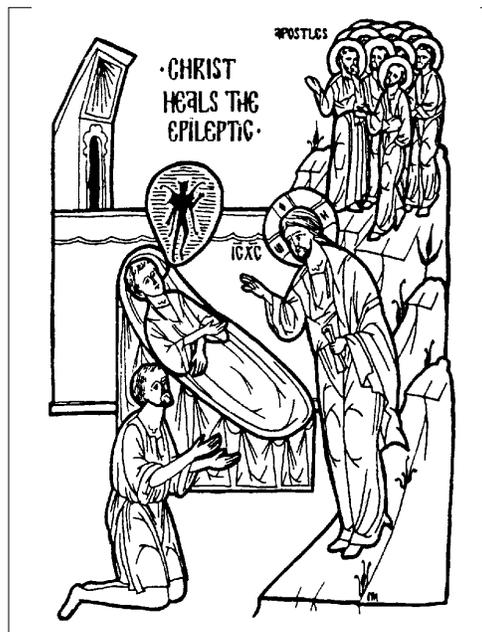


Holy Trinity Cathedral

*A parish of the Orthodox Church In America
125 years of Orthodox Witness in Chicago*

*Go home to your people and report to
them what great things the Lord has
done for you, and how He had mercy
on you!* *Mark 5:19*



His Grace, the Right Reverend
PAUL
*Bishop of Chicago and the Midwest
Rector*

Archpriest John S. Adamcio
Dean

Deacon Thomas Keith

Dennis Pelak
Parish Council President

Reader Yury Orlov
Director of Music Ministries

Welcome to Holy Trinity Cathedral
Thank you for worshipping with us today!

Our parish was founded in 1892 as St. Vladimir's Russian Orthodox Church. Under the direction of St. John (Kochurov) of Chicago, and the noted architect Louis Sullivan, the present structure was built in 1903, renamed Holy Trinity, and designated cathedral in 1922 when His Grace, THEOPHILUS was consecrated as Bishop of Chicago.

A landmark in the City of Chicago, and listed on the National Register of Historic places, Holy Trinity continues her witness of Orthodox Christianity.

If you have any questions, are looking for a spiritual home, or wish to talk to Fr. John, please inquire at the Candle Desk.

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Schedule of Services

Sunday, August 28, 2016

Tenth Sunday after Pentecost

Tone 1

Ven. Moses the Ethiopian of Scete;
Righteous Anna the Prophetess, the
daughter of Phanuel, who met the Lord
at the Temple in Jerusalem; Martyr
Susanna, Princess of Georgia

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

Epistle: 1 Corinthians 4:9-16

Gospel: Matthew 17:14-23

6:30p Vespers and Lityia for the feast

Monday, August 29

The Beheading of St. John the Baptist

Strict Fast Day

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

Epistle: Acts 13:25-33

Gospel: Mark 6:14-30

Saturday, September 3

4:30p Vigil *Resurrection Gospel*

Sunday, September 4

Eleventh Sunday after Pentecost

Tone 2

Hieromartyr Gorazd, Bishop of Bohemia

and Moravia-Silesia; Hieromartyr Babylas (Vavíla), Bishop of Antioch, and with him; Martyrs Urban, Prilidian, and Epolonius; and their mother, Christodula; Holy Prophet and Godseer Moses

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

Epistle: 1 Corinthians 9:2-12

Gospel: Matthew 18:23-35

Parish Council Meeting

The next Parish Council meeting will be held on:

Monday, September 26,
6:30p.

All Parish Council members are urged to attend this meeting.

Saturday Docents

Those interested in becoming a Saturday Docent, please attend a special meeting on Sunday, September 18, following the dinner.

This is a wonderful ministry and very fulfilling.

125th Anniversary Committee

The planning committee for our 125th Anniversary celebration will meet Sunday, August 28, after Liturgy to share news, assign roles and plan logistics.

Please plan to attend if you have an interest in serving on the committee.

All are welcome and needed! Contact Matushka Melania or Margo Pelak for more information.

St. Eanswythe

Saint Eanswythe was born around 614, the only daughter of King Eadbald of Kent and his wife Emma, who was a Frankish princess. At the time of Eanswythe's birth, her father was probably a pagan, while her mother was almost certainly a Christian. Therefore, it is highly likely that Eanswythe was baptized and raised as a Christian.

When she was two years old, her paternal grandfather King Ethelbert of Kent (February 25) died. St Ethelbert had been baptized at St Martin's church in Canterbury by St Augustine of Canterbury (May 28). It was St Augustine who came to England in 597 with several monks in order to re-establish Christianity, which had almost been wiped out by the pagan Anglo-Saxons. These monks carried out their missionary work under the protection of King Ethelbert.

Eanswythe's father King Eadbald offered no opposition to Christianity while his father was alive. When St Ethelbert died, however, Eadbald's attitude changed. Not only did he embrace idolatry, he also married his father's second wife (Bede, *ECCLESIASTICAL HISTORY OF THE ENGLISH PEOPLE* Book 2, ch. 1). While this practice was prohibited by Church law, it was quite common among the pagan royalty.

About this time, King Sabert of the East Saxons (and a convert

to Christianity) passed away. His three sons were pagans, and so idolatry returned to that territory as well.

St Laurence of Canterbury (February 3), St Mellitus of London (April 24), and St Justus of Rochester (November 10) held a council to determine what they should do. They decided that they should not waste their time among the pagans, and to go where people would be more receptive to their preaching. Appalled by the King's behavior and by the rise of paganism, Sts Mellitus and Justus went to Gaul.

The night before he was to leave Canterbury, St Laurence decided to sleep in the church of Sts Peter and Paul. St Peter appeared to him and rebuked him for even thinking of leaving his flock. He also beat St Laurence, who remained with his flock and even converted King Eadbald.

The king ended his unlawful marriage and was baptized. Within a year, St Justus returned to Rochester. The people of London, who lived in the realm of the East Saxons, refused to accept St Mellitus back to his See. Following the death of St Laurence in 619, St Mellitus succeeded him as Archbishop of Canterbury.

From her childhood, St Eanswythe showed little interest in worldly pursuits, for she

desired to dedicate her virginity to God and to serve Him as a nun. Her father, on the other hand, wanted her to marry. St Eanswythe told him that she would not have any earthly suitor whose love for her might also be mixed with dislike. There was a high rate of mortality for children in those days, so she knew it was likely that at least some of hers would also die. All of these sorrows awaited her if she obeyed her father. The young princess told her father that she had chosen an immortal Bridegroom Who would give her unceasing love and joy, and to Whom she had dedicated herself. She went on to say that she had chosen the good portion (Luke 10:42), and she asked her father to build her a cell where she might pray.

The king ultimately gave in to his daughter, and built her a monastery in Folkestone in Kent. While the monastery was under construction, a pagan prince came to Kent seeking to marry Eanswythe. King Eadbald, whose sister St Ethelburga (April 5) married the pagan King Edwin (October 12) two or three years before, recalled that this wedding resulted in Edwin's conversion. Perhaps he hoped that something similar would happen if Eanswythe married the Northumbrian prince. Eanswythe, however, insisted that she would not exchange heavenly

blessings for the things of this world, nor would she accept the fleeting joys of this life in place of eternal bliss.

Around the year 630, the building of the monastery was completed. This was the first women's monastery to be founded in England. St Eanswythe lived there with her companions in the monastic life, and they may have been guided by some of the Roman monks who had come to England with St Augustine in 597.

St Eanswythe was not made abbess at this time, for she was only sixteen years old. We do not know of any other abbess before St Eanswythe, but a few experienced nuns may have been sent from Europe to teach the others the monastic way of life. A temporary Superior could have been appointed until the nuns were able to elect their own abbess.

There are many stories of St Eanswythe's miracles before and after her death. Among other things, she gave sight to a blind man, and cast out a demon from one who had been possessed.

We know few details about the rest of St Eanswythe's life. Following the monastic Rule, she prayed to God day and night. When she was not in church, she spent her waking hours reading spiritual books and in manual labor. This may have consisted of copying and binding manuscripts. The nuns probably wove cloth for their clothing, and also

St. Eanswythe...(con't)

for church vestments. They cared for the sick and aged nuns of their own community, as well as for the poor and infirm from outside. Then there was the daily routine of cooking and cleaning.

According to Tradition, St Eanswythe fell asleep in the Lord on the last day of August 640 when she was only in her mid-twenties. Her father King Eadbald also died in the same year.

The monastery at Folkestone did not last very long after the saint's death. Some say it was destroyed by the sea, while others say it was sacked by the Danes in 867. St Eanswythe's holy relics were moved to the nearby church of Sts Peter and Paul, which was farther away from the sea. In 927 King Athelstan granted the land where the monastery had stood to the monks of Christchurch, Canterbury.

As time passed, the sea continued to encroach on the land. In 1138 a new monastery and church, dedicated to St Mary and St Eanswythe, were built farther inland. The relics of St Eanswythe were transferred once again, this time from the church of Sts Peter and Paul to the new priory church. During the Middle Ages, this second transfer of her relics was celebrated on September 12, which is the present Feast Day of the church of St Mary and St Eanswythe.

On November 15, 1535 the priory was seized by the officers of

the King, who plundered the church of its valuables. The shrine of St Eanswythe was destroyed, but her relics had been hidden to protect them.

On June 17, 1885 workmen in the church discovered a niche in the walls which had been plastered up. Removing the plaster, they found a reliquary made of lead, about fourteen inches long, nine inches wide, and eight inches high. Judging by the ornamentation on the reliquary, it dated from the twelfth century. A number of bones were found inside, which experts said were those of a young woman. Today the niche is lined with alabaster, and is covered by a brass door and a grille.

At first, the holy relics were brought out for veneration every year on the parish Feast Day. This practice ended when several parishioners accused the Vicar of "worshiping" the relics. Although St Eanswythe's relics are no longer offered for public veneration, candles and flowers are sometimes placed before the brass door where

Greeters

On Sunday, September 11, Fr. John would like to meet with those interested in participating in the *Greeters Ministry*.

This special ministry is vital to our parish. If you're interested in participating, speak with Fr. John, and attend this special meeting following Coffee Hour.



SAVE THE DATE

Come and join the Diner Girls of a bygone era!

***The date is Sunday September 18, 2016
St. John's Society of Holy Trinity Cathedral***

***Menu will be homemade meat loaf with mashed potatoes and
gravy with vegetable, apple pie for dessert.***

Donation:

\$20.00 Adults

\$10.00 ages 13 to 19 years

\$5.00 ages 6 to 12 years

No charges for ages 5 and under.

***The proceeds will go towards funding the banquet as His Grace
MSTISLAV, Bishop of Tikhvin, Russia come to Chicago to be-
stow the gift of an icon replica of Our Lady of Tikhvin for the
Cathedral.***

Advance registration is now available by email:

nyurschak@gmail.com

\$25.00 for Adults at the door on the day of the luncheon.

St. John of Chicago Day

This year, the celebration of St. John of Chicago Day will be transferred to Saturday, October 29 and Sunday, October 30.

His Grace M^{STISLAV}, Bishop of Tikhvin and Ladeinoye Polye, will present Holy Trinity Cathedral with a replica of the Tikhvin Mother of God icon.

Once their itinerary is set, there will be many activities and services for this year's feastday.

Notably, there will be a banquet to honor His Grace and this special event.

Please, mark your calendars now to set aside time to join in the services, festivities, and dinner.

More information will be forthcoming.

Please be sure to come!

Holy Trinity Orthodox Cathedral
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