

# Holy Trinity Cathedral

*A Parish of the Orthodox Church in America*

1121 North Leavitt Street  
Chicago, IL 60622

*Our 124<sup>th</sup> year of Orthodox witness in Chicago*

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His Grace, the Rt. Rev.

**PAUL**

*Bishop of Chicago and the Midwest  
Rector*

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Archpriest John S. Adamcio  
*Dean*

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Archpriest Sergei Garklavs  
*Dean Emeritus*

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Deacon Thomas Keith

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Dennis Pelak  
*Parish Council President*

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Reader Yury Orlov  
*Director of Music Ministries*



*Blessed art You, O Christ our God,  
Who hast revealed the fishermen as most  
wise by sending down upon them the  
Holy Spirit: through them You did draw  
the world into Your net.*

*O Lover of Man, Glory to You!  
(Pentecost Tropar)*

*Welcome to Holy Trinity Cathedral!*

Thank you for worshiping with us today

The parish was founded in 1892 as St. Vladimir's Russian Orthodox Church, rebuilt in 1903 as Holy Trinity, under the direction of St. John (Kochurov) of Chicago, Louis Sullivan, architect. It became a cathedral in 1922, when Bishop THEOPHILUS was consecrated as Bishop of Chicago.

A landmark in the city of Chicago, and listed on the National Register of Historic Places, Holy Trinity continues its witness of Orthodox Christianity in Chicago.

If you have any questions, are looking for a spiritual home, or wish to talk to Fr. John, please inquire at the Candle Desk.

# Schedule of Services

**Sunday, March 15, 2015**     *Third Sunday of the Great Fast*  
*Tone 7*

*Veneration of the Cross*

Martyrs Agapius, Publius (Pausis),  
Timolaus, Romulus, two named  
Dionysius, and two named Alexander,  
at Cæsarea in Palestine; Hieromartyr  
Alexander of Side, in Pamphylia;  
Martyr Nicander of Egypt

9:10a Hours

9:30a Hierarchical Divine Liturgy of St. Basil the Great

*Epistle:*        Hebrews                      4:14-5:6

*Gospel:*        Mark                            8:34-9:1

**Wednesday, March 18**

6:30p Presanctified Liturgy

*Readings:*    Genesis                      9:18-10:1  
                     Proverbs                   12:23-13:9

His Eminence, Archbishop JOB will be remembered during  
the Divine Liturgy (his birthday).

**Friday, March 20**

9:30a Presanctified Liturgy

*Readings:*    Genesis                      12:1-7  
                     Proverbs                   14:15-26

6:30p Akathist to the Precious and Life-giving Cross

**Saturday, March 21***Memorial Saturday*

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

*Epistle:* Hebrews 6:9-12*Gospel:* Mark 7:31-374:30p Vigil *Resurrection Gospel VIII***Sunday, March 22***Fourth Sunday of the Great Fast**Tone 8**St. John of the Ladder of Divine Ascent*

Hieromartyr Basil of Ancyra; Martyr

Drosida, daughter of Emperor Trajan

9:10a Hours

9:30a Divine Liturgy of St. Basil the Great

*Epistle:* Hebrews 6:13-20*Gospel:* Mark 9:17-31*Sisterhood Meeting*

There will be a meeting of

Sts. Martha and Mary

Sisterhood today, following

the Coffee Hour.

## *Some Thoughts on the Presanctified Liturgy*

After the second Old Testament reading, the rubrics prescribe the singing of five verses from the Evening Psalm 141—beginning with verse 2: “Let my prayer arise before You as incense...” Since Psalm 141 was already sung at its usual place—before the Entrance—one may inquire about the meaning of this second singing of the same verse. One may presume on the basis of certain indications that this practice goes back to the earliest stages of the development of the Presanctified Liturgy. It is probable that at the time when this Liturgy had not yet acquired its present solemnity and complexity but consisted simply in the distribution of Communion at Vespers these verses were sung as the Communion hymn. Today, however, they form a beautiful penitential introduction to the second part of the service—the Liturgy of the Presanctified Gifts proper.

This second part begins with the Liturgy of the Catechumens—i.e., a set of special prayers and petitions for those preparing themselves for Baptism. At “mid-Fast” — on Wednesday of the Fourth Week—special prayers and

petitions are added for the *photizomenoi*—“those ready for illumination. Once more the origin and the initial character of the Fast as preparation for Baptism and Pascha are stressed.

The catechumens at this point are “dismissed,” though this is not generally done in modern practice. In the Early Church, only those initiated into the Faith, those who were Baptized, were able to remain in the church for the next part of the Liturgy: the Liturgy of the Faithful. It is at this time of the Liturgies of St. Basil and St. John that those preparing themselves for Baptism were separated from the faithful, and taken to a separate place where they could continue their instructions in the Faith. It was accepted that only those already Baptized, who had received the Mystery and been Chrismated, could not only participate in the Liturgy of the Faithful and receive Holy Communion, but even hear the Creed, and be present for the consecration of the Gifts, or the reception of Communion.

The catechumens having then been dismissed, two prayers introduce the Liturgy of the Faithful. In the first, we



ask for the purification of our soul, body, and senses:

*Let our eyes have no part in any evil sight, let our hearing be inaccessible to all idle words; let our tongues be purged from unseemly speech; purify our lips which praise You, O Lord; Make our hands to abstain from evil deeds and to work only such things as are acceptable to You. Strengthening all our members and our minds by Your Grace.*

The second prayer prepares us for the Entrance of the Pre-consecrated Gifts:

*For behold: His most pure Body, and His life-giving Blood entering at this present hour, are about to be spread forth upon this mystical altar, invisibly escorted by a great multitude of the heavenly host. Enable us to partake of them in blamelessness that our eyes of our understanding being enlightened thereby, we may become children of the light and of the day through the gift of Your Christ...*

Then comes the most solemn moment of the whole service: the transfer of the Holy Gifts to the Holy Table. Externally this entrance is similar to the Great Entrance of the Eucharist but its liturgical and spiritual meaning is of course totally

## *Church School Lenten Project*

You'll notice our Church School children are having a special collection for No Kid Hungry. This is a special nationwide program to stamp out hunger.

As we progress through the Great Fast, you'll be hearing more and more about this project.

Please support this project.

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*Take heed often to come together to give thanks to God and show forth His praise. For when you assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, in heaven and earth, is brought to an end.*

*St. Ignatius of Antioch*

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## *Parish Council Meeting*

The next Parish Council meeting will be held on Monday evening, March 16, at 6:30p.

Open Forum will be held at the beginning of the meeting.

### *Presanctified...(con't)*

different. In the full Eucharistic service, we have here the Offertory procession: the Church brings herself, her life, the life of her members, and indeed that of the entire creation as a sacrifice to God, as re-enactment of the one full and perfect sacrifice of Christ.

Remembering Christ, she remembers all those whose life He assumed for their redemption and salvation. At the Presanctified Liturgy, there is no offering, no sacrifice, no Eucharist, no Consecration but the mystery of Christ's presence in the Church is being revealed and manifested!

Here, we must discuss the fact that the first and essential characteristic of the Liturgy of Presanctified Gifts is that it is an *evening service*. This is an important distinction to be made as in the past, many times the Presanctified Liturgy was celebrated in the morning rather than in the evening. From a formal point of view, this is a service of Communion following Vespers. At the early stages of its development, this Liturgy was deprived of the solemnity it has today so that its connection with the daily evening service was even more obvious. The first question, therefore, concerns the Vespereal character

of the Liturgy. We know already that the Eucharist in the Orthodox tradition is always preceded by a period of total fasting. This general principle explains the fact that the Eucharist, different in this from all other services, has no *fixed hour* of its own, for the time of its celebration depends primarily on the nature of the day which it is to be celebrated!

Thus, on the great feast the Typikon prescribes a very early Eucharist because the Vigil fulfills the function of fasting or preparation. On a smaller feast, with no Vigil, the Eucharist is moved to a later hour so that—theoretically, at least—on a weekday it ought to take place at Noon.

*To be continued...*

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### *Pussy Willow Patrol*

Just a quick reminder: with the burst of warm weather we have had lately, it may not be too soon so start watching for the pussy willow catkins coming into bloom.

Please look around your yard, or where ever you get the willows, and watch them closely so we will be able to have them ready for Palm Sunday.

Your cooperation is greatly appreciated!



*Chicago Deanery Mission Services*

**Sunday, March 15**

6:00p Sts. Peter and Paul Church, Burr Ridge

Sermon: *Deacon David Gresham*

**Sunday, March 22**

6:00p St. Nicholas Church, Kenosha, WI

Sermon: *Archpriest Thomas Mueller*

**Sunday, March 29**

6:00p Protection of the Virgin Mary Church, Merrillville, IN

Sermon: *Deacon John Segvich*

**Sunday, April 5**

*Bridegroom Matins*

6:00p Holy Trinity Cathedral

Sermon: His Grace, Bishop PAUL

*Everyone Welcomed!*

All services will be followed by lenten fellowship  
and light dinner.

*Never allow yourself boldly to judge your neighbor; judge and condemn no one? rather have compassion and pity for him. Do not be indignant with him or laugh at him, but let his example be a lesson in humility to you; realizing that you too are extremely weak and as easily moved to sin as dust on the road, say to yourself: "He fell today, but tomorrow I shall fall." Know that, if you are quick to blame and despise others, God will mete out a painful punishment to you by letting you fall into the same sin for which you blame others. "Judge not, that you be not judged" (Mt. 7:1); you will be condemned to the same punishment, in order to learn from it the perniciousness of your pride and, thus humbled, to seek a cure?*

*Unseen Warfare*

## *Memorial List (Hramoty)*

Please be sure to update your lists for the Memorial Saturdays during the Great Fast.

Only you know those deceased in your family; only you are able to make the lists accurate.

The next two Saturdays are specifically for the commemoration of our departed loved ones. Please give Fr. John the names you wish to have remembered.

## *Food Collection For the Needy*

At Holy Trinity, we are painfully aware of the need of the hungry in the city. Our food donations will now be distributed by the kind folks at Northwestern Settlement, located at Agusta and Noble.

Please, especially during this Great Fast, bring a can or two of veggies; a box of pasta; a box of cereal; any non perishable food that can be shared.

Make this part of your  
*Lenten almsgiving!*

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