

Holy Trinity Cathedral

A Parish of the Orthodox Church in America

1121 North Leavitt Street
Chicago, IL 60622

Our 123rd year of Orthodox witness in Chicago

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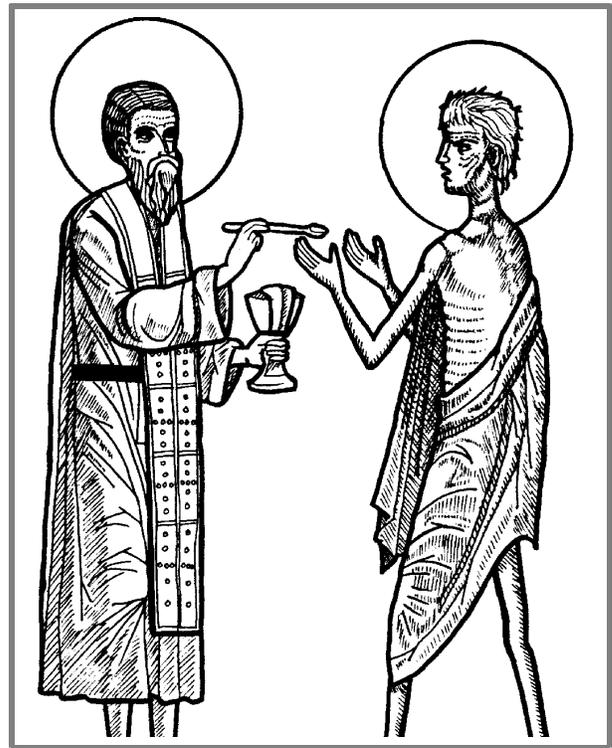
Archpriest John S. Adamcio
Dean

Archpriest Sergei Garklavs
Dean Emeritus

Deacon Thomas Keith

Dennis Pelak
Parish Council President

Reader Yury Orlov
Director of Music Ministries



St. Zosimas with St. Mary of Egypt

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

O Lover of Man, Glory to Thee!

(Pentecost Tropar)

Welcome to Holy Trinity Cathedral!

Thank you for worshipping 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 cath-
edral 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, April 6, 2014

Fifth Sunday of the Great Fast—Tone 8

St. Mary of Egypt

St. Eutychius, Patriarch of Constantinople;
St. Methodius, Equal-to-the-Apostles, Archbishop
of Moravia and Enlightener of the Slavs;
St. Platonida (Platonis) of Nisibis

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	Hebrews	6:9-12
<i>Gospel:</i>	Mark	7:31-37

Wednesday, April 9

6:30p Divine Liturgy of the Presanctified Gifts

<i>Readings:</i>	Genesis	43:26-31, 45:1-16
	Proverbs	21:23-22:4

Friday, April 11

9:30a Divine Liturgy of the Presanctified Gifts

<i>Readings:</i>	Genesis	49:33-50:26
	Proverbs	31:8-31

6:30p Matins for Lazarus Saturday

Saturday, April 12

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	Hebrews	12:28-13:8
<i>Gospel:</i>	John	11:1-45

4:30p Vigil

Sunday, April 13

Palm (Willow) Sunday

Hieromartyr Artemon, Presbyter, of Laodicea in Syria; Martyr Crescens, of Myra in Lycia. Woman Martyr Thomais, of Alexandria

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	Philippians	4:4-9
<i>Gospel:</i>	John	12:1-18

Following the veneration of the Cross, a Panikhida will be served In Memory Of *Stanley and Anna Kapuska*, requested by the Broznowski and Miller families.

6:00p Chicago Deanery Bridegroom Matins

*Sts. Martha and Mary Sisterhood
Preparation of
Willows and Palms*

Just a reminder that the members of the Sts. Martha and Mary Sisterhood are asked to stay following the Divine Liturgy on Saturday to prepare the palms and willows for Palm Sunday.

A lot of hands make light work!
Please plan to stay and help!

Lazarus Saturday and Palm Sunday

Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom “not of this world.” At His nativity in the flesh there was “no room at the inn.” For nearly thirty years, while He grew “in wisdom and in stature, and in favor with God and man” (Luke 2:52), He lived in obscurity as “the son of Mary.” When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: “Can anything good come out of Nazareth?” (John I :46). In the end He was crucified between two thieves and laid to rest in the tomb of another man.

Two brief days stand out as sharp exceptions to the above—days of clearly observable triumph. These days are known in the Church today as Lazarus Saturday and Palm Sunday. Together they form a unified liturgical cycle which serves as the passage from the forty days of Great Lent to Holy Week. They are the unique and paradoxical days before the Lord’s Passion. They are days of visible, earthly triumph, of resurrectional and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent

suffering, death and resurrection.

In a carefully detailed narrative the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people “standing by, that they may believe that thou didst send me” (John I : 42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend’s death: “For your sake I am glad that I was not there, so that you may believe” (John 11:14).

When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. “I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form.” This is a hymn of St John of Damascus sung at the Church’s

burial services. This “mystery” of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, “Jesus wept” (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the “very good” creation and its king, man, “made through Him” (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for “by this time there will be an odor, for he has been dead four days” (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: “Lazarus, come out.” The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The

people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

Lazarus Saturday is a unique day: on a Saturday a Matins and Divine Liturgy bearing the basic marks of festal, resurrectional services, normally proper to Sundays, are celebrated. Even the baptismal hymn is sung at the Liturgy instead of Holy God: “As many as have been baptized into Christ, have put on Christ.”

*By raising Lazarus from the dead
before Thy Passion,
Thou didst confirm the universal
resurrection, O Christ God!
Like the children with the palms of
victory,
we cry out to Thee, O Vanquisher of
Death:
Hosanna in the highest!
Blessed is He that comes in the name
of the Lord!
(Troparion of the Feast, sung on
both Lazarus Saturday and Palm
Sunday)*

Very Rev. Paul Lazor

Martyr Thomais

The Holy martyr Thomais was born into a Christian family in the city of Alexandria. She was raised in piety, and loved to read spiritual books.

When she was fifteen, the girl married a fisherman, who was also a Christian. The young couple lived in the house of her husband's family, where St Thomais was loved for her mild and gentle disposition, and for other good traits.

St Thomais' father-in-law, at the prompting of the devil, was captivated by her beauty. One night, when his son went out fishing, he attempted to lead his daughter-in-law into sin. Horrified, St Thomais admonished the senseless old man, reminding him of the Last Judgment and the penalty for sin. Infuriated by her steadfastness, he seized a sword and threatened to cut off her head. St Thomais answered resolutely, "Even if you cut me to pieces, I shall not stray from the commandments of the Lord." Overcome with passion, the old man cut St Thomais in two with the sword. The saint received the crown of martyrdom in the year 476.

Divine punishment overtook the murderer. He became blind and could not find the door in order to escape. In the morning, the companions of the saint's husband came to the door. They saw the body of the saint, and the blind old man covered with blood. The murderer confessed his evil deed and asked to be taken to the judge for punish-

ment. He was beheaded for his crime.

At this time, St Daniel of Skete happened to be in Alexandria. He told the monks of the Oktodekadian monastery (at the eighteenth mile on the road leading west from Alexandria) to bring the body of the martyr to the monastery and bury her in the cemetery with the departed fathers. Some of the monks were scandalized because he wanted to bury a woman's body with the monks. St Daniel replied, "She is a mother to me and to you, because she died for her chastity."

After the funeral St Daniel returned to his own skete. Soon one of the young monks began to complain to him that he was tormented by fleshly passions. St Daniel ordered him to go and pray at the grave of the holy martyr Thomais. The monk did the bidding of the Elder. While he prayed at the grave, he fell into a light sleep. St Thomais appeared to him and said, "Father, accept my blessing and go in peace."

When he awakened, the monk felt joy and peace in his soul. After this, he told St Daniel that he was no longer bothered by the temptations of the flesh. Abba Daniel exclaimed, "Great is the boldness of those who have struggled for chastity."

St Thomais is invoked by those seeking deliverance from sexual impurity.

Moscow Ballet Cinderella

The St. Peter and St. Paul O Club would like to purchase a group of tickets for the Moscow Ballet, Cinderella, at North Central College in Naperville, at Pfeiffer Hall, North Central College, 310 E. Benton Ave., Naperville, Illinois. The performance is on Friday, May 2 at 8:00 p.m. Tickets are \$35.00 for the main floor seating. If you'd like to sit with the group, please RSVP by Friday, March 20.

Make checks payable to St. Peter and St. Paul O Club Chapter 96 \$35.00 each – main floor seating. RSVP to Kathy Obmascik (630.322.9866) by March 20 – limited tickets available

There is no elevator. There are stairs to the upper levels. You may select tickets for the upper level seats (less expensive) and take the stairs. If you'd rather get the \$25. or \$20. seats upstairs, please contact the North Central College Box Office directly at 630.637.7469.

Parish Council Meeting

The Parish Council will meet on Tuesday evening, May 13, at 6:30p for their monthly meeting.

All Parish Council members are urged to attend.

Open Forum will be held before the meeting begins.

Orthodox Peace Fellowship

The Orthodox Peach Fellowship (OPF) soon will have a chapter at Holy Trinity Cathedral. The OPF works to apply principles found in the Gospels and Tradition to make ours a more peaceful world—from protecting the environment and the life of the unborn, to resolving conflict in families, groups, parishes, neighborhoods, cities and towns, and within and among nations.

Please join us following Liturgy on Sunday, March 30. OPF's website is found at incommunion.org. For more information please see Steve Durham (h/847.869.1746).

*He who covers over an offense
promotes love, but whoever repeats
the matter separates close friends.*

Proverbs 17:9

Concert of Liturgical Music

St. Romanos Choir (under the direction of Peter Jermihov) will present:

Today is the Crown of our Salvation a concert of Orthodox Lenten and Marian Hymns at Sts. Peter and Paul Orthodox Church, Burr Ridge, IL, today at 2:30p.

Admission: \$20.00 Adults

\$10.00 Children

Chicago Deanery Lenten Vespers

Here is the schedule of this year's Deanery Lenten Vespers. Services will begin at 6:00p, with fellowship following.

<u><i>Date</i></u>	<u><i>Location</i></u>	<u><i>Speaker</i></u>
April 6	Sts. Cyril and Methodius, Milwaukee	Rev. Maximos Cabey
April 13	Holy Trinity Cathedral	VRev. John S. Adamcio

Pussy Willows

It actually not too soon to start looking for Pussy Willows for Palm Sunday. As the weather moderates, they will soon begin to bloom.

Please start looking for them now.

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