



# Evangelist

St. Luke the Evangelist Orthodox Church

Palos Hills, IL

Spring 2009

Volume 20 Number 2

## Books and Orthodoxy: A Journey Home

by Jeremy Taluzek

I had spent several years in total darkness before I found Holy Orthodoxy—or rather, before Holy Orthodoxy found me. High school, as I am sure it is for many people, was a very painful and confusing experience for me. This is not to say that I have no good memories of it, but I was not able to enjoy it with peace of heart; I left the Evangelical Protestant church of my youth and embraced varying forms of atheism and nihilism. I cut myself off from Christ, and suffered many trials for it. And then I met this wonderful girl named Eleni Franck, and she told me that she was Greek Orthodox.

I replied, “Ortho-who? Are you Jewish?”

I began reading about this mysterious religion on Wikipedia, and was very intrigued by what I read. So I read more things. And became more intrigued. And then I eventually worked up the guts to ask her if she would take me to church some Sunday, and she was more than happy to do so.

The first liturgy I attended at Sts. Constantine & Helen was a very baffling experience for me, because I had no idea what to expect. But it intrigued me even more, and I kept at my reading. Then she took me to Pascha, and to borrow the words of Clark Wilson, “It was like a two-by-four to the face.” Something in my heart was telling my brain, Take this seriously! I soon after picked up a copy of Bishop Kallistos Ware’s book, *The Orthodox Church*, from Eleni’s parish bookstore, and began studying a bit more seriously.

*Continued on page 3*

## St. Luke’s Orthodox School of the Seventy: Can You Learn On Your Own?

By Else Tennesen

It’s never too late to start learning about the Orthodox faith, even if you’ve been Orthodox your whole life. If you don’t have time for the classroom, you can still learn on your own!

Enter St. Luke’s Orthodox School of the Seventy.

In this self-paced, adult Orthodox education program, there is no classroom or meeting at St. Luke Church. You choose what you want to learn, and when and where you want to learn it: after work each day, on your lunch hour, when your kids are at school, or when you are sitting waiting in a doctor’s office. If you can carry a book around, anywhere can be your classroom. And you can take as long as you like to complete your “lessons.”

Here’s what you can learn about: apologetics, asceticism, catechism, Orthodox views on contemporary issues, evangelism, feasts, liturgy, missions, philanthropy, and much more. New topics are added monthly.

Most of the School’s activity is centered on book reading. You choose a book, complete a worksheet about it, and turn the worksheet in. After this “homework” is reviewed by the School Director, you are awarded “credits” based on the length and difficulty of the book. Every time you accumulate 25 credits, you receive a certificate of achievement. At the end of the school year, the student with the most credits receives the School prize; for 2009, the prize is a large Russian icon of Christ.

In addition to book reading, other activities, such as lecture attendance, DVD watching, online courses and more can be completed for credits.

The School is staged from a bulletin board in Fellowship Hall or from a Web site online at [www.70school.blogspot.com](http://www.70school.blogspot.com). All the information you need—enrollment forms, worksheets, reading lists, activity listings and more—is posted on the board or on the Web for your convenience.

Lent is a perfect time to concentrate more on spiritual knowledge and enrichment. The School is the perfect venue to help you in that effort. Won’t you check out the School today? Enroll now, and learn about the wonder and treasure of our Faith.

### Questions?

Contact Else Tennesen at [else10@gmail.com](mailto:else10@gmail.com) or call her at 708-301-3453. She can help you enroll, choose a book, or recommend an activity to get you started.



School Prize for 2009

## School of All!

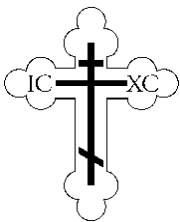
*By Mark Bach*

The School of the Seventy provides many benefits for all. By recommending and incentivizing educational pursuits, the School of the Seventy increases each person's abilities to grow in the Orthodox faith. Each member of the School takes his or her own time focusing on particular aspects of Orthodoxy and enjoys the fruits of their efforts—fruits that provide enjoyment and payback for a lifetime.

I became a member of the School to aid in my preparation for chrismation. Reading many recommended books gives me the knowledge to understand certain aspects of Orthodoxy, and more importantly, to ask specific questions to confirm my desire to become Orthodox. My efforts began when I read "The Orthodox Way" and "The Orthodox Church," both by Timothy Ware (Bishop KALLISTOS). The School assisted in combining teachings of these books with lessons from the Liturgy, leading to my desire to learn more and more. Continuing my pursuits led me to read "The Ladder of the Beatitudes" by Jim Forest and "The Kingdom of God: The Sermon on the Mount" by Bishop Dmitri (Royster). Reading these books not only clarifies understanding of Orthodoxy, but also introduces me to many notable people who have written many other books to be explored in the future. Expanding knowledge through the School of the Seventy never ends!

*(Note: On February 22, Mark received a certificate of achievement for his efforts. Each time a student earns 25 credits' worth of reading and/ or activities, he earns a certificate. Mark's certificate was the first one awarded by the School. Mark will be chrismated on Holy Saturday this year.)*

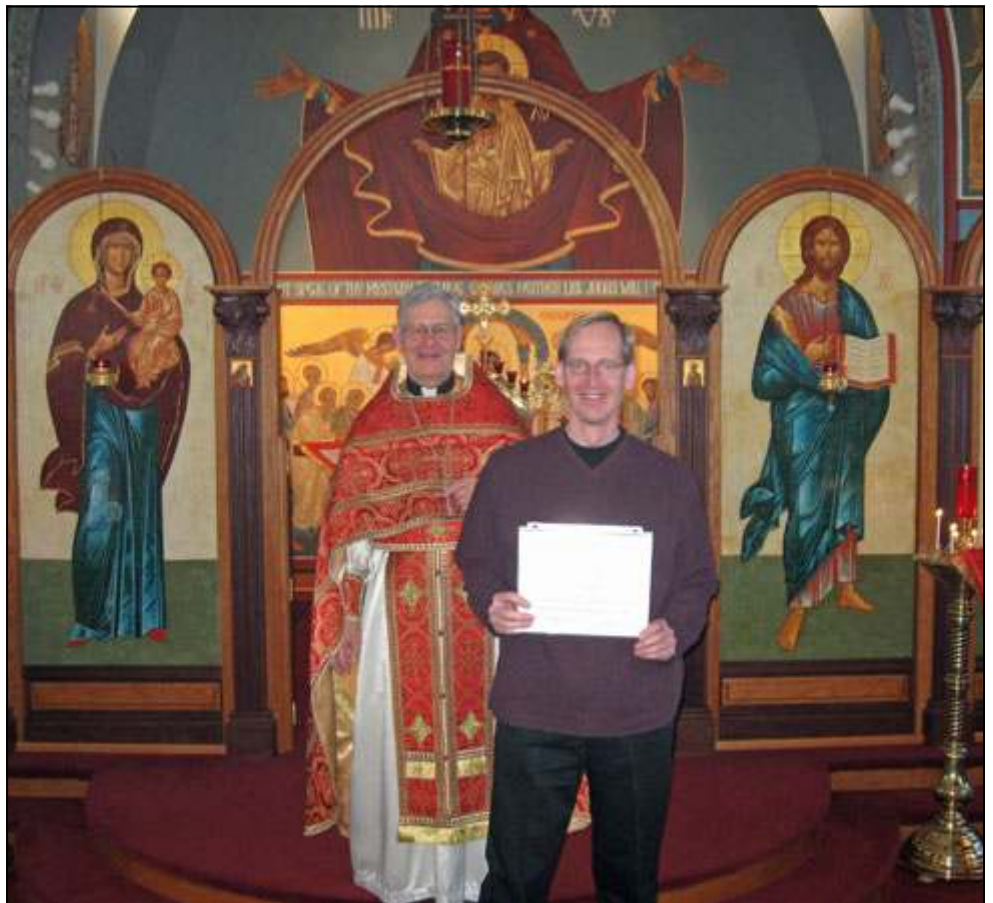
### *The Evangelist*



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Saturday Vespers        5:30 PM  
Sunday Matins            8:30AM  
Sunday Divine Liturgy 9:30 AM

**Archpriest Andrew Harrison**  
**Deacon Andrew Werbiansky**  
**Deacon Danial Doss**  
**Diane Wilczak, editor**



Father Andrew presented the first School of the Seventy certificate of accomplishment to Mark on February 22, 2009. A certificate is presented to a student each time 25 credits are earned.



## Orthodox ONLINE

By  
Else Maria  
Tennessee

Our own adult education program, The School of the Seventy, is now online!

Presented in blog format, you can find the School Web site at [www.70school.blogspot.com](http://www.70school.blogspot.com). The purpose of the Web site is to provide a place for students to download resources and to make the School available to folks outside of St. Luke who might want to learn more about Orthodoxy—whether they are seekers or “already” Orthodox who want to grow in the Faith.

On the Web site you’ll find:

- information about the School, and how to enroll
- downloadable reading lists on a variety of topics
- downloadable worksheets for completing book reading homework
- downloadable worksheets for event attendance and other activities
- information about activities for credit (besides reading)
- bookstore links
- Orthodox Web site links
- RSS feed
- weekly blog articles of interest to students and others

It’s a one-stop shop for School attendees. Please visit, or better yet, enroll and participate!

You can also follow School activities on *Twitter*. Twitter is a social networking tool where you can post news about yourself or your organization. News items are restricted to 140 characters or less, so what you’ll get from the School “tweets” are brief blurbs about School activities, opportunities, or the Orthodox Faith. At least one tweet a day is posted. So follow the School on Twitter at [www.twitter.com/OrthodoxSchool](http://www.twitter.com/OrthodoxSchool).

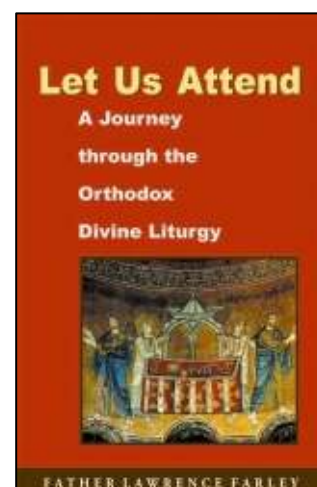
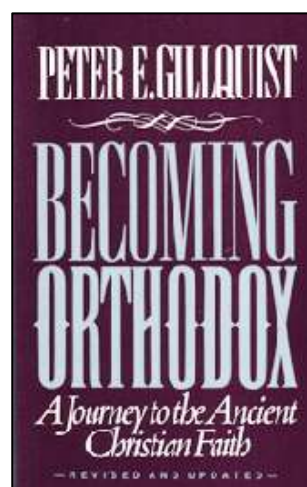
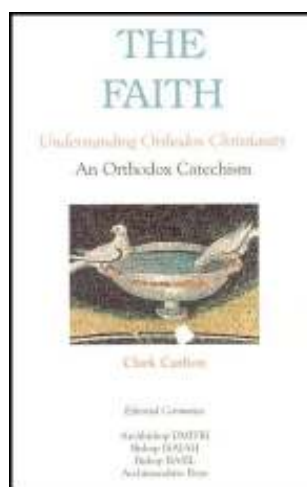
The Internet is providing unique opportunities to spread the good news about Orthodoxy! Please tell your friends about these sites, and visit them yourself. Who knows what you might learn?

## A Journey Home

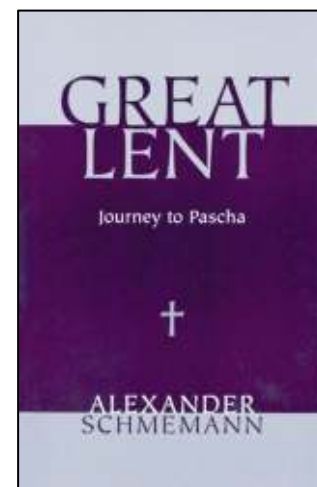
*Continued from page 1*

And then God in his grace led me to St. Luke’s through the PADS program, and I informed Father Andrew of my interest in Orthodoxy. One of the first things he did was wisely point me to the School of the Seventy board, explaining the system of books and points and worksheets. I thought to myself, Perfect! I had been reading various books about Orthodoxy before entering the School, but now I had a guided list of books to investigate. It was also the first step in making me feel at home in the parish, though I have only just realized that now. And what a wonderful home it is!

The School of the Seventy has been very important for my catechesis, because it has led me to read such books as *The Faith* by Clark Carlton, *Becoming Orthodox* by Fr. Peter Gillquist, and *Let Us Attend!* by Fr. Lawrence Farley.



By far the most important, though, has been Fr. Alexander Schmemmann’s masterpiece, *Great Lent: Journey to Pascha*, which I never would have read, had not it been recommended by the School. My heart is flooded with joy every time I think about this book, because its wisdom seems to me to be boundless. It is a perfect showcase of Orthodox spirituality pertaining to Great Lent and Pascha; his exposition on the fall as “living to eat” rather than “eating to live” has made me very excited to enter the Lenten fast that is now upon us. This book also made me realize that I very poorly understood (and understand) the depth of Christ’s sacrifice and God’s gift of eternal life, and has been extremely uplifting, instructional, and edifying. I heartily recommend this book to everyone who wants to appreciate Lent in all of its splendor and richness, and the very heart of the Orthodox Faith. If you can’t spare the \$14, I will be more than happy to lend you my copy!



Thank you, Else, for running such a wonderful program! It has really helped me to grow in faith, in ways that I am still uncovering! God bless you and the School of the Seventy, and to Father Andrew and St. Luke’s for bringing me home! God pay you all back your kindness.

## Holy Week Schedule

### Palm Sunday, April 12

**Matins 8:30 AM\_Divine Liturgy 9:30 AM at St. Luke**—Commemorates Christ triumphal entry into Jerusalem. Palm and pussy willow branches will be distributed for the procession around the Church. In the procession the Church is Jerusalem and we are the children singing, “Hosanna! Blessed is He who comes in the name of the Lord.” (John 12)

**6:00 PM Bridegroom Service at Holy Trinity Cathedral in Chicago**—The Church (represented by all of us), who is the bride of Christ, awaits the arrival of the Bridegroom, who is Christ (represented by Bishop Job). All youth are invited to participate.

### Holy Monday, April 13

**7:00 PM at St. Luke, Bridegroom Service**—The priest represents Christ and the congregation is the bride waiting for the Bridegroom. The Gospel Lesson is Matthew 22: 15-46, 23:1-30, “Woe unto to you, Scribes and Pharisees, Hypocrites.”

### Holy Tuesday, April 14

**7:00 PM at St. Luke, Bridegroom Service**—Includes a procession with the Hymn of St. Cassia, which describes the life and conversion of the sinful woman who anointed Christ. The congregation will be blessed with rose water. The Gospel lesson is from John 12:17-50, “The hour has come for the Son to be glorified.”

### Holy Wednesday, April 15

**7:00 PM Sacrament of Holy Unction**—The Church is called the Body of Christ. We are members of the Body through our Baptism, Chrismation, Confession, and Holy Communion. As the sinful woman anointed Christ, we are also anointed with the oil of healing so we can go with Christ to the Cross to suffer, die, and be resurrected with Him. We prepare by fasting and through confession.

### Holy Thursday, April 16

**7 AM Vespereal Liturgy**—This service relives the Lord’s Supper and the betrayal by Judas. The hymn “Of Your Mystical Supper, O Son of God” is sung throughout the service. At the conclusion of the service all are invited for breakfast at a local restaurant.

**7:00 PM Passion Gospel Service**—This is one of the most important and solemn Holy Week services. It is a remembrance and an entrance into the suffering and death of Christ. The priest, standing in the center of the church surrounded by twelve lighted candles, reads the words of the Apostles who witnessed the events. As each Gospel is read, one candle is extinguished. During the fifth reading, the priest processes with the Cross over his shoulder as he chants, “He who hung the earth upon the waters is now being hung on the cross.” At the point of the sixth Gospel when “He yielded up the spirit” is read, the priest places a wreath of red flowers over the Cross. The service concludes with the veneration of the Cross. The lighted candles, which have been held by the faithful during the service, are taken home.

### Holy Friday, April 17

**7 AM Royal Hours**—The Psalms are read interspersed with New Testament readings about the Crucifixion. This is a deeply meditative service.

**3:00 PM Procession with the Burial Shroud**—At this service the icon of Christ is removed from the Cross as the priest reads, “And taking Him down, they wrapped Him in a linen shroud.” The Shroud is then carried in procession as the choir sings the hymn of Noble Joseph. The procession ends as the Shroud is placed in the flower-decorated tomb. While the Lamentations of the Virgin Mary are sung, the faithful make a prostration before the tomb and kiss the wounds on the figure of Christ on the Shroud.

**7:00 PM The Lamentations**—These continue as Psalm 119 (“Blessed are those who walk in the law of the Lord”) is chanted by the priest. The refrains are sung by the congregation: “O Life, how can You die?” During the singing of the 9th Ode of the Canon, the priest blesses the congregation with rose water as rose petals are scattered around the church. When the hymn of Noble Joseph is sung, the priest, deacons, choir and congregation process around the outside of the church. They return to the church to hear the reading from Ezekiel about the Valley of the Dry Bones. The service ends with the veneration of the shroud and distribution of flowers.

### Holy Saturday, April 18

**9:00 AM Vespereal Liturgy**—The service celebrates Christ’s descent into hell to free Adam and Eve and all who lived and died in anticipation of the coming of Christ. Fourteen Old Testament stories are read. The beautiful hymn from the Liturgy of St. James is sung, “Let all mortal flesh be silent.” The Eucharist is extended into an agape meal consisting of wine, bread, fruit, dates, figs, and nuts.

### Holy Saturday/Pascha Sunday, April 18/19

**11:30 PM Late Evening on Saturday and flowing into the early hours of Sunday**—Nocturnes, Procession, Matins and Liturgy with blessing of baskets and dinner. These services celebrate the glorious Resurrection of our Lord and Savior Jesus Christ.

### Pascha, Sunday, April 19

**12 Noon Agape Vespers**—Includes a procession proclaiming the Resurrection of Christ. The Resurrection Gospels are read in as many languages as we have people to read them. An Easter egg hunt for the Church School children follows the service.

### Bright Monday, April 20

**9:00 AM**—The Paschal Liturgy is celebrated again with the proclamation procession.

## A Journey To Joy

By Emma Cazabonne

Some of us might think, Here is another Lent, and many weeks without our favorite eggs and bacon.

I would like to propose to you a more dynamic and positive outlook on Lent. Great Lent is an adventure, a fabulous journey. We are together on this journey and we have a great companion, the Prodigal Son (Luke 15:11-31).

You heard this parable during Divine Liturgy a few weeks ago. It speaks volumes on the love of the Father and teaches us about ourselves. The prodigal son is our own self, with our sinfulness and rebellion. During Matins, we pray:

*“The divine treasure that once you gave me, Father, I have sinfully wasted. I have departed from You and lived as the Prodigal, O Compassionate Father... But now I return to You and cry with tears: I fall down before Your loving kindness, accept me now also as I return.”*

With the Prodigal, we acknowledge the goodness of the Father, aware of all the wealth He has given us: our lives, the beauty of nature, our families and friends, and His Salvation.

Honest with ourselves, we also admit the waste we have made of these treasures. The prodigal son went to a far country, and there spent all that he had. A far country: it is the unique definition of our human condition that we must assume and make ours as we begin our journey. We constantly run away from the source of our Father’s goodness as if we had somewhere more important to go.

Far from Him, far from our true Home, we are in exile. There, enslaved to a multiplicity of needs that keep us at a superficial level, we suffer. We feel the hunger for the only important thing and cry with tears: “I am wasted with hunger...and in exile from Your presence, O Christ supreme in loving kindness.”

The Lenten journey—from these bitter tears to tears of joy in the company and union of the Father—can become our own journey if we consider how far we have brought ourselves from the life God intends for us, and then deeply long and desire to return to our true home. This is the spirit of *penthos*, of compunction.

Originally, the term compunction (English for the Greek word *penthos*) was a medical term indicating attacks of physical pain. Used on the spiritual level, it signifies pain of the spirit, a suffering due to the actual existence of sin and as a result of our desire for God.

Gregory of Nyssa has a great definition: “*Penthos* is a sorrowful disposition of the soul, caused by the privation of something desirable”; that is, the privation of salvation.

This mourning is neither sadness nor worldly grief, but a godly grief caused by the awareness of having fled away from God, and by the desire to return to Him.

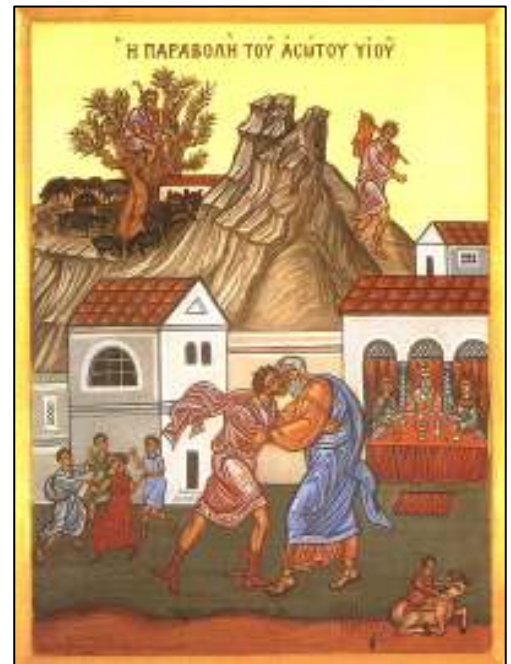
John Climacus highlights purity of heart as an effect of compunction. In *The Ladder* (7, 9: p.114) he writes: “Keep a firm hold of the blessed joy-grief of holy compunction, and do not stop working at it until it raises you high above the things of this world and presents you pure to Christ.” John has invented here a new Greek word to express joy-grief, sometimes also translated as joyful sorrow. He entitled this step of *The Ladder* dedicated to compunction, On mourning which causes joy.

Beatitude is another effect. Whereas one of the passions is sadness, compunction ends in beatitude: “He who is clothed in blessed and grace-given mourning as in a wedding garment knows the spiritual laughter of the soul”. (*The Ladder* 7, 40, p.118). It leads to deep joy, because it leads back to union with God.

The primary effect of compunction is stimulation: it arouses us from our torpor and complacency, and leads us to take positive steps. Pierced by the realization that despite all our sinfulness, we are loved by God, we are drawn to conversion. Then we desire to

respond more fully to the love of God that we have experienced. It is the first phase of the process of conversion. It is an energizing force that stimulates us to make great changes in our life. It is the beginning of love. It is not the end of spiritual life, but its very beginning.

At the end of the parable, the prodigal, having been through all the steps of this journey, is back home, joyfully reunited to His Father.



*John Climacus: The Ladder of Divine Ascent* by Colm Luibheid and Norman Russell, 1982, Paulist Press. ISBN-13: 9780809123308. Available from amazon.com.

## SOJOURNS

### Baptisms

Luke Chase – Feb. 7, 2009  
Matthew Thornton – Feb. 14, 2009

### Chrismation

Zachariah Ebert – Feb 7, 2009

## WOMEN'S LENTEN RETREAT

Sunday, March 22, 2009  
Lunch at 12:30 followed by presentation  
Donation: \$5.00



Presenter: Chris Yadron,  
M.Div., MA, LCPC, CADC  
Director of Clinical Training  
Chicago Christian Counseling Center  
Orland Park Office

Our speaker's background, both as a Christian pastor and as a therapist for the intensive outpatient program of a local hospital, provide him with the experience to work effectively with both spiritual and clinical issues.

Chris received a BA from Trinity Christian College, Palos Heights, IL, an M.Div. from Covenant Theological Seminary, St. Louis, MO, and an MA in Pastoral Counseling from Loyola University, Chicago, IL.

### TOPIC:

When God is Silent

- Making sense out of pain or trials.
- Is it okay to yell at God?
- What is the purpose of pain?

## Spiritual Reading for Lent

*By Else Tennesen*

Reading can be a means to draw near to God, for did He not choose a Book to tell us His Story? During the quiet, contemplative time of Lent, read a spiritual book to grow in the Faith. Here are some suggestions for this season.

### **First Fruits of Prayer: A Forty-Day Journey Through the Canon of St. Andrew**

By Frederica Mathewes-Green

A guided retreat—ideal for the Lenten season—through the classic Great Canon, a wise, ancient, Orthodox text that will enrich your experience of spirituality and prayer.

### **Great Lent**

By Fr. Alexander Schmemmann

Here is all the richness and depth of the liturgical experience of Great Lent in the Church. Every Orthodox layperson should read this book for Lent.

### **Great Lent Unplugged: The Funny, Terrible, Wonderful Journey to Pascha**

By Jean Hoefling

Here is Lent with a sense of self-deprecating humor--an antidote to the human propensity to overdo personal spiritual loftiness.

### **Orthodox Lent, Holy Week and Easter**

By Hugh Wybrew

This book describes the observance of this season in the Orthodox Christian tradition by presenting selected liturgical texts and commentary from the services. Excellent material for meditation and personal prayer.

### **Let Us Attend: Reflections on the Gospel of Mark for the Lenten**

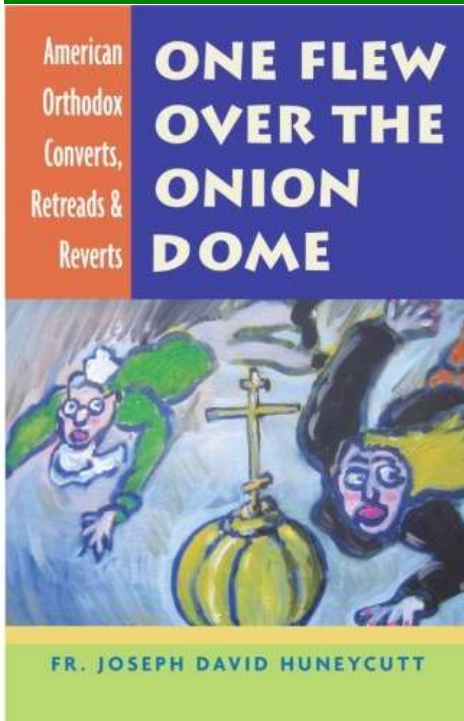
By Fr. William C. Mills.

If we pay close attention to the Lenten prayers, hymns, and Scripture readings, we begin to realize that we are called to lay down our life for our neighbor

These titles can be ordered online from [www.amazon.com](http://www.amazon.com), [www.light-n-life.com](http://www.light-n-life.com), [www.svspress.com](http://www.svspress.com) or [www.conciliarpress.com](http://www.conciliarpress.com).

And for a longer list of books for Lent, please visit the School of the Seventy bulletin board in Fellowship Hall.

May your reading be blessed!



## BOOK REVIEW: ONE FLEW OVER THE ONION DOME

*By Lee Kopulos*

**“An exciting new book about Orthodoxy Today—The New World of Converts, Retreads and Reverts.”**

Right from the beginning, Fr. Joseph Huneycutt begins his must-read and exciting book with the story of Larry Nevell, a blind man. Only this story of a blind man is not like the one with Christ in Matthew 20:29-34, where two blind men confess Christ as Lord and Son of David. Larry Nevell is a blind man who tries to go it alone. And that, according to Orthodox practice, spells disaster for the new convert. Why? Because as Father says early in this superbly written and up-to-date piece:

**“We’re supposed to work out our salvation in community – with godparents, priests, and fellow pilgrims struggling toward the Kingdom.”**

He goes on to set the theme of this book in another light:

**“The Church is not a club where we choose our leader, our companions, or even our priest.”**

Yes, this is a story about what it takes to be an Orthodox when you were not raised one. But it is even more important for “cradle” (ethnic) Orthodox, for they must understand the love and excitement the seeker and newly-christmated Orthodox has after finding the “Pearl of Great Price.” How the cradle Orthodox meets and loves the new convert is just as important to the workings of the Church.

What qualifies Father Joseph to speak on this subject is easy. He converted to Orthodoxy from the Episcopal Church after being raised a Baptist. He then spent 24 years working in the mission field of the South. Most of this effort was dealing with American converts and planting new missions. He knows what it means when seekers are instructed on how the Orthodox Church is the “fullness of the faith.” He knows what happens when the cradle Orthodox is found to not be fully aware of Orthodox doctrine, morality and/or pious teachings.

Just because “you’re a member of the Holy Orthodox Church doesn’t necessarily mean you are holy – let alone a judge!” We are all converts. When one understands this part of the book’s message one realizes that a life in Christ is a continual conversion from death to Life. This is what being Christ-like is all about.

The book goes on to explain in detail who is converting to Orthodoxy and why. It describes what new converts add to Orthodoxy, what they need in order to stay in Orthodoxy, and what extremes they may first go to in the faith, before acquiring the real elements of the Faith.

Father Joseph even covers the subject of the clergy and how they can respond favorably to seekers. Truly, the good pastor struggles with sin and the salvation of his family and his flock. Everyone must remember that bishops and priests are men with strengths, weaknesses and shortcomings. Yet, the chapter entitled “The Good of the Priesthood” is a proper one.

Finally, the book concludes as it started, with right thinking about Orthodox Christianity—we are all Family. God will judge our hearts, not our ethnicity, kookiness or position in life.

This is one of the top two books all Orthodox should read and put into practice. Our Faith is experiencing growth on a percentage basis far greater than any Christian body in America. It behooves us to put into practice the ideas and message of this book if we are going to have a formidable church in America, for as it says in the Gospel:

**“Conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, that you may know how you ought to answer everyone.” (Colossians 4: 5-6)**

The School of the Seventy provides a study guide to use along with this book. You can download it from the School of the Seventy Web site at [www.70school.blogspot.com](http://www.70school.blogspot.com).

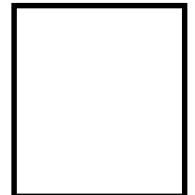


Scouts from our parish were presented with Eastern Orthodox Committee on Scouting's religious awards on Scout Sunday, February 8th.

Nick earned the Alpha-Omega medal, Daniel and Alex earned the Chi-Rho medal, and Jennifer earned the St. George Medal.

# *The Evangelist*

**St. Luke the Evangelist Orthodox Church  
Orthodox Church in America  
10700 South Kean Avenue  
Palos Hills, Illinois 60465**



**Return service requested**