

# *Holy Trinity Greek Orthodox Church*

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*May 9, 2021*

*Sunday Of St. Thomas*

**ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ ΑΛΗΘΩΣ ΑΝΕΣΤΗ ✠ CHRIST IS RISEN TRULY HE IS RISEN**

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Great is our Lord, and great is his power.  
Verse: Praise the Lord, for the Lord is good.

The reading is from Acts of the Apostles 5:12-20.

In those days, many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

Μέγας ὁ Κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχύς αὐτοῦ.  
Στίχ. Αἰνεῖτε τὸν Κύριον, ὅτι ἀγαθός.

τὸ Ἀνάγνωσμα Πράξεις Ἀποστόλων 5:12-20.

Ἐν ταῖς ἡμεραῖς ἐκείναις, διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο β σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν. Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες. Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ - ἡ οὗσα αἵρεσις τῶν Σαδδουκαίων - ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπεν, Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

Gospel: John 20:19-31

On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them: "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him: "We have seen the Lord." But he said to them: "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said: "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

Κατὰ Ἰωάννην 20:19-31

Οὔσης ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν. Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνῃ ὑμῖν. Καθὼς ἀπέσταλκέ με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα Ἅγιον· ἃν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἃν τινων κρατῆτε, κεκράτηνται.

Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὁκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη ὑμῖν. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Καὶ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

#### **APOLYTIKION OF GREAT AND HOLY PASCHA**

Christ is risen from the dead, by death, trampling down upon death, and to those in the tombs He has granted life.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι ζωὴν χαρισάμενος..

#### **APOLYTIKION FOR THOMAS SUNDAY**

Whilst the tomb was sealed, Thou, O Life, didst shine forth from the grave, O Christ God; and whilst the doors were shut, Thou didst come unto Thy disciples, O Resurrection of all, renewing through them an upright Spirit in us according to Thy great mercy.

Ἐσφραγισμένου τοῦ μνήματος ἡ ζωὴ ἐκ τάφου ἀνέτειλας Χριστὲ ὁ Θεός, καὶ τῶν θυρῶν κεκλεισμένων, τοῖς Μαθηταῖς ἐπέστης ἡ πάντων ἀνάστασις, πνεῦμα εὐθὲς δι' αὐτῶν ἐγκαινίζων ἡμῖν, κατὰ τὸ μέγα σου ἔλεος.

#### **SEASONAL KONTAKION**

Though You went down into the tomb, You destroyed Hades' power, and You rose the victor, Christ God, saying to the myrrh-bearing women, "Hail!" and granting peace to Your disciples, You who raise up the fallen.

Εἰ καὶ ἐν τάφῳ κατήλθες ἀθάνατε, ἀλλὰ τοῦ Ἰδοῦ καθεῖλες τὴν δύναμιν, καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγγάμενος. Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

#### **MAY 9 THOMAS SUNDAY**

Though the doors were shut at the dwelling where the disciples were gathered for fear of the Jews on the evening of the Sunday after the Passover, our Saviour wondrously entered and stood in their midst, and greeted them with His customary words, "Peace be unto you." Then He showed unto them His hands and feet and side; furthermore, in their presence, He took some fish and a honeycomb and ate before them, and thus assured them of His bodily Resurrection. But Thomas, who was not then present with the others, did not believe their testimony concerning Christ's Resurrection, but said in a decisive manner, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Wherefore after eight days, that is, on this day, when the disciples were again gathered together and Thomas was with them, the Lord Jesus came while the doors were shut, as He did formerly. Standing in their midst, He said, "Peace be unto you"; then He said to Thomas, "Bring hither thy finger, and behold my hands; and bring hither thy hand, and thrust it into My side: and be not unbelieving, but believing." And Thomas, beholding and examining carefully the hands and side of the Master, cried out with faith, "My Lord and my God." Thus he clearly proclaimed the two natures - human and divine - of the God-man (Luke 24:36-49; John 20:19-29).

This day is called Antipascha (meaning "in the stead of Pascha," not "in opposition to Pascha") because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection.

#### **MAY 9 THE HOLY PROPHET ESAIAS (ISAIAH)**

The Prophet Esaias, the son of Amos, was descended from a royal tribe. He prophesied in the days of Ozias (who is also called Azarias), Joatham, Ahaz, and Hezekias, Kings of Judah. About 681 B.C, in the reign of Manasses, the son and successor of the most pious Hezekias, when this Prophet was censuring Manasses' impiety and lawlessness, he was sawn asunder with a wooden saw, and thus received a martyr's end.

Of all the Prophets, he is called the most eloquent because of the beauty and loftiness of his words. His book of prophecy, divided into sixty-six chapters, is ranked first among the greater Prophets. The Fifth Ode of the Psalter, "Out of the night my spirit waketh at dawn unto Thee, O God . . ." is taken from his book. It was this holy Prophet who foretold that a Virgin would conceive in the womb

(7:14); that not an ambassador, nor an angel, but the Lord Himself would save fallen man (63:9); that the Messiah would suffer, bearing our sins (ch. 53). His name means "Yah is helper."

#### **MAY 9 CHRISTOPHER THE MARTYR OF LYCEA**

Saint Christopher was at first named Reprobos. Seeing the Christians persecuted, he rebuked the tyrants for their cruelty. Soldiers were sent to bring him to appear before the ruler; but he converted them to Christ, and with them was baptized, receiving the name Christopher. After he appeared before the ruler, he was imprisoned and two harlots were sent to seduce him, but he converted them also, and encouraged them in their martyrdom. He was subjected to torments and finally beheaded in the days of Decius. Many marvellous and mythical things are said about him out of ignorance and superstition, one of which is that it is impossible for one to die suddenly from some unexpected cause on the day on which one looks at the Saint's icon. This is the origin of that proverb that is quoted in various quarters: "If on Christopher thou shouldst gaze, thou shalt safely wend life's ways." The etymology of his name, which means "Christ-bearer," has undoubtedly moved iconographers to depict him carrying the infant Jesus on his shoulders; it is completely erroneous, however, to depict him, as some uninformed iconographers do, having the head of a dog, because of a statement in his life that he was dog-faced, by which is meant only that his countenance was exceedingly frightful to look upon.

#### **MAY 10 SIMON THE ZEALOT & APOSTLE**

This Apostle was one of the Twelve, and was called Simon the Cananite by Matthew, but Simon the Zealot by Luke (Matt. 10:4; Luke 6:15). The word "Cananite" used by Matthew is believed to be derived from kana, which in the Palestinian dialect of Aramaic means "zealot" or "zealous"; Luke therefore translates the meaning of "Cananite." Later accounts say that he was the bridegroom at the wedding in Cana of Galilee, where the Lord Jesus changed the water into wine, making this the first of His miracles (John 2:1-11); according to some, he is called Cananite because he was from Cana (according to others, from the Land of Canaan). Simon means "one who hears."

#### **MAY 11 METHODIUS & CYRIL, EQUAL-TO-THE APOSTLES ILLUMINATORS OF THE SLAVS**

Born in Thessalonica, Saint Methodius was a military man before becoming a monk on Mount Olympus. His brother Constantine, known as the Philosopher because of his erudition, was Librarian at the Church of the Holy Wisdom in Constantinople; he later became a monk with the name of Cyril. The Emperor Michael sent him with his brother Methodius to the Khazars in response to their petition for teachers to expound to them the Christian Faith. On their way, they stayed in Cherson, where they recovered from the Black Sea the relics of Saint Clement of Rome. Later, they were called by Prince Rostislav of Moravia to instruct his people in the Orthodox Faith (Saint Rostislav died a martyr's death and is celebrated Oct. 15). The Saints devised an alphabet for the Slavs, and used it to translate the Greek books into the language of the people. In their apostolic labours throughout the Balkans, the holy brothers were slandered by certain Germanic bishops who opposed the use of the vernacular in the church services. Summoned to court at Rome in 867, they presented their Slavonic translations to Pope Adrian II, who received them with love and full approval. Two years later, Saint Cyril reposed in Rome on February 14 and was buried in the Church of Saint Clement. Saint Methodius was made Bishop of Moravia, but at the intrigues of certain Latin clergy, was cast into prison by the "Holy Roman Emperor" (the Germanic Emperor of the West), where he was cruelly tormented for some three years. In 874, through the defence of Pope John VIII, he was freed and made Archbishop of Moravia. Because he reproved the lax morals of the German priests in Moravia, he was soon accused of heresy by them, and was forbidden to celebrate the Liturgy in Slavonic. Summoned to Rome again in 879, he was completely exonerated and allowed once again to use the Slavonic tongue for the divine services. He reposed on April 6, 885.

#### **MAY 11 HIEROMARTYR MOCIUS**

The holy Hieromartyr Mocius, who was of Roman parents, lived during the reign of Diocletian, and was a priest in Amphipolis of Thrace. One day as the idolaters were assembled, and the Proconsul Laodicius was offering sacrifice to Dionysus, Mocius entered the temple and overturned the altar. After many torments, through which he was preserved whole by grace divine, he was sent to Byzantium, where he was beheaded about the year 288. Saint Constantine the Great built a magnificent church in honour of Saint Mocius in Constantinople, where his holy relics were enshrined. He is one of the Holy Unmercenaries.

#### **MAY 12 EPIPHANIUS, BISHOP OF CYPRUS**

Saint Epiphanius was born about 310 in Besanduc, a village of Palestine, of Jewish parents who were poor and tillers of the soil. In his youth he came to faith in Christ and was baptized with his sister, after which he distributed all he had to the poor and became a monk, being a younger contemporary of Saint Hilarion the Great (see Oct. 21), whom he knew. He also visited the renowned monks of Egypt to learn their ways. Because the fame of his virtue had spread, many in Egypt desired to make him a bishop; when he learned of this, he fled, returning to Palestine. But after a time he learned that the bishops there also intended to consecrate him to a widowed bishopric, and he fled to Cyprus. In Paphos he met Saint Hilarion, who told him to go to Constantia, a city of Cyprus also called Salamis. Epiphanius answered that he preferred to take ship for Gaza, which, despite Saint Hilarion's admonitions, he did. But

a contrary wind brought the ship to Constantia where, by the providence of God, Epiphanius fell into the hands of bishops who had come together to elect a successor to the newly-departed Bishop of Constantia, and the venerable Epiphanius was at last constrained to be consecrated, about the year 367. He was fluent in Hebrew, Egyptian, Syriac, Greek, and Latin, and because of this he was called "Five-tongued." He had the gift of working miracles, and was held in such reverence by all, that although he was a known enemy of heresy, he was well nigh the only eminent bishop that the Arians did not dare to drive into exile when the Emperor Valens persecuted the Orthodox about the year 371. Having tended his flock in a manner pleasing to God, and guarded it undefiled from every heresy, he reposed about the year 403, having lived for ninety-three years. Among his sacred writings, the one that is held in special esteem is the Panarion (from the Latin Panarium, that is, "Bread-box,") containing the proofs of the truth of the Faith, and an examination of eighty heresies.

#### **MAY 12 GERMANOS, PATRIARCH OF CONSTANTINOPLE**

Saint Germanos, who was from Constantinople, was born to an illustrious family, the son of Justinian the Patrician. First he became Metropolitan of Cyzicus; in 715 he was elevated to the throne of Constantinople; but because of his courageous resistance to Leo the Isaurian's impious decree which inaugurated the war upon the holy icons, he was exiled from his throne in 715. He lived the rest of his life in privacy, and reposed about 740, full of days. The fore-most of his writings is that which deals with the Six Ecumenical Councils. He wrote many hymns also, as is apparent from the titles of many stichera and idiomela, among which are those for the Feast of the Meeting in the Temple.

#### **MAY 13 THE HOLY MARTYR GLYCERIA**

This Martyr contested in 141 in Trajanopolis of Thrace, during the reign of the Emperor Antoninus Pius. At a heathen festival, when Sabine the Governor of Trajanopolis was offering sacrifice, Saint Glyceria entered the temple and declared herself to be a handmaid of Christ. Sabine commanded her to sacrifice. She went to the statue of Zeus and overturned it, dashing it to pieces. She was subjected to many horrible tortures, and finally was cast to wild beasts; bitten once by one of them, she gave up her soul into the hands of God.

#### **MAY 14 ISIDORE THE MARTYR OF CHIOS**

This Saint was a soldier from Alexandria. He came with the Roman fleet to Chios, where he was betrayed as a Christian to Numerian, Commander of the Fleet. Because he boldly pro-fessed himself to worship Christ as God and refused to worship any other, he was tormented and beheaded in 251, during the reign of Decius.

#### **MAY 15 PACHOMIUS THE GREAT**

Saint Pachomius was born of pagan parents in the Upper Thebaid of Egypt. He was conscripted into the Roman army at an early age. While quartered with the other soldiers in the prison in Thebes, Pachomius was astonished at the kindness shown them by the local Christians, who relieved their distress by bringing them food and drink. Upon inquiring who they were, he believed in Christ and vowed that once delivered from the army, he would serve Him all the days of his life. Released from military service, about the year 313, he was baptized, and became a disciple of the hermit Palamon, under whose exacting guidance he increased in virtue and grace, and reached such a height of holiness that "because of the purity of his heart," says his biographer, "he was, as it were, seeing the invisible God as in a mirror." His renown spread far, and so many came to him to be his disciples that he founded nine monasteries in all, filled with many thousands of monks, to whom he gave a rule of life, which became the pattern for all communal monasticism after him. While Saint Anthony the Great is the father of hermits, Saint Pachomius is the founder of the cenobitic life in Egypt; because Pachomius had founded a way of monasticism accessible to so many, Anthony said that he "walks the way of the Apostles." Saint Pachomius fell asleep in the Lord before his contemporaries Anthony and Athanasius the Great, in the year 346. His name in Coptic, Pachom, means "eagle."

#### **MAY 15 ACHILLIUS THE WONDERWORKER, ARCHBISHOP OF LARISSA**

Saint Achillius was one of the 318 God-bearing Fathers who were present at the First Ecumenical Council; after returning to Larissa he cast down many pagan temples, delivered many from the demons, and raised up churches to the glory of God. He reposed about the middle of the fourth century.

**streaming of the Service Orthros 9:00 a.m. Divine Liturgy 10:00 am.**

## To Attend Services

**Please call the Church Office at: 773-622-5979**

**For reservations or Email: [info@holytrinitychicago.com](mailto:info@holytrinitychicago.com)**

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# Metropolitan Nathanael's 2021 Paschal Encyclical

To the Sacred Clergy, the Monastic Brotherhoods and Sisterhoods, and the blessed laity of the Sacred Metropolis of Chicago.

Beloved fathers and brethren, Beloved children in the Lord,

Christ is Risen! Truly He is Risen!

Having reached the final steps of our Lenten Journey to Pascha, we gather on this most blessed day of the Lord's Resurrection from the dead to receive God's universal invitation: *Come, receive the Light!* Overwhelmed by the weight of sin and guilt, we receive with great relief our Lord's message: *Come to me, all you who are weary and burdened, and I will give you rest* (Matt. 11:28).

God's invitation to approach Him is a radical break from the past. In the past, our ancestors hid from God (Gen. 3:10; Ex. 3:6) or were afraid to converse with him (Ex. 20:19); today, we stand upright, gazing directly into the eyes of the Risen Lord. In the past, sacrifices and offerings were offered on altars for the forgiveness of sin; today, the Son of God has offered Himself as ransom (1 Tim 2:6) and sacrifice (Rom. 3:25) for all people. In the past, angels and prophets conveyed God's will to the world; today, the Kingdom of God is within each of us (Luke 17:21)!

Like a caring parent, eager to help a child learn to walk, God stands across from us, stretches forth His arms, and encourages us: ***Come!*** And as sons and daughters, we are moved by the sight of His tender smile and we courageously take our first steps back into His loving embrace.

Beloved friends, the Paschal invitation, *Come, receive the Light*, is nothing less than a divine call to receive and to share God's unconditional love—to enter into a personal and life-changing relationship with Jesus Christ and with each other. As we encounter poverty, injustice, and other forms of suffering in our daily lives, may we respond with love by showing charity, compassion, and by defending the rights of the poor and needy (Proverbs 31:9). As our relationships with our siblings, spouses, and friends are tested, may we respond with love by forgiving those who have wronged us and by showing humility before those we have offended. In so doing, we remain in God's embrace and also become living expressions of the Light of Christ in the world so that others may join us.

Christ is Risen! Truly He is Risen!

With paternal blessings and love in the Risen Lord,



† Metropolitan Nathanael of Chicago

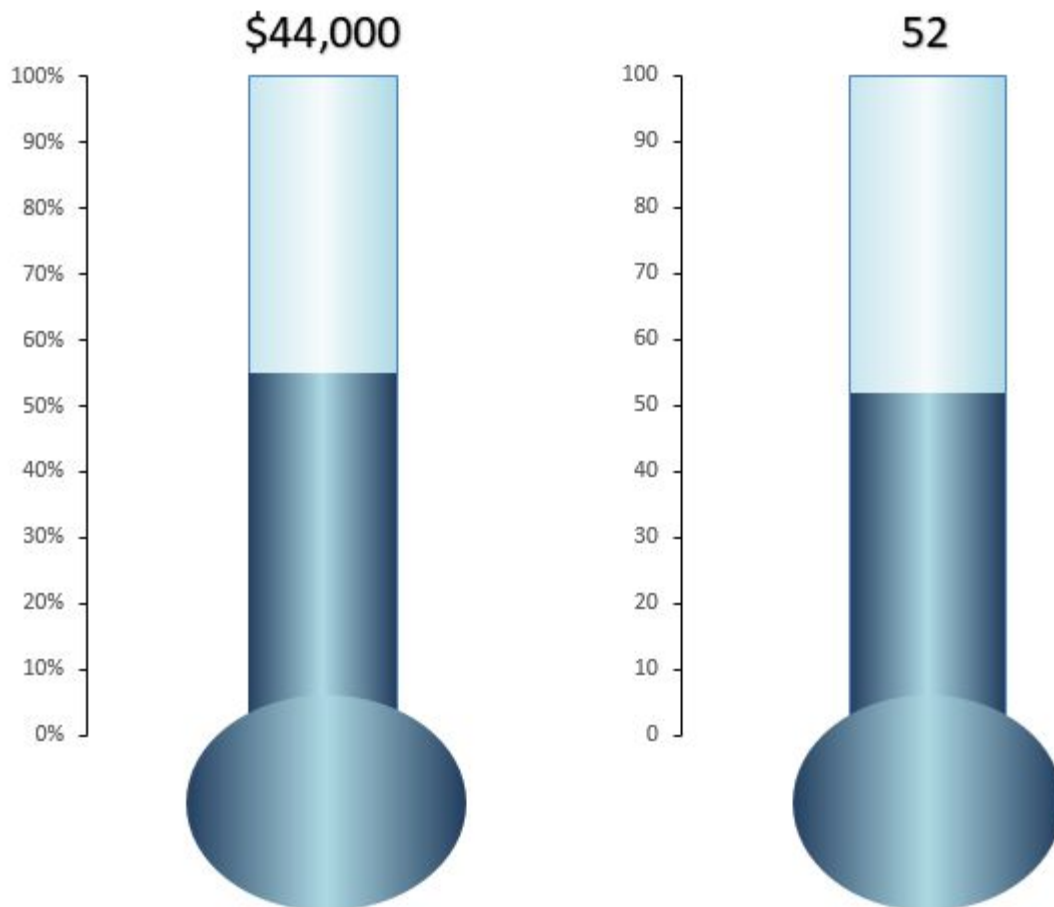
# STEWARDSHIP 2021

Dear Holy Trinity Stewards, Parishioners and Friends,

Stewardship is about giving as a way of thanking God for His grace and generosity. Giving is through our commitment of time, talent and treasure so that our Parish can continue to be here for each of us. We offer you our heartfelt thanks for your dedication to our beloved Holy Trinity and for your participation.

## 2021 STEWARDSHIP GOAL

**\$80,000**  
**100 Families**



To become a Steward, please visit us online at: [www.holytrinitychicago.com/stewardship](http://www.holytrinitychicago.com/stewardship)

During this time away, you have the opportunity to maintain your monthly Stewardship Commitment. You can mail your check to our temporary office or pay online, through our website, via PayPal, Debit, or Credit Card.



## Metropolis of Chicago Announces a New Parish Advancement Initiative



# METROPOLIS OF CHICAGO MUSTARD SEED FUND

*Growing Our Faith for the Future*

*Watch this video of Metropolitan Nathanael as he explains the Metropolis' new Mustard Seed Fund.*

Inspired by the impact of the COVID-19 Parish Relief Fund established during the pandemic, the Metropolis of Chicago announced today the establishment of a new parish advancement initiative – [the Mustard Seed Fund](#) – to help drive parish growth through evangelism, welcoming, and outreach.

The Mustard Seed Fund seeks to replicate the successful model of the COVID-19 Parish Relief Fund, which raised more than \$250,000 for financial assistance to parishes facing economic hardship caused by the pandemic.

To support its objectives and development, the Metropolis of Chicago will seed the new fund with an initial distribution of \$25,000 and will launch and sustain a grassroots fundraising campaign to raise additional donations.

[LEARN MORE](#)

[DONATE NOW](#)



*Grow the faith with the #MetropolisMustardSeed*

## 2020 ANNUAL IMPACT REPORT

The Metropolis is proud to present to you its first-ever Annual Impact Report, which reports on key actions and developments taken in 2020. The Report summarizes the financial performance of the Metropolis, provides a summary of the 10-year audit of sacramental registry data, reports on the current and newly created ministries, discusses the community outreach of the Metropolis and its parishes during 2020.

In naming the report, our choice of wording was deliberate. We want our faithful to have a better understanding of the impact we are making as a community, both on a local parish and regional Metropolis level. We also want to celebrate the individual members of our faith community who are impacting their parishes and their communities in inspiring and meaningful ways. This report represents the Metropolis of Chicago's commitment to transparency and our accountability to our clergy and laity.

The purpose of the report is to provide data and information related to the financial performance, ministry building, and community outreach of the Metropolis on an annual basis. The report differs from a traditional annual report in that it also includes the findings of a 10-year audit of the Metropolis's sacramental registry data, which was commissioned to allow the Metropolis to better understand prevailing trends in the sacramental life of the faithful across all 58 parishes.

To view the 2020 Annual Impact Report, visit: <http://bit.ly/3sfpxXY>

To view and download the 2020 Annual Impact Report, visit [www.chicago.goarch.org](http://www.chicago.goarch.org).

## Metropolis News

# PHILHELLENISM THROUGH THE AGES:

FOUR CONVERSATIONS IN CELEBRATION OF THE  
BICENTENNIAL OF THE GREEK REVOLUTION OF 1821

DR. MARY BOATWRIGHT, FEBRUARY 7, 2:00 PM CST  
DR. ANTHONY KALDELLIS, MARCH 14, 2:00 PM CST  
DR. RODERICK BEATON, APRIL 11, 2:00 PM CST  
DR. MAUREEN SANTELLI, MAY 16, 2:00 PM CST

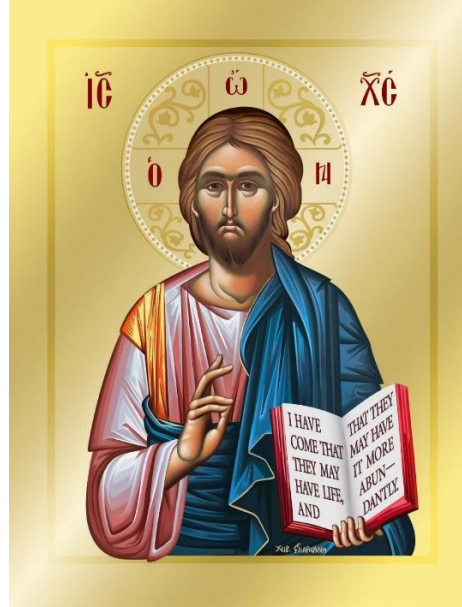


[WWW.FACEBOOK.COM/HELLENICLEADERS](http://WWW.FACEBOOK.COM/HELLENICLEADERS)



## Metropolitan Nathanael's Archpastoral Teachings

# Annual Archpastoral Teaching, *On Life*



Starting in 2019, [His Eminence Metropolitan Nathanael](#) has begun offering an Archpastoral Teaching for the faithful of all ages and walks of life, and in all the ministries of the Church, to creatively apply the profound teachings of our faith in their lives.

The Archpastoral Teachings draw from our faith's splendid treasury, including Holy Scripture, the writings of the saints, and the worship services. *On Mercy* (2019), explores the meaning of mercy within our Orthodox theological and spiritual tradition. It offers a variety of practical suggestions for ways to weave the theme of mercy into our everyday lives. *On Life* (2020), invites us to focus on what is always true, always right, always perfect—God's love for us through His gift of life. The reader is called to protect and nurture the sacred gift of life in all its aspects.





## GREEK ORTHODOX METROPOLIS OF CHICAGO

### ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΣΙΚΑΓΟΥ



**SUMMER 2021  
INTERNSHIPS**

NOW ACCEPTING APPLICATIONS

[CHICAGO.GOARCH.ORG/JOBS](http://CHICAGO.GOARCH.ORG/JOBS)

The Greek Orthodox Metropolis of Chicago is now accepting applications for summer internships in Communications, Administration and Youth & Young Adult Ministries. Interns will receive a \$1,500 stipend.

Applicants must be full-time university students working toward the completion of a Bachelor's or Master's degree.



GREEK ORTHODOX ARCHDIOCESE OF AMERICA  
METROPOLIS OF CHICAGO

**FEBRUARY 2021**

## METROPOLIS NEWS

A monthly roundup of news and upcoming events from the Metropolis, our Parishes and Metropolitan Nathanael

**Featured News of the Month**



## Metropolis of Chicago Launches New Ministry for High School Seniors

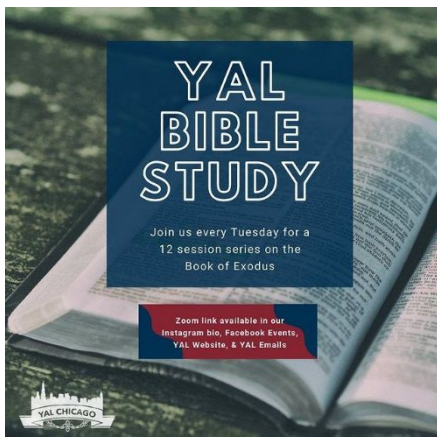
The Greek Orthodox Metropolis of Chicago announced the launch of a new ministry for high school graduates called Lighthouse. Lighthouse aims to prepare campers for the social, emotional, practical, and spiritual challenges they will encounter in the college experience and beyond.

**Early bird registration for Lighthouse is sold out! Regular registration opens on March 4, 2021.**



GREEK ORTHODOX ARCHDIOCESE OF AMERICA  
**METROPOLIS OF CHICAGO**

## Youth & Young Adults



### YAL Bible Study

**Every Tuesday | 7:30 PM CST**  
Zoom

Join the Youth & Young Adult League ("YAL") for a weekly bible study via Zoom with Father Kosmas Kallis and Chrysanthi Tiggas, MDiv, where the Book of Exodus will be discussed.

This event will take place over the course of 12 Tuesdays, starting February 16 thru May 4, with some days skipped for holidays.





The Greek Orthodox Metropolis of Chicago announced today the dates and registration information for Fanari Summer Camp, which will take place in person after last year's cancellation caused by COVID-19. This summer, Fanari Summer Camp, the flagship of the Chicago Metropolis' youth ministries, will celebrate its 49th year. After consulting with the Metropolis' medical advisors and following best practices provided by the Center for Disease Control, the American Camp Association, and the various States where our campers reside, Fanari Summer Camp will be safely conducted in person with appropriate physical distancing and PPE. Fanari Camp is working closely with the St. Iakovos Retreat Center to ensure the safety of all campers, counselors, clergy, and staff.

Summer Camp will have limited capacities due COVID-19 limitations. Fanari Camp will maintain a waitlist for each session should those capacities increase as each session approaches. Registration for Fanari Summer Camp will open on Tuesday, March 23 at 11a.m.

**Summer Camp sessions will be as follows:**

**Session 1:** Sunday, June 13 – Saturday, June 19

**Session 2:** Sunday, June 20 – Saturday, June 26

**Session 3:** Sunday, June 27 – Saturday, July 3

**Session 4:** Sunday, July 4 – Saturday, July 10

**Session 5:** Sunday, July 11 – Saturday, July 17

Parents can find more information on registration and set up their CampDoc account at [www.fanari.camp/summer-camp](http://www.fanari.camp/summer-camp). If the COVID-19 climate were to worsen, Fanari Camp will adjust to shorter, limited-capacity mini sessions. For more information on how Fanari Camp and the St. Iakovos Retreat Center are partnering on camper safety during the COVID-19 pandemic, please visit: [www.fanari.camp/faq](http://www.fanari.camp/faq). Parents with additional questions or concerns about Fanari Summer Camp are invited to join the Fanari Camp Leadership Team for one of two Pre-Registration Parent Forums, which will take place on Friday, March 19 at 7:30pm and Sunday, March 21 at 1pm.

**About the Greek Orthodox Metropolis of Chicago**

Tracing its roots back to 1923, the Greek Orthodox Metropolis of Chicago is the diocese of Greek Orthodox faithful in Illinois, Iowa, Minnesota, Wisconsin as well as northern Indiana and southeastern Missouri consisting of 58 parishes and two monastic communities. The Metropolis is one of nine regions in the Greek Orthodox Archdiocese of America and is presided over by His Eminence Metropolitan Nathanael. The general offices of the Metropolis are temporarily located in Lombard, Illinois. For more information, visit [www.chicago.goarch.org](http://www.chicago.goarch.org). To sign up for news from the Metropolis, visit: <http://chicago.goarch.org/signup>.

For More Information:

Chris Varones

312-213-3887



## Oratorical Festival

The Saint John Chrysostom Oratorical and Fine Arts Festival is a longstanding tradition that provides a unique opportunity for our youth both to learn about their faith and to display their talents in the areas of Speech, Essay, Poetry, Iconography and Vocal Solo (new category as of 2019). Those who are successful at their individual parish festivals are invited to participate at the Metropolis Festival each spring.

# 2021 Oratorical Festival



With the blessings of His Eminence Metropolitan Nathanael, we are pleased to announce that the **38th Annual Saint John Chrysostom Oratorical and Fine Arts Festival** will be held **virtually** on **Bright Saturday, May 8, 2021**. We are planning a day of spiritual celebration and fellowship for all in virtual attendance. Please keep in mind the following important dates and information as you begin your preparations:

## ANTICIPATED VIRTUAL FORMAT

What we envision is having a very small number of Oratorical Committee members at the host parish, **Saints Peter & Paul Greek Orthodox Church**, 1401 Wagner Road, Glenview, Illinois, 60025, to introduce and judge the **Speech** and **Vocal Solo** categories on Bright Saturday. The participants in these categories will speak/sing from their homes or home parishes. If technology allows, these entries will be presented through a live feed, with all family and friends able to watch. If not, we will ask the participants to prerecord their entries, and we will present them during a later feed. As in previous years, the **Essay**, **Poetry** and **Iconography** categories will be judged earlier that week. After the Speech and Vocal Solo presentations on Bright Saturday, we hope to conclude with a separate virtual **Awards Presentation** for all five categories.

## NEW RULES REMINDER

We are excited to remind our youth that they may participate in as many as **two separate events** at the Metropolis Festival. Also, the Festival is pleased to offer for a third year the **category of Vocal Solo**. The guidelines for these changes are contained in the **Parish Information Packet** here. We hope that these changes will welcome more of our youth to participate in the Festival.

## REGISTRATION

Once again, we are asking that **each Festival Participant** and **each Oratorical Chairperson** submit their registration forms online through the Google Document links found on the Metropolis website at <http://www.chicago.goarch.org/oratorical-festival>. Please note that these forms are different from those found on the Archdiocesan website.

*We prefer that the Oratorical Chairperson Registration Form be submitted as soon as possible so that we may contact you from time to time with important information. The deadline for submitting the Participant Registration Form is Monday, April 19, 2021.*



## SUBMISSION DEADLINES

All entries for Speech, Essay, Poetry, and Vocal Solo (Vocal Solo requires registration only), both Junior and Senior Divisions, must be submitted no later than **Monday, April 19, 2021**. These submissions must be sent **electronically to** [oratoricalfestival@gmail.com](mailto:oratoricalfestival@gmail.com).

All entries for Iconography, both Junior and Senior Divisions, must be postmarked no later than **Monday, April 19, 2021**. These submissions must be sent **by mail or hand delivery to Saint Demetrios Greek Orthodox Church, 7021-33 Hohman Avenue, Hammond, Indiana, 46324, ATTENTION: Audrey Polite/Oratorical Festival.**

**Late submissions in any category will not be judged.**

## ADDITIONAL RESOURCES

Please take time to review through these documents below. We will provide more specific guidelines regarding the presentations for Speech and Vocal Solo categories as we draw closer to the event.



### SAVE THE DATE: Lighthouse Camp for High School Seniors

**Registration Opens:** February 17, 2021  
**Camp Begins:** June 26, 2021 - July 3, 2021  
Marquette University in Milwaukee, Wisconsin

Lighthouse will be a week-long summer camp that will help high school seniors build a stronger sense of their identity and allow them to form relationships they need to transition into the next phase of their life - adulthood.

- Fanari Lenten Retreat
  - The first-ever Fanari Lenten Retreat will take place at 7 parishes in 6 states of the Metropolis. Registration will open on Friday, February 12 at noon. All of the pertinent info is at [www.fanari.camp/retreat](http://www.fanari.camp/retreat)
  - The flier is attached
  - For clergy children only: **use the code "FLRCLERGY" for your discount code**
- Lighthouse Camp
  - Lighthouse will start its inaugural season June 26-July 3 at Marquette University. It is a camp for Graduating High School Seniors. All of the pertinent info is at: [www.chicago.goarch.org/lighthouse](http://www.chicago.goarch.org/lighthouse)
  - The flier is attached
  - For clergy children only: **use the code "LHCLERGY" for your discount code**

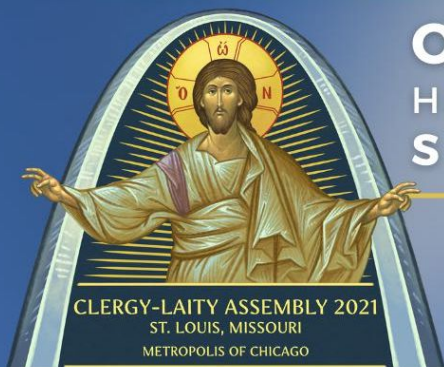
SAVE THE DATE | #CHICAGOCLA

METROPOLIS OF CHICAGO

CLERGY-LAITY ASSEMBLY

OCTOBER 7 - 10, 2021

Hilton St. Louis at the Ballpark  
ST. LOUIS, MISSOURI



### HOST PARISHES

St. Nicholas | St. Louis, MO

Saints Constantine and Helen | Swansea, IL

## About the Assembly

Please join us for the Metropolis of Chicago's biennial Clergy-Laity Assembly, where our ordained and lay leaders will come together to discuss and decide important matters affecting the life, growth, and unity of the Church, its ministries, finances, and philanthropic concerns.

The Clergy-Laity Assembly affords us the opportunity to spend a few days together in worship and fellowship to exchange knowledge and ideas, share best practices and, ultimately, make informed decisions that benefit and further the mission of the Metropolis.

## Registration Information

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Registration will open online beginning in Spring 2021. More details to follow.

## Event Details

October 7, 2021 - October 10, 2021  
Hilton St. Louis at the Ballpark | St. Louis, Missouri  
(312) 736-2280 | [contactus@chicagometropolis.org](mailto:contactus@chicagometropolis.org)

## NEW VIDEOS FROM THE METROPOLIS OF CHICAGO

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Over 50 new videos containing spiritual nourishment from clergy, live discussions with Orthodox thought leaders led by Metropolitan Nathanael, and talks with ministry leaders.

Once **4,000 public watch hours** have been reached, YouTube's Nonprofit Program will allow the Metropolis of Chicago's Channel to fundraise for the COVID-19 Parish Relief Fund.

Please invite friends and family to watch and subscribe!

## “Separate but United”

A page, offering daily short essays or sermonettes <https://chicago.goarch.org/separate-but-united> AND offering some resources and links regarding **COVID-19** <https://chicago.goarch.org/coronavirusresourcecenter>

Additional supplementary programs and activities are also available from the Greek Orthodox Archdiocese Department of Religious Education at:  
<https://www.goarch.org/en/educators/churchschool>