

## **OCA represented at Orthodox-Evangelical Consultation in Cambridge, UK**

Archpriests John Jillions and Eric G. Tosi, Chancellor and Secretary of the Orthodox Church in America respectively, were among those who represented the OCA at an international consultation held at Selwyn College, Cambridge, UK September 5-8, 2017.

The consultation—the fifth sponsored by the Lausanne-Orthodox Initiative [LOI]—brought together some 70 Evangelical and Eastern and Oriental Orthodox theological educators who explored the theme, “Theological Formation for Mission.”

Father John offered the Orthodox response to the keynote address, delivered by the noted New Testament scholar, Bishop N. T. Wright. Other speakers, in addition to Father Eric, included Archpriest David Rucker and Dr. William Black, Orthodox Christian Mission Center missionaries to Alaska and Kenya respectively, and Ancient Faith Ministries’ John Maddex. Priest John Parker, chair of the OCA’s Department of Evangelization, also participated.

Local speakers from the UK included Bishop Angaelos of the Coptic Orthodox Church, a LOI founder, and Father Dragos Herescu, Principal of the Institute for Orthodox Christian Studies in Cambridge. Dr. Tim Grass, an Evangelical scholar based in the UK, served as facilitator for the consultation.

“LOI was established in 2010 in Cape Town, South Africa as an informal vehicle for Orthodox Christians and Evangelicals to work towards a better understanding of each other and to find common projects in which to cooperate in various countries,” explained Father Eric. Previously, the OCA had been represented at LOI’s 2015 consultation near Helsinki, Finland.

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## **September 30 Pan-Orthodox Liturgy to mark 125 years of Orthodoxy in Chicago**

Orthodox Christian hierarchs, clergy and faithful from across the upper Midwest will gather at Lane Tech Auditorium here at 10:00 a.m. on Saturday, September 30, 2017 for the celebration of the Hierarchical Divine Liturgy marking the 125th Anniversary of Orthodox Christianity in Chicago. His Grace, Bishop Paul of Chicago and the Midwest will be among the concelebrants, while His Grace, Bishop Irinej [Dobrijevic] of the Serbian Orthodox Diocese of Eastern America will deliver the homily.

A native of Cleveland, OH, Bishop Irinej is well acquainted with Orthodoxy in the upper Midwest. A graduate of Saint Tikhon’s Seminary, South Canaan, PA and Saint

Vladimir’s Seminary, Yonkers, NY, he served as the Director of Education at Chicago’s Holy Resurrection Serbian Orthodox Cathedral prior to his ordination to the priesthood and consecration to the episcopacy. He also lectured at Loyola University in Chicago, and for many years served as co-editor of *The Path of Orthodoxy*, the official publication of the Serbian Orthodox Church in the USA and Canada. Ordained to the diaconate at Holy Resurrection Cathedral, Chicago, on January 15, 1994, he was tonsured to monastic rank at Saint Sava Monastery, Libertyville, IL on January 18, 1995 and ordained to the priesthood nine days later at Saint Sava Cathedral, Parma, OH. On June 18, 2006, he was elevated to the dignity of Archimandrite. On July 15 of the same year, he was consecrated to the episcopacy in Belgrade, and on October 21 he was enthroned as Bishop of the Serbian Orthodox Diocese of Australia and New Zealand. On May 25, 2016, the Holy Assembly of Bishops of the Serbian Orthodox Church elected him by acclamation to the Throne of Bishops of Eastern America, succeeding His Grace, Bishop Mitrophan.

The Pan-Orthodox Choir of Greater Chicago will sing the responses at the historic Liturgy, which is being sponsored by the Orthodox Christian Clergy Association of Greater Chicago [OCCA]. Father Nicholas Dahdal, Pastor of Saint George Antiochian Orthodox Church, Cicero, IL, serves as the celebration’s Chairman, assisted by Gordana Trbuhovich.

An Anniversary Banquet will follow the Liturgy at 2:30 p.m. at the Chicago Marriott O’Hare.

The Orthodox Christian presence in Chicago formally began in the late 1800s with the establishment of the “Greco Slavonic Brotherhood,” which included immigrants primarily from Sparta and Corfu, Greece; Montenegro and Hercegovina, in Serbia; and Carpatho-Russians and Galicians from what was then the Austro-Hungarian Empire. After petitioning the ecclesiastical centers in their respective homelands, priests were sent in 1892 to serve the faithful under the existing Russian Orthodox Diocese of Alaska. This marked the establishment of Saint Vladimir Church [now Holy Trinity OCA Cathedral, built during the pastorate of Saint John Kochurov and consecrated by Saint Patriarch Tikhon], Annunciation Greek Orthodox Church, and Holy Resurrection Serbian Orthodox Church. Today, there are nearly 80 parishes in the greater Chicagoland area.

“A Pan-Orthodox committee representing 20 parishes is working on producing this grand event,” said Ms. Trbuhovich. “We welcome additional volunteers, and especially singers for the choir.”

Additional information may be obtained by contacting 125orthodoxchicago@gmail.com or by calling Father Nicholas Dahdal at 708-656-2927 or Gordana Trbuhovich at 773-619-8755. On-line updates will be available through September 30.

## **Martyr Sophia and her three daughters at Rome**

*Commemorated on September 17*

The Holy Martyrs Saint Sophia and her Daughters Faith, Hope and Love were born in Italy. Their mother was a pious Christian widow who named her daughters for the three Christian virtues. Faith was twelve, Hope was ten, and Love was nine. Saint Sophia raised them in the love of the Lord Jesus Christ. Saint Sophia and her daughters did not hide their faith in Christ, but openly confessed it before everyone.

An official named Antiochus denounced them to the emperor Hadrian (117-138), who ordered that they be brought to Rome. Realizing that they would be taken before the emperor, the holy virgins prayed fervently to the Lord Jesus Christ, asking that He give them the strength not to fear torture and death. When the holy virgins and their mother came before the emperor, everyone present was amazed at their composure. They looked as though they had been brought to some happy festival, rather than to torture. Summoning each of the sisters in turn, Hadrian urged them to offer sacrifice to the goddess Artemis. The young girls remained unyielding.

Then the emperor ordered them to be tortured. They burned the holy virgins over an iron grating, then threw them into a red-hot oven, and finally into a cauldron with boiling tar, but the Lord preserved them.

The youngest child, Love, was tied to a wheel and they beat her with rods until her body was covered all over with bloody welts. After undergoing unspeakable torments, the holy virgins glorified their Heavenly Bridegroom and remained steadfast in the Faith.

They subjected Saint Sophia to another grievous torture: the mother was forced to watch the suffering of her daughters. She displayed adamant courage, and urged her daughters to endure their torments for the sake of the Heavenly Bridegroom: ~~All three maidens were beheaded, and joyfully bent their necks beneath the sword.~~

In order to intensify Saint Sophia's inner suffering, the emperor permitted her to take the bodies of her daughters. She placed their remains in coffins and loaded them on a wagon. She drove beyond the city limits and reverently buried them on a high hill. Saint Sophia sat there by the graves of her daughters for three days, and finally she gave up her soul to the Lord. Even though she did not suffer for Christ in the flesh, she was not deprived of a martyr's crown. Instead, she suffered in her heart. Believers buried her body there beside her daughters.

The relics of the holy martyrs have rested at El'zasa, in the church of Esho since the year 777.

## **2 Corinthians 4:6-15 (Epistle)**

For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed – always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.

For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

## **Matthew 22:35-46 (Gospel)**

Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, sit at My right hand, till I make Your enemies Your footstool'? If David then calls Him 'Lord,' how is He his Son?" And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

## **Mark 8:34-9:1 (Gospel, Sunday After the Cross)**

When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."