



# Saint Spyridon Hellenic Orthodox Church

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Office Hours: Monday-Friday 9:00 a.m. - 2:00 p.m.

Rev. Tilemahos Alikakos, Protopresbyter - Mr. Frank Kopanis, Parish Council President

## PARISH SCHEDULE

### Sunday, January 24th

Orthros & Divine Liturgy — 8:00 a.m. — 11:00 a.m.

Memorial: +3 years for Panayiotis Kaloghiros

### Monday, January 25th

Archangels Academy — 9:00 a.m.

Greek School Online \* Bible Study — 7pm

### Tuesday, January 26th

Archangels Academy — 9:00 a.m.

Greek Bible Study — 10 am

### Wednesday, January 27th

Archangels Academy — 9:00 a.m.

Philoptochos Meeting on Zoom — 7:00 p.m.

### Thursday, January 28th

Archangels Academy — 9:00 a.m.

### Friday, January 29th

Archangels Academy — 9:00 a.m.

Greek School Online \* Paraklesis — 6:00 p.m.

### Saturday, January 30th

Three Hierarchs

Orthros & Divine Liturgy — 8:00 a.m. — 10:00 a.m.

Vespers — 6:00 p.m.

### Sunday, January 31st

Orthros & Divine Liturgy — 8:00 a.m. — 11:00 a.m.

### Monday, February 1st

Agiasmos & Divine Liturgy — 8:00 a.m. — 9:30 a.m.

Archangels Academy — 9:00 a.m.

Greek School Online \* Bible Study — 7pm

### Tuesday, February 2nd

Presentation of our Lord

Orthros & Divine Liturgy — 8:00 a.m. — 10:00 a.m.

Archangels Academy — 9:00 a.m.

## Hymns of the Divine Liturgy

*In Your kingdom. Remember us, O Lord, when You come in Your kingdom.*

*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

*Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

*Blessed are the merciful, for they shall obtain mercy.*

Savior of the world, remember us Your servants as upon the Cross You remembered the Robber, only compassionate Christ, and account us worthy of inheriting Your heavenly Rule.

*Blessed are the pure in heart, for they shall see God.*

Adam and Eve, rejoice as you hear that the devil, who a long time ago stripped you naked and took the both of you hostage when he deceived you, has been destroyed by the Cross of Christ.

*Blessed are the peacemakers, for they shall be called sons of God.*

Adam from the curse of the tree was delivered when of Your own will to the Tree You were fastened, and You restored in him the image of God, O Savior, and put him back again in Paradise.

*Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

From the grave today has Christ truly risen, granting incorruption to all the believers. After His Passion, His burial and resurrection, He gave the Myrrh-bearing women joy.

*Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely [for my sake].*

Myrrh-bearers, rejoice, you wise and holy women. You were first to see our Savior's resurrection, and you announced the good tidings to His Apostles, the restoration of the universe.

*Rejoice and be glad, for your reward is great in heaven.*

Beloved friends of Christ, O holy Apostles, since you will be with Him enthroned and in glory, as His Disciples intercede for us and entreat Him, that we may face Him with confidence.

**SAINT SPYRIDON SERVICES  
ARE STREAMED ON OUR  
[PARISH YOUTUBE CHANNEL](#)**



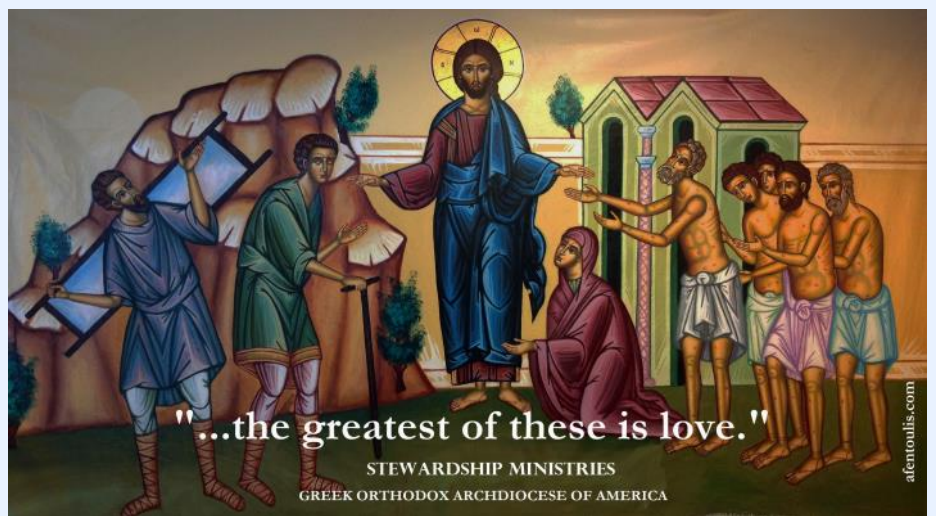
## READINGS OF THE DAY

### Timothy 1:15-17

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life. To the King of ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.

### Luke 18:35-43

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.



### Christian Stewardship is...

...learning how to be a responsible and concerned caretaker of Christ's Church; it is learning how to enjoy Church life and be happy in Church work., for in Her dwells the fullness of the Spirit of God.

...our active commitment to use all our time, talent and treasure for the benefit of humankind in grateful acknowledgment of Christ's redeeming love.

...caring for the needs of others.

...offering one's self to God as He offered Himself to us.

...what a person does after saying "I believe...", as proof of that belief.

...devotion and service to God and His Church as persons, as families, as metropolis, as national Church and as Church universal.

Oriented Leadership

*We thank all our stewards who offered your gifts of time, talent and treasure for 2020. As we journey through this new year, let us continue to serve our community and support our beloved Saint Spyridon parish. Your stewardship offering may be submitted by mail to the church office. We have also made online giving available on our church website ([www.Saint-Spyridon.net](http://www.Saint-Spyridon.net)) for one-time and periodic giving.*



### ARCHANGELS ACADEMY ENROLLMENT FOR 2021-22 IS NOW OPEN

Archangels Academy announces that applications for the 2021-22 academic year are now available at the church office and at [ArchangelsAcademy.org](http://ArchangelsAcademy.org).

Please be aware that applications are accepted on a first come first serve basis with priority given to currently enrolled students, St. Spyridon stewards and alumni. We have limited space so please plan accordingly.



## SAINT XENIA OF ST. PETERSBURG

Saint Xenia lived during the eighteenth century, but little is known of her life or of her family. She passed most of her life in Petersburg during the reigns of the empresses Elizabeth and Catherine II.

Xenia Grigorievna Petrova was the wife of an army officer, Major Andrew Petrov. After the wedding, the couple lived in Saint Petersburg. Saint Xenia became a widow at the age of twenty-six when her husband suddenly died at a party. She grieved for the loss of her husband, and especially because he died without Confession or Holy Communion.

Once her earthly happiness ended, she did not look for it again. From that time forward, Xenia lost interest in the things of this world, and followed the difficult path of foolishness for the sake of Christ. The basis for this strange way of life is to be found in the first Epistle to the Corinthians (1 Cor. 1:18-24, 1 Cor. 2:14, 1 Cor. 3:18-19). The Lord strengthened her and helped her to bear sorrow and misfortune patiently for the next forty-five years.

She started wearing her husband's clothing, and insisted that she be addressed as "Andrew Feodorovich." She told people that it was she, and not her husband, who had died. In a certain sense, this was perfectly true. She abandoned her former way of life and experienced a spiritual rebirth. When she gave away her

house and possessions to the poor, her relatives complained to the authorities. After speaking to Xenia, the officials were convinced that she was in her right mind and was entitled to dispose of her property as she saw fit. Soon she had nothing left for herself, so she wandered through the poor section of Petersburg with no place to lay her head. She refused all assistance from her relatives, happy to be free of worldly attachments.

When her late husband's red and green uniform wore out, she clothed herself in rags of those colors. After a while, Xenia left Petersburg for eight years. It is believed that she visited holy Elders and ascetics throughout Russia seeking instruction in the spiritual life. She may have visited Saint Theodore of Sanaxar (February 19), who had been a military man himself. His life changed dra-

matically when a young officer died at a drinking party. Perhaps this officer was Saint Xenia's husband. In any case, she knew Saint Theodore and profited from his instructions.

Saint Xenia eventually returned to the poor section of Petersburg, where she was mocked and insulted because of her strange behavior. When she did accept money from people it was only small amounts, which she used to help the poor. She spent her nights praying without sleep in a field outside the city. Prayer strengthened her, and in her heart's conversation with the Lord she found the support she needed on her difficult path.

When a new church was being built in the Smolensk cemetery, Saint Xenia brought bricks to the site. She did this in secret, during the night, so that no one would know.



Soon her great virtue and spiritual gifts began to be noticed. She prophesied future events affecting the citizens of Petersburg, and even the royal family. Against her will, she became known as someone pleasing to God, and nearly everyone loved her. They said, "Xenia does not belong to this world, she belongs to God." People regarded her visits to their homes or shops as a great blessing. Saint Xenia loved children, and mothers rejoiced when the childless widow would stand and pray over a baby's crib, or kiss a child. They believed that the

blessed one's kiss would bring that child good fortune. Saint Xenia lived about forty-five years after the death of her husband, and departed to the Lord at the age of seventy-one. The exact date and circumstances of her death are not known, but it probably took place at the end of the eighteenth century. She was buried in the Smolensk cemetery.

By the 1820s, people flocked to her grave to pray for her soul, and to ask her to intercede with God for them. So many visitors took earth from her grave that it had to be replaced every year. Later, a chapel was built over her grave.

Those who turn to Saint Xenia in prayer receive healing from illness, and deliverance from their afflictions. She is also known for helping people who seek jobs.



## THE DIVINE LITURGY

On Sundays, we have been chanting the Typica Psalms followed by the Beautitudes, instead of the Antiphons. These variations in the Divine Liturgy provide for many more hymns to be heard, such as the ones in the front of this bulletin, and also exposes us to the rich tradition of our Orthodox liturgical life as it evolved over the centuries. Here is an excerpt from an article written by Fr. Seraphim Slobodskoy, that speaks to these elements of the Divine Liturgy:

After the Great Litany, Psalms 102 ("**Bless the Lord, O my soul...**") and 145 ("**Praise the Lord, O my soul...**") are chanted, separated by the Small Litany, "**Again and again in peace let us pray to the Lord.**" These psalms describe the blessings for the human race bestowed by God. The heart and soul of the Christian must bless the Lord, Who purifies and heals our mental and physical weaknesses and fills our desires with good things and delivers our life from corruption, and thus one must not forget all His benefits. The Lord is merciful, compassionate and longsuffering. He keeps truth unto the ages, gives Judgment to the wronged and food to the hungry, frees the imprisoned, loves the righteous, receives the orphan and widow and punishes the sinner.

These psalms are called the "*Typical Psalms*" and are chanted "*antiphonally*," with the verses alternating between two choirs. These psalms are not sung on the feasts of the Lord but are replaced by special verses from other psalms which relate to the events being celebrated. After each of these verses the refrain is chanted, "**Through the prayers of the Theotokos, O Saviour, save us.**" The verses of the second festal antiphon are dependent on the feast being celebrated. For the Nativity of Christ we chant "**Save us, O Son of God, Who art born of the Virgin,**" "**Who wast baptized in the Jordan**" for the Theophany of the Lord, and "**Who art risen from the dead**" for Pascha. All are concluded with "**save us who sing unto Thee. Alleluia.**"

The second antiphon is always followed by the hymn, "**O Only-begotten Son and Word of God, Who art immortal, yet didst deign for our salvation to be incarnate of the Holy Theotokos and Ever-Virgin Mary, and without change didst become man, Thou Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.**" This hymn sets forth the Orthodox teaching on the Second Person of the Trinity, the Son of God, Jesus Christ. He is the Only-begotten (one in essence) Son and Word of God, Christ God, Who being immortal, became human without ceasing to be God ("**without change**" - became incarnate) and accepted a human body from the

Holy Theotokos and Ever-Virgin Mary. By His crucifixion, He with His death conquered our death, "**trampling down death by death,**" as one of the three Persons of the Holy Trinity, and is glorified equally with the Father and Holy Spirit.

The Small Litany and the chanting of the Gospel **Beatitudes** follow <sup>(Matt. 5:3-12)</sup>. The Beatitudes indicate the spiritual qualities necessary for a Christian seeking the mercy of God: humility of spirit (spiritual poverty) and contrition concerning one's sins, meekness when drawing near the righteousness of God, purity of heart, compassion for one's neighbor, seeking peace in all situations, patience amid every temptation, and a readiness to endure dishonor, persecution, and death for Christ, trusting that as a confessor for Him, and for such ascetic struggles, one can expect a great reward in Heaven. Instead of the Gospel Beatitudes, on the great feasts of the Lord the festal troparion is sung several times with various verses.

During the chanting of the Gospel Beatitudes the Royal Gates are opened for the Small Entry. As the Beatitudes are ending the priest takes the Holy Gospel from the Altar, gives it to the deacon and comes out with the deacon, who carries the sacred Gospel through the north door onto the ambo. This entrance with the Holy Gospel by the clergy is termed the Small Entry to distinguish it from the Great Entrance which follows, and it reminds the faithful of the first appearance of Jesus Christ to the world, when He came to begin His universal preaching. After receiving a blessing from the priest, the deacon remains standing in the Royal Gates and raising the sacred Gospel aloft, he loudly proclaims, "**Wisdom! Aright!**" He then enters the Sanctuary and places the Gospel on the Holy Table. The exclamation, "**Wisdom! Aright!**" reminds the faithful that they must stand upright (in the literal meaning of the Greek word *Orthi* which is correctly, or straight) and be attentive, keeping their thoughts concentrated. They should look upon the Holy Gospel as upon Jesus Christ Himself Who has come to preach, and faithfully sing, "**O come, let us worship and fall down before Christ; save us, O Son of God, Who didst rise from the dead** (or, **through the intercessions of the Theotokos, or Who art wondrous in Thy saints**), **who chant unto Thee: Alleluia!**" The *troparia* and *kontakia* for Sunday, or the feast, or the saint of the day are then chanted, while the priest privately prays that the Heavenly Father Who is hymned by the Cherubim, and glorified by the Seraphim, receive from us the angelic (trisagion) hymn, forgive us our sins, and sanctify and grant us the power to rightly serve Him.