

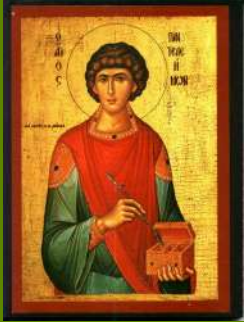
St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

Fr. Andrew Bartek, Rector V. Rev. Anthony Spengler, Attached

Protodeacon Robert Northrup Reader James Tilghman

Parish Council President: Nicholas Cavaligos



Sunday, March 13, 2016

Tone 8

Gospel: Matthew 6:14-21

Epistle: Romans 13:11-14:4

Sunday of Cheesefare /The Expulsion of Adam and Eve from Paradise

Translation of the relics of St. Nicephorus, Patriarch of Constantinople

Martyr Sabinus (Abibus) of Egypt

March Bulletin Sponsor

Mr. & Mrs. John Magerko in memory of their families

THE PRAYER OF ST EPHREM

O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power and idle talk. (Prostration)

But give rather the spirit of chastity, humility, patience, and love to thy servant. (Prostration)

Yea, O Lord and King! Grant me to see my own transgressions and not to judge my brother, for blessed art Thou, unto ages of ages. Amen. (Prostration)

O, God, cleanse me, a sinner. (12 times with deep bow then repeat above once)



Liturgical & Event Schedule

Sunday, March 13

9:10 am: Hours

9:30 am: D.L. / 40 day Panachida / Church S. / Cheesefare Social followed by Forgiveness Vespers to usher in the Great Fast

Monday, March 14- CLEAN MONDAY

9:00 am: Full Lenten Hours

7:00 pm: Canon of St Andrew

Tuesday, March 15

9:00 am: Morning prayers followed by 1ST & 3RD Hours

7:00 pm: Canon on St Andrew

7:45 pm: Bible Study

Wednesday, March 16

9:00 am: Full Lenten Hours

7:00 pm: Canon of St Andrew

Thursday, March 17

9:00 am: Morning Prayers followed by 6TH & 9TH Hours

7:00 pm: Canon of St Andrew

Friday, March 18

9:00 am: Full Lenten Hours

7:00 pm: Pre-Sanctified Liturgy followed by Lenten Social (Strict Fast)

Saturday, March 19

6:00 pm: Great Vespers

Sunday, March 20

9:10 am: Hours

9:30 am: D.L. / Mem. Sunday / Church School

Noon : Monthly Board Meeting

6:30 pm: Sunday of Orthodoxy Vespers in Elmhurst

TRIUMPH OF ORTHODOXY PAN ORTHODOX VESPERS Sponsored by the Orthodox Christian Clergy Association of Greater Chicago

When: Sunday, March 20, 2016

Time: 6:30 PM

Where:

St. Demetrios Greek Orthodox Church
893 Church Road
Elmhurst, IL 60126

Homilist:

Bishop of Chicago and the Midwest
Responses will be offered by the Pan Orthodox Choir of Greater Chicago, Gordana Trbuhovich, Director

Flier in Church Basement!

40 Days Eternal Memory

March 13: Jean Mueller / Mat. Anna / Archimandrite Athanasios / Archpriest John Udics / Catherine
March 27: Dana & Blake
April 10- Steve Platko / Archpriest James Bertolini

2016 - SPECIAL COLLECTIONS

March: St Herman's Seminary



This collection will take place during the Litany before the *Our Father*. Or you can speak to Steve Grabavoy to contribute.

EXTRA LENTEN SERVICES

The morning services during the Great Fast will be from 1 hr to 1 hr and 15 min.

The evening services during the first week will be about 45 min.

Pre-Sanctified Liturgy is about 1 hr and 15 min. (NOTE: if you are planning to receive the Holy Eucharist, please fast from lunch on. Please do not eat or drink anything from 1:00 pm on.)

CONFESSIONS

Confession will be heard after Great Vespers every Saturday and on Sunday mornings between 9:00am and 9:25am.

Confession helps us prepare ourselves for our eternal salvation. We should be going more than once a year. At least 4 times during the four fasting periods.

SOMETHING TO THINK ABOUT DURING THE FAST

Doctors very often advise diets, special kinds of food, or less food because dieting is good for our health. It is no wonder that God also prescribes this kind of cure for us.



The Interior and Exterior Evangelism of Great Lent

by Fr. John Parker

The Great 40 Days are generally considered to be a time of introspection and repentance. The very first words of the Great Canon of Saint Andrew indicate the way: "Where shall I begin to lament the deeds of my wretched life? What first-fruit shall I offer, O Christ, for my present lamentation?"

The kontakion we sing in the Great Canon is resoundingly personal:

My soul, my soul, arise!
Why are you sleeping?
The end is at hand; destruction hangs over you!
Come again to your senses, that you may be spared by Christ our God, Who is everywhere, filling all things!

The Prayer of Saint Ephraim likewise turns inward:

O Lord and Master of my life:
Take from me the spirit of sloth, despair, lust of power, and idle talk!
But give rather the spirit of chastity, humility, patience, and love to thy servant.
Yea, O Lord and King, grant me to see my own sins, and not to judge my brother, for Thou art blessed unto ages of ages. Amen.

Our fasting, while a corporate practice (those who are able all fast from the same things at the same time), is personal, and for the change of my own heart, my own willfulness, my own ways.

The Sunday of the Last Judgment, which we have just completed, shows the balance point between the inward and outward foci of Great Lent. To summarize using the words of Saint James, "faith without works is dead." Or in the words of the Holy Apostle and Evangelist John in his first epistle, "If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that he who loves God should love his brother also." Or, in another place, read on Meatfare Saturday: "the hour is coming when all who are in the tombs will hear His voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."

The season of Great Lent is, to a significant degree, a return to conformity to the likeness of God, a transformation back into a human being. Having lived in the world almost a year since the last Pascha, we fall into

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Fr. Parker Continued from page 3

the routines and device of what Saint Paul calls “the old man.” Precisely into those ways enumerated in the Prayer of Saint Ephraim—the facets from which we ask God to deliver us.

Some of us, thinking that we can earn God’s love, seek to do good deeds in Lent, as if it were a way to store up or to regain merits, in a deficit personal spiritual economy. But neither is this the case, nor is it the way God works. He already loves us—on His part, there is no love lost, or lack to regain. He doesn’t love us less—we love ourselves more than we love Him!

One surprising aspect of the Gospel from the Sunday of the Last Judgment is how the righteous reply when Jesus says, “I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.” They didn’t deny doing these things, with a false sense of humility. It just didn’t dawn on them that there was any other right thing to do. That is to say, their actions were based on love for those in need, not on some perceived benefit, temporal or spiritual, to themselves.

The inner work of evangelism—to hear the Good News afresh ourselves, and to return to Christ—intends to produce external evangelism: the sharing with others, rooted in gratitude, of the bounties given to me by the God Who is love.

Standing outside the closed Gates of Paradise with this coming Sunday’s “Expulsion of Adam and Eve from Paradise,” what is our practical evangelism? It is, through the services, through the prayers, through the fasting, through acts of mercy, to become a human being, perhaps for the first time. All of these ascetical practices are an opportunity to see and experience God for Who He truly is, and to be transformed ourselves into whom we are called to be.

The gift is offered to you and to me. Why deny it?



Metropolitan Tikhon, Archbishop Leo pledge mutual cooperation

Prior to his return to the US [after a week-long visit](#) to the Orthodox Church in Finland, His Beatitude, Metropolitan Tikhon [signed an agreement](#) with His Eminence, Archbishop Leo of Karelia and All Finland pledging mutual cooperation in five important areas of Church life.

Metropolitan Tikhon led a delegation from the Orthodox Church in America on his visit to the Finnish Church during the last week of February 2016.

Cooperation Agreement The Orthodox Church in America and the Orthodox Church of Finland March 1, 2016 Kuopio, Finland

In concluding the visit of a delegation led by His Beatitude, Metropolitan Tikhon of the Orthodox Church in America to Archbishop Leo of Karelia and All Finland and the Orthodox Church of Finland, and having rediscovered our common historical roots and the shared present realities of the situations in which our churches minister we resolve to continue and deepen our relationship by cooperating in the five following areas:

1. Seminary exchange programs: our contemporary western and increasingly secular societies lead us to seek exchanges of faculty and students through whom we can share our resources and experiences in the areas of pastoral training and applied theology. This will help advance the mission of the Orthodox Church in the lands in which our Lord and Savior Jesus Christ has planted us as his witnesses.

2. Dialogue on ethical issues: common reflection and dialogue in the field of Orthodox Christian ethics would be useful to address the challenges posed by the societies in which our two Churches serve. Topics that are now relevant include an understanding of the family, sexuality, respect of life both in its early and late phases, and questions of bioethics. The parishes, local communities and countries we serve are not isolated from these new developments. We need fresh perspectives stemming from genuine Orthodox thinking to both engage with and respond to these questions.

3. Pastoral Care and work with Nordic indigenous peoples: we affirm the need to strengthen the co-operation of our Northern areas – Finnish Lapland and the Oulu Diocese in Finland, with the native peoples of Alaska and Canada. We share a common concern for the indigenous people in the North and together we commit to finding new and creative ways to both minister to them, and for them to share their experiences. Among the areas of mutual concern is climate change. This has its most significant effects in the Arctic,

Continued top page 4

Agreement - Continued from page 4

where people are the least responsible for the changes.

It is also good to remember, that the most significant monasteries of Old Russia emerged in the Northern region. The severe nature of the North contributed to the ascetic life of many saints such as Herman, Juvenaly, Innocent and Jacob of Alaska, Sergius and Herman of Valaam, Arseny of Konevets, Alexander of Svir, Trifon of Pechenga, Herman, Zosima and Savvati of Solovetsk, Cyril of Beloozero and many others. Powered by their holy prayers we need to promote the co-operation of our Northern areas.

4. Youth exchanges: our churches have a long history of working together on youth leadership training, education and exchange. Through greater connections between our youth we can ensure a long and fruitful relationship between our Churches.

5. Clergy and monastic exchanges: our clergy and monastics find themselves ministering in similar secular societies that present common challenges as well as fresh opportunities to present the Gospel as we have received it in the Orthodox Church. Learning from each other through clergy and monastic exchanges would strengthen the mission and witness of both our Churches.

To take these initiatives forward and oversee their development we appoint a joint working group representing our two Churches. The initial members of this working group are Metropolitan Elia of Oulu and Archpriest Rauno Pietarinen (Orthodox Church of Finland), and Archbishop Melchisedek of Pittsburgh and Western Pennsylvania and Archpriest John A. Jillions (Orthodox Church in America).

+TIKHON	+LEO
Archbishop of Washington	Archbishop of Karelia
Metropolitan of All America	and All Finland

Metropolitan Tikhon presides at reinterment of Archbishop Dmitri

His Beatitude, Metropolitan Tikhon, presided at the Divine Liturgy celebrated in conjunction with the reinterment of His Eminence, the late Archbishop Dmitri of Dallas and the South, at Saint Seraphim Cathedral here Saturday, March 5, 2016. The celebration coincided with the Commemoration of the Departed—Memorial Saturday—that precedes the Sunday of the Last Judgment.

Archbishop Dmitri fell asleep in the Lord in retirement at the age of 87 on Sunday, August 28, 2011.

On Friday, March 4, the body of Archbishop Dmitri was brought from Restland Cemetery to the cathedral, where it was greeted by many clergy and faithful, taken to the cathedral’s recently completed Memorial Chapel, and placed in a new coffin prior to the celebration of Vespers on Friday evening. Following Vespers, clergy and faithful prayed in the crypt and read the Holy Scriptures throughout the evening.

A Panikhida was celebrated after Saturday’s Divine Liturgy, after which Archbishop Dmitri’s coffin was lowered into his final earthly resting place in the Chapel’s crypt.

**Sermon of Metropolitan Tikhon
Memorial Saturday Divine Liturgy and Reinterment of Archbishop Dmitri
Dallas, Texas
Saturday, March 5, 2016**

In the name of the Father, and of the Son and of the Holy Spirit.

“Heaven and earth will pass away, but my words will never pass away.”

These are the words of the Lord we hear on this, the eve of the Sunday of the Last Judgment. They are comforting words, even if they are spoken in the context of the trials and tribulations of those days. They are words that we hear today, as we gather as a Diocesan family to reinter our beloved father in Christ, the ever-memorable Archbishop Dmitri.

Archbishop Dmitri was father of the Diocese of the South, the first bishop of the diocese, one who personally engaged with his people and his clergy, less as “master” than as first shepherd.

I just returned from [my first visit to the Orthodox Church of Finland](#) with a small delegation. I learned that the Finns don’t use “master” as we hear it in English for the bishop, as in “master, bless.” Instead they use “esi-paimen.” This has no other usage but for the bishop in the Finnish language, and means chief shepherd or first shepherd. It is an affectionate term with no connotations of authoritarian domination over subordinates. This was Archbishop Dmitri. And this is why in the Diocese of the South you didn’t just turn the page and move on when he reposed. This is why you are honoring him today.

At the same time, Archbishop Dimitri was also an uncompromising teacher of the Orthodox Christian faith who saw that we are in an age that will severely test our faith and commitment. This is the vigilant watchfulness of
Continued top page 7

Prayer List : UPDATED 2-28-16

Prizsts: Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), ***Ted Bobosh**, ***Moses Berry**,***John Magramm**, John Duranko, Lev Holowoty, ***Anastassy Fehr**, ***Leonid Kishkovsky**,* **Fr. Daniel Rental**, ***Fr. Stephen Hrycyniak**

Matushka: ***Carol Janacek**, Pani Patricia Duranko,

Parishionzrs: Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Jason Kirnbauer, Sonja Harris, Mark Hruban

Parishionzr's Friends / Family: Donna Parhas (*Nick's Cousin*), Ron (*Mark's Friend*), Mary Ann Magerko, John Magerko, Stephen Holly & Walter Litzie (*Fr.'s cousin*), George Cavaligos (*Nick's brother*), Christos Parhas (*Nick's cousin*), Constantine Cavaligos (*Nick's dad*), John Hartel (*Joann's Step-dad*), Sandra (*Karen's sister*), Erika Northrup, Danielle Krush, Mark Svava, Mary Northrup, Sandra Leonchik, Dianne Northrup, Raymond Northrup, Joey Krush, Carol Bregin (*Friend of Lynn*), Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Bruce (*Fr. Kurt's brother*), Christine & her unborn baby, Chrissy Maron, Daniel Tiani (*friend of Beccy Eggers*), Vivian (*friend of Beccy Eggers*), Julianna (*Hruban Family*), John (*Spengler family*), Robert (*Spengler family*), Aubrey, James, June & James (*Hruban Friend*), Jacob (*Spengler Family*), Emilian (*Spengler Family*), Joyce (*Spengler Friend*), William & Dana Nosek (*Fr. Kurts family*), Mark, Eve (*Mat. Robert's Family*)

Other Requests: Lucille (*Duke*), Dianne (*Bill Rudolph*), Elizabeth Lilos, Jemsey Pradun, Mae Joanna Bass, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebollar, Patricia Schuster,***John Sedor**, * **Daria Petrykowski**, Emily & Scott preparing for Marriage

Military: Amber, Caleb, Nicholas, David, Timothy, Robert, Kristen, Matthew, Brian, Daniel, Joseph, Joseph (*Fr.'s cousin*)

Captivz: Metropolitan Paul (*Orthodox Archdiocese of Aleppo*), Archbishop John (*Syriac Archdiocese of Aleppo*)

For the UN & IOCC humanitarian aid workers in & around Syria / Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world / Those held captive throughout the world.

Additions or removals from the list? Please notify Fr. Andrew. (***Bishop Request**) **Nzw:** Fr. Stephen Hrycyniak



Romans 13:11-14:4 (Epistle)

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.

The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Matthew 6:14-21 (Gospel)

For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

M A R C H

HAPPY BIRTHDAY		NAMES DAY
James Ho: Child	2- Arlene Tilghman	1- The Rt. Rev. David, Bishop of Sitka & Alaska
9- Tanya Wolfe	8- Jason Kirnbauer	9- Valerie Boswell
23- Valerie Boswell	23- Steve Nemic	17- Alexis Northrup
27- Ronald Svara	28- John Sutko	17- The Most Rev. Alejo, Archbishop of Mexico City & Mexico
30- Steve Grabavoy		23- The Most Rev. Nikon, ArchBishop of Boston & New England & the Albanian Archdiocese

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.

In blessed repose: M A R C H

13- Metropolitan Nicholas (11) 19- George Michals (09) 22- "Mike" Dushan Daniel Bellich (88) 29- Ronald E. Anderson (01) 1942: Vasilij Makovskiy Matrey Kuchek Julia Simrak	1943: Adam Korenchuk Vasilij Brayko Anna Homko Theodore Yarmotzek Philip Gritzuk (Rizdy) <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;"></td> <td style="width: 50%;">Timothy Starko</td> </tr> <tr> <td></td> <td>Justin Tsygugh</td> </tr> <tr> <td></td> <td>Paul Makovetsky</td> </tr> <tr> <td></td> <td>Boris Golubovich</td> </tr> </table>		Timothy Starko		Justin Tsygugh		Paul Makovetsky		Boris Golubovich
	Timothy Starko								
	Justin Tsygugh								
	Paul Makovetsky								
	Boris Golubovich								

Remember those who have gone before us in prayer. If there is a name missing from the above list, please speak to Fr. Andrew to have them added.

Bulletin Sponsor: Would you be interested in being a bulletin sponsor in memory of, or in honor of, a loved one or friend?

Sponsors will be remembered during Divine Services for that month. Donation: \$40 for the month.

Memorial Candle(s): *(Give names to Fr. Andrew)*

Option 1: The Tray of Candles under the Cross is now the area of remembrance for the deceased. If you would like the tray of candles placed in memory of a deceased loved one, the suggested donation is \$30. The Sponsors will be remembered during the Divine Services for that Sunday.

Option 2: One of the small Tray's under the Theotokos in the back of the Church. Donation \$25

Option 3: If this tray is full, one or more candles may be gotten at the candle desk & be placed in the sand box.

Candles for the Health of a Loved One *(Speak to Fr. Andrew to make arrangements)*

Option 1: One of The small tray's of 40 candles in front of the icon of woman saints in the back of the Church - donation \$25.

Option 2: The altar candles in the Sanctuary & Eternal Light candle - donation \$20.

Option 3: If Candles are filled more candles may be gotten at the candle desk & placed in the sand box.

Monthly Panachida Service: The third Sunday of each month there will be a Panachida. If you would like your loved one(s) to be remembered, please give a list of names to Fr. Andrew before that Sunday for those to be remembered in the month. If there is a remembrance (newly departed or 40th day remembrance) of your family or friends we will remember them on the closest Sunday otherwise they will be remembered on the third Sunday. If it is an remembrance not related to our parish family we will just sing Memory Eternal on the 40 Day remembrance.

Hospitalization/Shut-ins: If anyone goes into hospital, or is a shut-in, please let Fr. Andrew know as soon as possible so he can attend to them and their family members.

Celebration? Achievement?: Your spiritual family would like to share in your achievement, celebration, and accomplishment. Send in a picture or email to Fr. Andrew, by Wednesday @ 5:00 pm so he can place it in the bulletin!

1st Saturday of Great Lent: The Miracle of the Boiled Wheat

Commemorated on [March 19](#)

Today we remember the miracle of St Theodore and the boiled wheat. Fifty years after the death of St Theodore, the emperor Julian the Apostate (361-363), wanting to commit an outrage upon the Christians during the first week of Great Lent, commanded the city-commander of Constantinople to sprinkle all the food provisions in the marketplaces with the blood offered to idols. St Theodore appeared in a dream to Archbishop Eudoxius, ordering him to inform all the Christians that no one should buy anything at the marketplaces, but rather to eat cooked wheat with honey (kolyva).

In memory of this occurrence, the Orthodox Church annually celebrates the holy Great Martyr Theodore the Recruit on the first Saturday of Great Lent. On Friday evening, at the Divine Liturgy of the Presanctified Gifts following the prayer at the ambo, the Canon to the holy Great Martyr Theodore, composed by St John of Damascus, is sung. After this, kolyva is blessed and distributed to the faithful. The celebration of the Great Martyr Theodore on the first Saturday of Great Lent was set by the Patriarch Nectarius of Constantinople (381-397).

The Troparion to St Theodore is quite similar to the Troparion for the Prophet Daniel and the Three Holy Youths (December 17, Sunday Before Nativity). The Kontakion to St Theodore, who suffered martyrdom by fire, reminds us that he also had faith as his breastplate (see 1 Thessalonians 5:8).

Saint Theodore the Recruit is also commemorated on February 17.

Troparion — Tone 2

Great are the accomplishments of faith, For the Holy Martyr Theodore rejoiced in the flames as though at the waters of rest, Offering himself as sweet bread to the Trinity. So by his prayers, O Christ God, save our souls!

Kontakion — Tone 8

Your faith in Christ was like a breastplate upon your heart: With its aid, you overcame the power of the enemy. Therefore you are crowned in eternity with a heavenly diadem.

Abp Dimitri continued from page 4

which today's Gospel speaks. Archbishop Dimitri refused to sugar-coat the present challenges and insisted that today's disciples of Christ more than ever must be built upon an unshakable rock. Of course, this rock foundation is Christ, but we ourselves are responsible—with God's grace—to build upon that foundation. In his reflections on the Sermon on the Mount, first written for *The Dawn* and then published as a book with the title *The Kingdom of God*, Archbishop Dimitri speaks about the hard challenge of solid building and what our part must be: "So the Christian life is the one that is built on the foundation of the truth that Christ preaches. But it must also be built: one consciously adopts Christ's way as his own way, and then absorbs the spirit of this way and makes it his own by experience. This he must do, no matter how impractical it may seem, no matter how unpopular it may make him, no matter how much at odds he may finally be with the society around him as a result" [*The Kingdom of God*, p. 123].

This is far from theoretical, abstract spirituality. Archbishop Dimitri goes on to say that it is only such solid building that will practically enable us to withstand the pressures, traumas and anxieties that will inevitably be thrown at us. In his words, "This kind of Christian life will not be shaken by the great crises that occur in one's life.... The rain, the floods, and the winds (the world, the flesh and the devil) cannot undermine the edifice of faith in and obedience to Christ: no turmoil, affliction, no false accusations or plots, no bereavement, death or loss of friends, no sickness or suffering will destroy the house built on so firm a foundation" [pages 123-124].

The Epistle and Gospel for the departed reassure us that the dead in Christ are alive in Christ, asleep in Him and at rest, as they await the resurrection. "Most assuredly, I say to you, he who hears My word and believes in Him Who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life" [John 5:24]. "For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus" [1 Thessalonians 4:14].

At Archbishop Dimitri's funeral we sang the remarkable words of the exapostilarion sung at the funeral of all bishops and priests: "Now I am at rest. Now I have found peace. I have escaped corruption. I have passed from death to life. Glory to Thee, O Lord." May that prayer of final peace be ours as well when we come to our final end. And in the meantime, like Archbishop Dimitri, may we entrust ourselves, and each other, and all our life unto Christ our God.

Sunday of Cheesefare: Expulsion of Adam from Paradise

Commemorated on [March 13](#)

As we begin the Great Fast, the Church reminds us of Adam's expulsion from Paradise. God commanded Adam to fast (Gen. 2:16), but he did not obey. Because of their disobedience, Adam and Eve were cast out of Eden and lost the life of blessedness, knowledge of God, and communion with Him, for which they were created. Both they and their descendents became heirs of death and corruption.

Let us consider the benefits of fasting, the consequences of disobedience, and recall our fallen state. Today we are invited to cleanse ourselves of evil through fasting and obedience to God. Our fasting should not be a negative thing, a mere abstention from certain foods. It is an opportunity to free ourselves from the sinful desires and urges of our fallen nature, and to nourish our souls with prayer, repentance, to participate in church services, and partake of the life-giving Mysteries of Christ.

At Forgiveness Vespers we sing: "Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all passion and enjoy the virtues of the spirit...."

Kontakion — Tone 6

Master, Teacher of wisdom, Bestower of virtue, you teach the thoughtless and protect the poor: Strengthen and enlighten my heart. Word of the Father, let me not restrain my mouth from crying to you: Have mercy on me, a transgressor, O merciful Lord!

LOVING YOUR NEIGHBOR: SPEAKING TO OTHERS ABOUT ORTHODOXY

Do you meet people you think might be interested in Orthodoxy but are unsure of what to say or how you would respond to their questions or comments.

Fr. Dustin Lyon, an Orthodox convert, will give you some easy, informal ways to start the conversation and discuss your faith.

Fr. Dustin Lyon is the Presiding priest at St Elias Orthodox Church in Dubuque, IA. He converted from the Methodist faith during Great Lent 2005 and was ordained a priest in October 2011

Saturday, March 26: 10:00-11:00am

St Basil Greek Orthodox Church, 733 S Ashland Ave, Chicago

Please RSVP to the Church at 312-243-3738

Free Admission. Plenty of parking in back of the church and across the street in the Union Health Services parking lot.



THE 2016 HOLY APOSTLES CELEBRATION OF BOOKS

Guest Speakers:

3/27: Dr Lewis Patsavos

"The Holy Canons: Punitive- Judgmental- or Compassionate and Liberating **Perceived Impressions of the Holy Canons**"

6:30 pm: Vespers / 8:00 pm Presentation

3/29: Dr. Lewis Patsavos

"The Holy Canons: Punitive- Judgmental- or Compassionate and Liberating **Spiritual & Pastoral Dimensions of the Holy Canons**"

6:30 pm: Compline / 8:00 pm Presentation

3/31: Rev. Dr. George Dokos

Concerning Frequent Communion

6:30 pm: Compline / 8:00 pm Presentation

Book Store Hours (Daily Monday-Friday from 10:00am-2:00pm)

Thousands of Orthodox books will be on display for all to browse and purchase for their library. The Celebration of Books is sponsored by the Metropolis of Chicago Religious Education Department.

Dr Lewis J Patsavos is Professor of Canon Law, Emeritus and Former Director of Field Education at Holy Cross Greek Orthodox School of Theology in Brookline, MA where he taught the discipline of Canon Law for forty years.

The Rev Dr George Dokos received his doctorate in theology from the Aristotle University in Thessalonki. He has published several works of St Nikodemos the Hagiorite and currently serves the parish of St Mary Greek Orthodox Church in Minneapolis, MN.

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