preaching



From Luke 1

“Rejoice, highly favored one, the Lord is with you; blessed are you among women!”

...

“For with God nothing will be impossible.”

...

“Behold the maidservant of the Lord! Let it be to me according to your word.”



## **Evagrius (a disciple of St. Makarios), *On Tempting Thoughts.***

(Taken from: [http://www.ldysinger.com/evagrius/04\\_Perilog/00a\\_start.htm](http://www.ldysinger.com/evagrius/04_Perilog/00a_start.htm))

1. OF the demons opposing the ascetical life [pratiké], those standing in the first [wave] for combat are:

[1] those entrusted with the appetites of gluttony,

[2] those that inspire us to love money, and

[3] those that entice us to seek human glory.

All the rest march behind and receive the wounded whom these three pass along to them.

[1] For it is impossible to fall into the spirit of adultery, unless one has succumbed to gluttony;

[2] it is impossible to be agitated by anger, unless one covets and fights for food, or money, or fame;

[3] and it is impossible to avoid the demon of sadness, unless one has been deprived of all he wants to obtain;

[4] nor is it possible to escape pride, this first offspring of the devil, unless one has uprooted the love of money... the root of all evil(1Tim. 6.10);since Poverty brings a man low according to the wise Solomon, (Prov.10:4).

In other words, it is impossible for a man to fall under the power of any demon, unless he is first wounded by the three of the first wave.

THIS is why the devil suggested these three [tempting-] thoughts to the Lord(Mt 4:3, ff):

[1] the first, when he suggested that stones should become bread;

[2] the second, when he promised the whole world, if [the Lord] would fall down and worship him;

[3] and the third, when he said that if he would listen to him he would be glorified, suffering no harm from his fall [from the Temple].

But our Lord, showing himself to be above this, commanded the devil to get behind him (cf. Mat. 4:1-10), showing us by this that it not possible to banish the devil unless we depise these three [tempting-]thoughts.

2. ALL the [tempting-] thoughts of demonic origin introduce into the soul concepts of sensory concerns ["objects"]: because of this the nous, stamped with the imprint of these concerns, carries them about within itself; and [so] from the concern itself it [can] henceforth recognize the approaching demon.

For example, if the face of a person who has done me harm or insulted me appears in my mind (dianoia), I recognize the approach of the [tempting-]thought of memory of injury. Or if there arises a memory of possessions or of esteem, we will recognize from the concern which [demon] is troubling us. And it is the same with other [tempting-]thoughts: from the [mental] concern we can discover which demon stands beside us, suggesting the representation (fantasia) to us.