

# *Holy Trinity Greek Orthodox Church*

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*June 6, 2021*

*Sunday Of The Blind Man*

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

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You, O Lord, shall keep us and preserve us.  
Verse: Save me, O Lord, for the godly man has failed.

The reading is from Acts of the Apostles 16:16-34.

IN THOSE DAYS, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

Σὺ Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς.  
Στίχ. Σῶσον με, Κύριε, ὅτι ἐκέλειπεν ὁσῖος.

τὸ Ἀνάγνωσμα Πράξεις Ἀποστόλων 16:16-34.

Ἐν ταῖς ἡμεραῖς ἐκείναις, ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ τῷ Σίλᾳ ἔκραζε λέγουσα· οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελεῖν ἀπ' αὐτῆς. καὶ ἐξήλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξήλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὕσι. καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν. καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν, πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγέλιαν τοιαύτην εἰληφώς ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἀνεῶχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἐαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλη ὁ Παῦλος λέγων· μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ ἔσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέειπε τῷ Παύλῳ καὶ τῷ Σίλᾳ, καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον· πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα, ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἡγαλλίασατο πανοικί πεπιστευκῶς τῷ Θεῷ.

Gospel: John 9:1-38

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him."

So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe"; and he worshiped him.

Κατὰ Ἰωάννην 9:1-38

Τῷ καιρῷ ἐκείνῳ, παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθε βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὅμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. εἶπον οὖν αὐτῷ· ποῦ ἐστιν ἐκεῖνος; λέγει· οὐκ οἶδα. Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ πάλιν· σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἡνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλός ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἀμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἡνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἰ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστί, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. οἶδαμεν δὲ ὅτι

ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ᾗ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἦνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρών αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

#### **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 ζῶν ἡμῶν χάρισάμενος..

#### **APOLYTIKION OF SUNDAY**

Let us worship the Word, O ye faithful, praising Him that with the Father and the Spirit is co-beginningless God, Who was born of a pure Virgin that we all be saved; for He was pleased to mount the Cross in the flesh that He assumed, accepting thus to endure death. And by His glorious rising, He also willed to resurrect the dead.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἡῤῥόκησε σαρκί, ἀνελθεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

#### **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, Χριστέ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγγάμενος. Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

#### **JUNE 6 SUNDAY OF THE BLIND MAN**

The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes (see Saint John Chrysostom, Homily LVI on Matthew; Saint Irenaeus, Against Heresies, Book V:15; and the second Exorcism of Saint Basil the Great). When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee" (John 5:14); so they wondered, if sickness was caused by sin, what sin could have been the cause of his being born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam."

Therefore, the Saviour sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay-not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person (John 9:8-9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?" Saint John Chrysostom gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John.

#### **JUNE 6 HILARION THE NEW OF DALMATION MONASTERY**

Saint Hilarion, the fervent zealot for the veneration of the holy icons, was born in 775 and had Cappadocia as his homeland. About 806-811 he became Abbot of the Monastery of Dalmatus (see May 30), but was exiled by the Emperor Leo the Armenian, and later

again by Theophilus; he was set free by the pious Empress Theodora, and again became Abbot of the Monastery of Dalmatus from 843 to 845, until the time of his repose.

#### **JUNE 7 THE HOLY MARTYR THEODOTUS OF ANCYRA**

This Martyr contested in Ancyra during the reign of Diocletian (284-305), when Theotecnus was Proconsul. After the martyrdom of the virgin Tecusa and her seven companions (the virgins Alexandria, Claudia, Phaeina, Euphrasia, Matrona, Julia, and Theodota; they are celebrated on May 18), Saint Theodotus recovered their holy relics and buried them. For this, he was seized by Theotecnus, tormented, and beheaded.

#### **JUNE 8 REMOVAL OF THE RELICS OF THEODORE THE COMMANDER**

The holy Martyr Theodore was from Euchaita of Galatia and dwelt in Heraclea of Pontus. He was a renowned commander in the military, and the report came to the Emperor Licinius that he was a Christian and abominated the idols. Licinius therefore sent certain men to him from Nicomedia, to honor him and ask him to appear before him. Through them, however, Saint Theodore sent back a message that it was necessary for various reasons, that Licinius come to Heraclea. Licinius, seeing in this a hope of turning Saint Theodore away from Christ did as was asked of him.

When the Emperor came to Heraclea, Saint Theodore met him with honor, and the Emperor in turn gave Theodore his hand, believing that through him he would be able to draw the Christians to the worship of his idols. Seated upon his throne in the midst of the people, he publicly bade Theodore offer sacrifice to the gods. But Theodore asked that the emperor entrust him with the most venerable of his gods, those of gold and silver, that he might take them home and himself attend upon them that evening, promising that the following day he would honor them in public. The Emperor, filled with joy at these tidings, gave command that Theodore's request be fulfilled. When the Saint had taken the idols home, he broke them in pieces and distributed the gold and silver to the poor by night. The next day a centurion named Maxentius told Licinius that he had seen a pauper pass by carrying the head of Artemis. Saint Theodore, far from repenting of this, confessed Christ boldly. Licinius, in an uncontainable fury, had the Saint put to many torments, then crucified. While upon the cross, the holy Martyr was further tormented -- his privy parts were cut off, he was shot with arrows, his eyes were put out, and he was left on the cross to die. The next day Licinius sent men to take his corpse and cast it into the sea; but they found the Saint alive and perfectly whole. Through this, many believed in Christ. Seeing his own men turning to Christ, and the city in an uproar, Licinius had Theodore beheaded, about the year 320. The Saint's holy relics were returned to his ancestral home on June 8.

#### **JUNE 8 MELANIA THE RIGHTEOUS**

Saint Melania was a lady of noble birth, most wealthy and renowned, a descendant of Roman consuls, and of Spanish origin. When her husband and two of her children died, she departed for Egypt to visit the monks living at Mount Nitria. She distributed her wealth to those that were in need there, as well as to the confessors of the Faith who were being persecuted by the Arians. In three days alone, she fed some 5,000. Then, when these Orthodox Christians were exiled to Palestine, she also went to Jerusalem. There, at her own expense, she built a convent for virgins, and reposed therein in holiness about the year 410. Her granddaughter Melania the Younger is celebrated on December 31.

#### **JUNE 9 CYRIL, PATRIARCH OF ALEXANDRIA**

On this day we commemorate Saint Cyril's falling asleep. On January 18 we commemorate the occasion of the Saint's restoration to his see in Alexandria after he had suffered a brief exile because of the machinations of the Nestorians. Shortly thereafter the Third Ecumenical Council was convoked in Ephesus and the blasphemous doctrine of Nestorius was condemned. See January 18 for Saint Cyril's life and works.

#### **JUNE 9 RIGHTEOUS FATHER COLUMBA OF IONA**

After he established a number of monasteries and churches in his native Ireland, Saint Columba founded the renowned monastery of Iona, off the coast of Scotland. Having guided many in the path of salvation, reposed in peace in 597.

#### **JUNE 9 RIGHTEOUS FATHER CYRIL OF BELOZERSK**

Saint Cyril of Belozersk, a Muscovite born in 1337, was tonsured in the Simonov Monastery in Moscow where he was later made abbot. Renouncing this position, at a revelation from the Mother of God he set out for the wilderness of Belozersk (White Lake) to live the life of a hermit. Later, when others desiring to lead the monastic life had gathered under his direction, he founded the Monastery of Belozersk. Throughout his life he had a very great reverence for the wonderworker, and was adorned with all the virtues, above all humility. Once, through the working of the enemy, one of his monks conceived an unendurable hatred for him; after being tormented by it for a whole year, he finally decided to reveal it to Cyril. When the monk was overcome with grief and shame at his malice towards such a venerable man, Cyril comforted him, affectionately telling him, "All the others are in error concerning me; only you have perceived my unworthiness," and forgiving him, sent him away in peace. Saint Cyril reposed on this day in 1427 at the age of ninety.



## **JUNE 10 HOLY ASCENSION**

The Lord Jesus passed forty days on earth after His Resurrection from the dead, appearing continually in various places to His disciples, with whom He also spoke, ate, and drank, thereby further demonstrating His Resurrection. On this Thursday, the fortieth day after Pascha, He appeared again in Jerusalem. After He had first spoken to the disciples about many things, He gave them His last commandment, that is, that they go forth and proclaim His Name to all nations, beginning from Jerusalem. But He also commanded them that for the present, they were not to depart from Jerusalem, but to wait there together until they receive power from on high, when the Holy Spirit would come upon them.

Saying these things, He led them to the Mount of Olives, and raising His hands, He blessed them; and saying again the words of the Father's blessing, He was parted from them and taken up. Immediately a cloud of light, a proof of His majesty, received Him. Sitting thereon as though on a royal chariot, He was taken up into Heaven, and after a short time was concealed from the sight of the disciples, who remained where they were with their eyes fixed on Him. At this point, two Angels in the form of men in white raiment appeared to them and said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, Who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11). These words, in a complete and concise manner, declare what is taught in the Symbol of Faith concerning the Son and Word of God. Therefore, having so fulfilled all His dispensation for us, our Lord Jesus Christ ascended in glory into Heaven, and sat at the right hand of God the Father. As for His sacred disciples, they returned from the Mount of Olives to Jerusalem, rejoicing because Christ had promised to send them the Holy Spirit.

It should be noted that the Mount of Olives is a Sabbath's day journey from Jerusalem, that is, the distance a Jew was permitted to walk on the day of the Sabbath. Ecumenius writes, "A Sabbath day's journey is one mile in length, as Clement says in his fifth Stromatis; it is two thousand cubits, as the Interpretation of the Acts states." They draw this conclusion from the fact that, while they were in the wilderness, the Israelites of old kept within this distance from the Holy Tabernacle, whither they walked on the Sabbath day to worship God.

## **JUNE 10 ALEXANDER AND ANTONINA THE MARTYRS**

The holy Martyrs Alexander and Antonina were from the town of Cardamon (or Crodamon). Antonina was arrested by Festus the Governor and, because she refused to deny Christ, he had her placed in a brothel. But Alexander, sent by divine providence, came in unto her and gave her his cloak; with her head covered, she escaped without having been defiled. When Alexander was discovered, he was taken before Festus, and with Antonina was tortured and burned to death.

## **JUNE 10 THE HOLY MARTYRS OF CHINA**

The Holy Martyrs of China were native Chinese Orthodox Christians brought up in piety at the Russian Orthodox Mission in Peking, which had been founded in 1685. During the Boxer Rebellion of 1900 against the foreign powers occupying China, native Chinese Christians were commanded by the Boxers to renounce Christianity or be tortured to death. Two hundred and twenty-two members of the Peking Mission, led by their priest Metrophanes Tsi-Chung and his family, refused to deny Christ, and were deemed worthy of a martyric death.

## **JUNE 11 BARTHOLOMEW THE HOLY APOSTLE**

Saint Bartholomew was one of the Twelve Apostles, and had Galilee as his homeland; this is all that is known of him for certain according to the history of the Gospels. Concerning his apostolic work, certain say that he preached in Arabia and Persia, and especially in India, bringing to them the Gospel written by Saint Matthew, which had been written originally in Hebrew, and which was found there one hundred years later by Pantaenus, formerly a stoic philosopher and later an illustrious teacher of the Christian school in Alexandria (see Eusebius, Eccl. Hist., 5: 10). Other accounts say that he went to Armenia. According to some, he ended his life by being crucified, or by being flayed alive, in Albanopolis (Urbanopolis) of Armenia. This also confirms an ancient tradition preserved by the Armenians. According to some, Bartholomew and Nathanael are the same person, because the Evangelists who mention Bartholomew do not mention Nathanael; and John, who alone mentions Nathanael as one of the Twelve, says nothing of Bartholomew. Indeed, Bartholomew is a patronymic, "son of Talmi," which means "bold, spirited" (see also Jesus of Navi 15:14; II Kings 3:3), and Nathanael could have had this as a surname. According to the Synaxarion of the Menaion on April 22, however, it is Simon the Zealot and Nathanael who are the same; the Evangelists who mention Simon the Zealot (or "the Canaanite") do not mention Nathanael.

## **JUNE 11 BARNABAS THE HOLY APOSTLE**

Saint Barnabas, one of the Seventy, was from Cyprus, of the tribe of Levi, and a fellow disciple with Paul under Gamaliel. He was called Joses, but was renamed Barnabas, which means "son of consolation," perhaps to distinguish him from the Joses called Barsabas and surnamed Justus (Acts 1:23). Saint Barnabas had a field, which he sold and brought the money to the Apostles (Acts 4:36-37). Before the conversion of Saul to Paul, it was Barnabas who was the leader of the Seventy Apostles, the first in preaching and chief spokesman. After Saul's vision on the road to Damascus, it was Barnabas who joined him to the Apostles when the others,

[illegible]

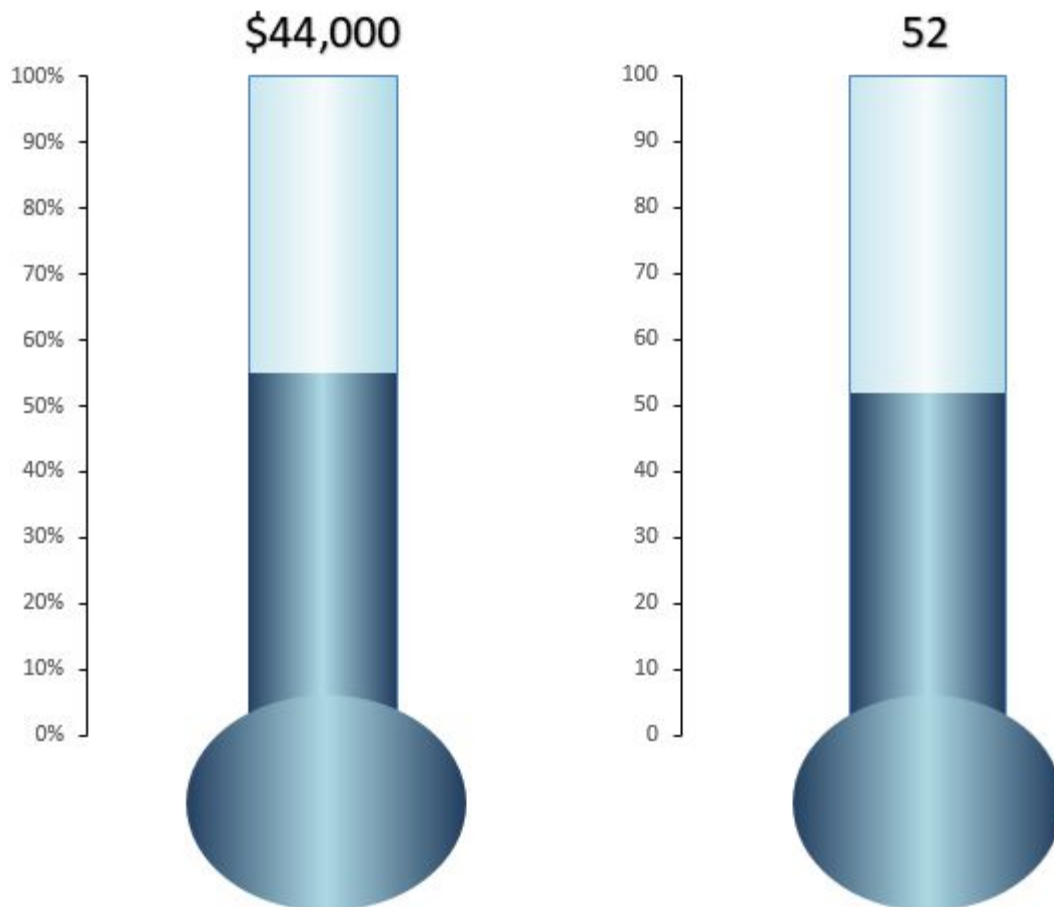
# STEWARDSHIP 2021

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*

# Metropolis News

**NEED GROCERIES?**

If you don't have enough to eat, Northern Illinois Food Bank's Mobile Pantry can help.

Northern Illinois Food Bank's Mobile Pantry distributes nutritious food to high-need areas. Food is free to neighbors in need; no ID, proof of address or income is required. Food is distributed on a first-come, first served basis, while supplies last.

Due to COVID-19, Mobile Pantry distributions have moved to a contactless drive-thru model, with pre-packed boxes of groceries.

**NORTHERN ILLINOIS FOOD BANK**

For additional food resources, visit [www.SolveHungerToday.org/GetHelp](http://www.SolveHungerToday.org/GetHelp)

Sponsored by:

**HOPE**  
HOMOPHILIC ORTHODOX & PASTORAL CARE

Saturday, 6/12/21  
10:00am-11:30 am  
St. Demetrios Greek Orthodox Church  
893 Church Rd.  
Elmhurst, IL 60126

**HOPE & Northern Illinois Food Bank: Mobile Food Pantry**  
**June 12, 2021 @ 10 AM - 11:30 AM**  
**St. Demetrios Greek Orthodox Church**  
**893 Church Rd., Elmhurst, IL 60126**

Every 1 in 7 people in Northern Illinois are food insecure, meaning they aren't sure where their next meal may come from. If you, or someone you know, are in need of groceries, the Metropolis of Chicago's Project HOPE can help. As part of its mission to provide food and shelter to those in need, HOPE, alongside Northern Illinois Food Bank, is hosting a mobile food pantry at St. Demetrios in Elmhurst, IL. This mobile pantry is free and open to all. No ID, proof of address, or income required. For questions, contact HOPE at [hope@chicagometropolis.org](mailto:hope@chicagometropolis.org).

[Learn More >>](#)

# Camp 2021- CAMP IS BACK!

by [Kate Pierce](#) | Apr 21, 2021 | [Summer Camp](#)



**Camp will be different this year.** Due to Covid-19 we are relocating to a new location (We do plan to be back at WAPO next year) and have had to make several changes to our program. Our camp program has moved many times in our 65 year history and every time we move to a new

location it brings with it a certain number of changes but also many new and wonderful opportunities and we feel this camp location will be a great option for us. Here is some information that you will need to know.

**Registration Dates for Camp** Tuesday May 4th at 10am -Tuesday May 25th at 8pm.

**Camp Week is July 3- 10th** Please see below for how we will split the groups.

- o Session 1: Younger Camper Session July 3-6th
- o Session 2: Older Camper Session July 7-10th

**Price this year is \$310 per camper and camp registration is done on our Camp Website**



## What will be the same?

Our program will continue to enjoy many of the same programming and activities that our campers and generations before them have grown to love. One thing we have proven over the years is that it is our shared community of faith in Christ that makes our camp so extraordinary- not the location so we invite you to come join in the fun this year.

- **Great dedicated counselors, clergy and staff**
- **Activities including boating, archery, swimming, campfire, gaga ball, ethnic dancing and more**
- **Living in community as Orthodox Christians**
- **Registration process**
- **Worship, religion, and confession**



## What will be different?



**St Mary's Camp will be at Camp Courage** this year located in Maple Lake, MN approx 1 hour NW from Minneapolis. It is a beautiful and spacious facility with many upgrades compared to previous camp locations. We looked at many different options before selecting Camp Courage and are confident this facility will best support our program and goals. For those who have participated in our Family Camp program in recent years, you will already be familiar with the site.

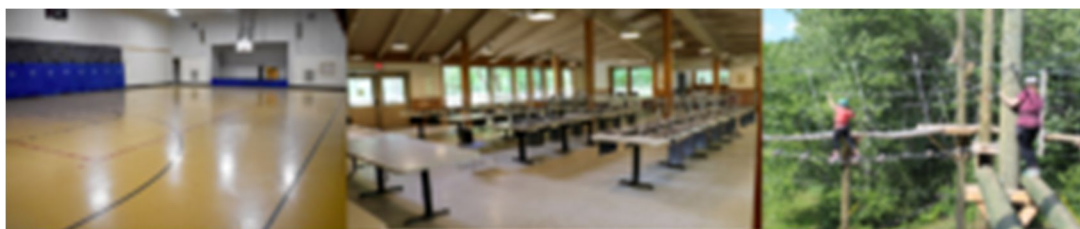
**Camp will be split into two 4 day/3 night sessions.** Due to COVID capacity limitations at Camp Courage we will not be able to attend as one large group (there are state mandated numbers for not only how many campers we can have at one time but also within each cabin building). We thank all of our families for their patience and understanding as our committee works hard to produce a camping program for as many young people as possible. We will have one program for younger campers and one for older campers. *Fun Fact: This is not the first time we have run both a Jr and Sr Program but it is the first time we have had to do one with shorter sessions like this.* In order to maximize our capacity at Camp Courage we are going to ask everyone to sign up and then we will determine exactly the split between the grades. Younger campers will be the first session Saturday afternoon- Tuesday afternoon and the older campers will be Wednesday afternoon – Saturday afternoon (Tuesday night- Wednesday am will be a deep sanitation of the camp facilities between groups). If your campers are younger (grades 3-6) or older (grades 10-12) it is safe to assume they will be in their respective sessions. It is the campers who are entering grades 7-9 that will require extra consideration regarding their session assignments, following the close of registration. **We plan to determine the exact split of campers in each session within a week of our shortened registration closing and will email everyone to confirm the session for which your campers are registered.**



There are less physical cabins at Camp Courage and therefore our cabin groups by grade may be merged or split and you are more likely to be sharing cabin space with campers a year older or younger than yours. This is a great opportunity to get to know some of the other campers in our program.

Our hope is always that we won't have to turn anyone away from camp. However, If there are more campers who sign up than we can physically accommodate, it will be based on first come, first served within each cabin group. This is not a new policy, but it may be more likely this year due to capacity limitations. If we are unable to fit your camper into the program we will let you know as soon as possible and process a refund. Our goal is to include as many campers as allowed while honoring the various capacity limits.

- New activities such as air rifle, slingshot, gymnasium and mini golf**
- An all- ages ropes course and zip line**
- **Bigger and nicer spaces such as arts & crafts, basketball courts & sports field**
- Indoor swimming pool in addition to beautiful waterfront beach**
- Nice spacious cabins each with its own bathrooms/shower facilities**
- New Theme of the Day fun**



**There will NOT be a bus for transporting campers this year**– parents will need to drop off and pick up directly at camp. Arrival and departure times will occur in the afternoons of July 3rd and 6th for the first session and July 7th and 10th for session two. They will be staggered both for safety and parking constraints. We will have a camper check-in point at camp and will provide more information about this process once registration is complete.

**COVID-19**– We are working closely with the staff at Camp Courage to make this as safe and as enjoyable of a year as we can. Protocols are being taken to keep everyone safe and within evolving MN and ACA guidelines. We will be asking

campers to bring and wear masks to camp this year for indoor and outdoor activities where appropriate physical distancing cannot be maintained.

**Refunds, Pricing and Registration**– We have made multiple adjustments this year in order to best serve our program, families, campers and parish communities. This includes a shortened registration period as well just one price- \$310 per camper. There will **not** be refunds for Camp 2021 with the exception of those campers who register but are not able to be accommodated due to capacity limitations. This year we will also not be accepting any payments other than credit cards. As always, you are not considered registered until you have completed online registration and processed your payment in the check-out section of the website. For those of you who are in need of financial assistance, we ask that you follow the normal process by first speaking with your parish priest about assistance. For those who are getting either a full or partial scholarship, you will need a coupon code from St. Mary's Greek Orthodox Church in order to checkout and complete your registration.

*We look forward to welcoming you back and having a great camp program together.*



## GREEK ORTHODOX METROPOLIS OF CHICAGO

### ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΣΙΚΑΓΟΥ



METROPOLIS  
OF CHICAGO

# 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.

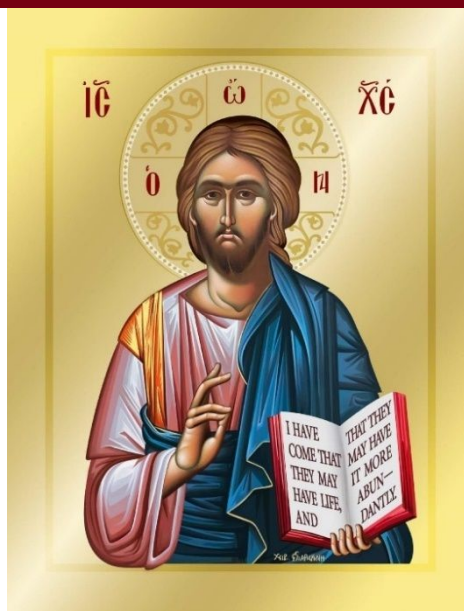
**Early bird registration for Lighthouse is sold out! Regular registration opens on March 4, 2021.**



# Metropolitan Nathanael's Archpastoral Teachings

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## 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.



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



**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>