

Sunday, June 5, 2016

Gospel: St. John 9:1-38

Tone 5

Epistle: Acts 16:16-34

5th SUNDAY OF PASCHA

The Blind Man / Hieromartyr Dorotheus / Abba Dorotheus of Palestine

June Bulletin Sponsor

Karen Pradun in Memory of George & Mary Pradun

Cristo ha resucitado! En verdad ha resucitado!

Liturgical & Events Schedule

Sunday, June 5

9:25 am: Pascal Hours followed by D.L. / Social

Tuesday, June 7

9:30 am: March for Life Meeting

Wednesday, June 8

7:30 pm: Great Vespers for Feast of Ascension

Thursday, June 9

9:30 am: D. L. Followed by Breakfast Club

Saturday, June 11

6:00 pm: Great Vespers

Sunday, June 12

9:10 am: Hours

9:30 am: D.L. / Memorial Sunday / Social

2016 - SPECIAL COLLECTIONS

June: Thru Fathers Day : Martha & Mary Maternity Home

This collection will take place during the Litany before the *Our Father*. Or you can speak to Steve Grabavoy to contribute.



40 DAYS MEMORIAL

June 12: Those who lost their lives in the Egypt plane crash

June 19: ArchPriest Gregory Dye

July 3: Riassaphor Monk Vladimir & Ann

Memory Eternal

Memory eternal to Ann Kormos, mother of Joe Kormos, who fell asleep in the Lord on Friday, May 27th. She was two months short of 100 yrs. old. Funeral services were held at Archangel Michael in Broadview Hts this past week. May Ann's memory be eternal.

The Riasaphor Monk Vladimir (Poszywak) who attended Ss. Peter & Paul Church in Lorain, OH fell asleep in the Lord on May 29th. He died of apparent natural causes and passed away in his sleep. May Fr. Vladimir's memory be eternal.

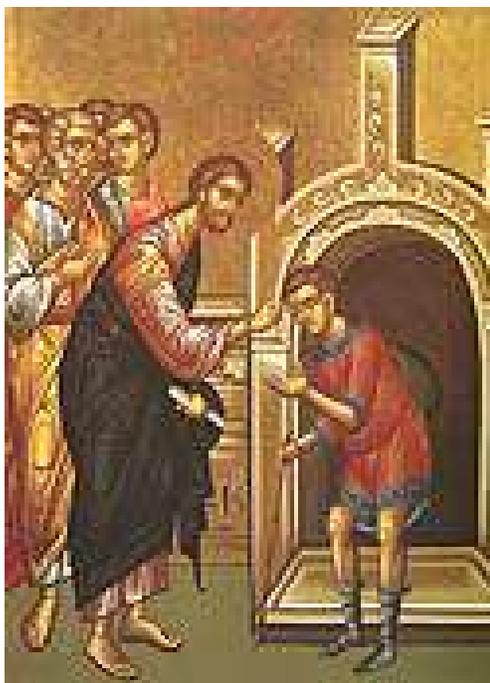
PANACHIDA TODAY

Today we will also be remembering Olga Wyatt. The Panachida & candles are offered by Dorothy Ahrens.

SUNDAY OF THE BLIND MAN

CHRIST IS RISEN!

INDEED HE HAS RISEN!



Confessions of a Jesus Freak

by Fr. Lawrence Farley

As I continue to age, I find increasingly that a generation gap opens up unexpectedly at my feet. The first time it happened was in my first (Anglican) parish, in 1980. I had just heard that John Lennon had died, and I shared the news with a teenaged boy in the parish. “David,” said I, “John Lennon died!” He just stared at me blankly, so that I repeated the newsflash again. With wide and guileless eyes, he asked, “Who’s John Lennon?” It was the first time I ever felt old.

It would not be the last. Just a few weeks’ ago I was teaching my catechumen class after our weekly post-Liturgy coffee hour, and made a reference to the Jesus People. Again the same blank stares from people too polite to ask what on earth I could be talking about. Turns out they had never heard of Jesus People (or “Jesus Freaks,” as the less appreciative called them). A short history lesson was in order.

Admittedly the Jesus People were not a major movement, like (say) the Methodists. They grew out of the disenchanting Hippie movement of the late 1960s in California, and spread through North America and beyond. (A scholarly history can be found in Larry Eskridge’s *God’s Forever Family*, published by Oxford University Press. By the early 1980s it was all over, leaving no trace on the North American denominational scene, with the exception of what came to be called “Contemporary Christian Music” (i.e. praise bands and guitars). All in all, not a spectacular legacy.

Unless, of course, you count such men as Jack Sparks and Duane Pederson, who finished their lives as Orthodox clergy — or even guys like myself. That is, I am but one of many former Jesus People who came to Christ through that movement and who went on to find a home in more traditional places, such as the Orthodox Church. Even now, if asked, I will confess that if you scratch me deeply enough you will find a Jesus Freak. Not, I hasten to add, that I am not truly Orthodox, but that just as converted Jews confessed that their conversion to Christianity did not mean renouncing their Judaism but rather fulfilling it, so I also have found that conversion to Orthodoxy fulfilled all that I valued as a Jesus People. Please allow me to explain, for it involves more than mere autobiography.

I came to true and fervent faith in Christ through the Jesus People movement, converting to Christ in 1970 through a group led by Merv and Merla Watson in Toronto called “Catacombs.” It began as a Christian club in a high school in which Merv taught music, and continued to grow, meeting in people’s homes and eventually in Bathurst Street United Church and then in Saint Paul’s Anglican Church on Bloor Street. At its height it had up to one thousand young people gathering there every Thursday evening to sing songs, pray,

Lord. Though not originally a church, it soon produced leaders who called themselves “elders” (if memory serves), identifiable by the little lapel badges they wore. Their job was to speak for the group and help shepherd new people who needed teaching and guidance. Every year they held a special “Maranatha festival,” which consisted of speakers, singing, and a more intense time of worship. It culminated in a Eucharist, led by a local sympathetic (i.e. charismatic) Anglican priest. Obviously I went to church somewhere on Sunday as well, but Catacombs provided the spiritual foundation for everything that came after.

I mention all of this not because my own autobiography could be of general interest, but because I think that the Jesus People Movement and my Catacombs experience have a significance beyond that of the merely historical. Specifically, I think that these movements represented something fundamental about Christianity and, without knowing it, reproduced much of the experience of the early Church and therefore of the earliest Orthodoxy. Their fundamental characteristics represented the fundamental characteristics of Orthodoxy — characteristics that some of us Orthodox forget and need to be reminded of. Oddly enough, the Jesus People can remind the Orthodox of who they really are. For the Jesus People, like the Orthodox, are all about five things.

First of all, the Jesus People emphasized a living relationship with Jesus, insisting that one submit all of one’s life to Him as Lord and Saviour, and receiving a tangible experience of the Holy Spirit. In particular they would say that “those who received baptism in infancy and lived a life unworthy of it, will suffer a condemnation greater than that of the unbaptized. . . . You, O Saviour, have given repentance as a second purification and You decided that its aim would be the grace of the Spirit. . . .” The quote is not from a Jesus Freak, but from Saint Symeon the New Theologian [Hymn 55], and he was insisting that faith must be truly experiential if it is to be saving. The Jesus People (though not grasping the sacramental context of this experience of the Spirit as well as they might have) would still have agreed that the essence of the faith was experiential, not merely doctrinal or ethnic. It was about actually knowing and experiencing Jesus. If one lacked an experience of Jesus, one could not really claim to be a Christian.

Secondly, the Jesus People approached Christian life and liturgical assembly (my phrase admittedly, not theirs) with an attitude of expectancy. That is, they came together anticipating that Christ would reveal Himself to them, pouring out His Spirit in power and grace. Here we may quote from the late first century *Epistle of Saint Clement*, who praised those to whom he wrote,

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Confessions Con't

saying that “a full outpouring of the Holy Spirit was upon you all” [1 Clement 2:2]. Saint Clement here expresses the common patristic understanding of worship as involving a spiritual outpouring of divine grace upon those who assembled, so that one should come to the liturgical assembly expecting to be drenched. The Jesus People came to their worship with this attitude of expectation. How much more should we Orthodox come with such expectation, who know that the Chalice awaits us there, full of Christ’s Body and Blood, and “the communion of the Holy Spirit.” We approach the assembly with open and trembling hearts, trusting that even if we come to the assembly empty, we shall leave full.

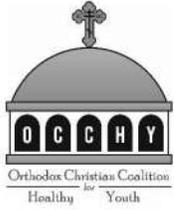
Thirdly, the Jesus People expected to see the Holy Spirit manifested with power, believing as they did in a fully supernatural world, one complete with angels and demons. They defined these manifestations largely in terms of such visual fireworks as speaking in tongues, healing, and prophecy. We define them more in terms of sacramental transformation. But even here we Orthodox do not exclude physical and miraculous healing from the transforming works of the Spirit. True, we more easily connect such manifestations of the Holy Spirit with prayers to the saints and relics and the miraculous flowing of myrrh than they did. But we, equally with the Jesus People, expect to encounter signs and wonders and healing in the Church, and we too confess that all such healing comes ultimately from Jesus, the Physician of our souls and bodies. We, equally with the Jesus People, believe in the reality of the supernatural, in the reality of angelic aid and demonic danger. Life in the Church is fundamentally life in the Spirit. If you doubt this, go through the text of the Divine Liturgy with all its prayers and underline every reference to the Holy Spirit. You will be doing lots of underlining.

Fourthly, the Jesus People concentrated upon worship and music. In their day music involved guitars and overhead projectors (remember those?). It was the 1960s, after all. We Orthodox will pass on guitars, thank you very much, and retain the primordial preference for the unaccompanied human voice. But both Orthodox and Jesus Freak agree that worship equals music, and that musical worship is paramount, trumping and taking precedence over the spoken word, whether that word be preached sermon or spoken prayer. For us, everything offered in worship is musical. (This means, may I add, that every single Orthodox choir director is underpaid.) Given the fact that the Jesus People arose from a Protestant milieu in which the spoken word was paramount, such an emphasis upon music should not be taken for granted. It did not arise solely from their culture, but from the Holy Spirit.

Finally, the Jesus People discovered that grace needs to be preserved in institutional structures and ordered community

if it is to be preserved at all. My Catacombs group had no intention of becoming a church originally, but it still developed leaders (even calling them “elders”) because they discovered the need for accountability. This was the experience of the first century apostolic Church as well—it began with a message and an experience, but it quickly required an ordered community to preserve the experience from distortion, and the Church in Jerusalem soon enough had presbyters as well as apostles. Not all the Jesus People were as fortunate as the Catacombs community; some refused such structures and fell into cultic heresy or simply dispersed, scattered to the four winds. For me it was fascinating to see emerging before my eyes the same sort of structure as emerged in the first century, even if those creating it had little intention of imitating the first century — or even any awareness that they were doing so. It revealed that the structures of the first century Church were not arbitrary, but rooted in the necessary needs of a growing community.

As my catechumen class would remind me, the Jesus People Movement has come and gone. But like any movement that was concerned to exalt Jesus as Lord and God, the Holy Spirit had His saving hand in it. And that means, like any fruit that came ultimately from the apostles by the power of the Spirit, that fruit would remain [John 15:16]. At the end of the day, I am grateful to God to have been a Jesus Freak.



OCCHY BLURB

Invitation

*You are invited to come to church
Alive and Well after your
Prom or Graduation!*



Stay Safe & Sober!

Like us on Facebook at <https://www.facebook.com/OCCHYChicago>

Prayer List

Prizsts: Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), ***Ted Bobosh**, ***Moses Berry**, ***John Magramm**, John Duranko, Lev Holowoty, ***Anastassy Fehr**, ***Leonid Kishkovsky**, Dean, ***Daniel Rental**, ***Stephen Hrycyniak**, Archimandrite Vladimir, ***Joseph Gibson**, ***William Bass**

Matushka: ***Carol Janacek**, ***Christina Kolenda**, **Snezana Ruzie**, Pani Patricia Duranko,

Parishionzrs: Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Jason Kirnbauer, Sonja Harris, Pauline, Marilyn

Parishionzr's Friends / Family: Donna Parhas (*Nick's Cousin*), Ron (*Mark's Friend*), Mary Ann Magerko, John Magerko, Stephen Holly & Walter Litzie (*Fr.'s cousin*), George Cavaligos (*Nick's brother*), Christos Parhas (*Nick's cousin*), Constantine Cavaligos (*Nick's dad*), John Hartel (*Joann's Step-dad*), Sandra (*Karen's sister*), Erika Northrup, Danielle Krush, Mark Svava, Mary Northrup, Dianne Northrup, Raymond Northrup, Joey Krush, Carol Bregin (*Friend of Lynn*), Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Bruce (*Fr. Kurt's brother*), Chrissy Marron, Daniel Tiani (*friend of Becky Eggers*), Vivian (*friend of Becky Eggers*), Julianna (*Hruban Family*), James, June, James (*Hruban Family*), Tommy, Jimmy, Lawrence (Bishop Matthias Father), **Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve** (*Spengler Family*)

Other Requests: Lucille (*Duke*), Dianne (*Bill Rudolph*), Elizabeth Lilos, Jemsey Pradun, Mae Joanna Bass, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebollar, Patricia Schuster, ***John Sedor**, * **Daria Petrykowski**, Emily & Scott preparing for Marriage, fire fighter Brandon & Chrissy preparing for marriage, ***Cynthia Koranda**, Adrianna & her unborn baby

Military: Fr. Herman, Fr. Gregory, Amber, Caleb, Nicholas, David, Timothy, Robert, Kristen, Matthew, Brian, Daniel, Joseph, Joseph (*Fr.'s cousin*)

Captivz: Metropolitan Paul (*Orthodox Archdiocese of Aleppo*), Archbishop John (*Syriac Archdiocese of Aleppo*)

For the UN & IOCC humanitarian aid workers in & around Syria / Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world / Those held captive throughout the world.

Additions or removals from the list? Please notify Fr. Andrew. (***Bishop Request**) Off Fr. Grzegory Dyz (Rz
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June 12 designated Prison Ministry Awareness Sunday

Sunday, June 12, 2016 has been designated "Prison Ministry Awareness Sunday" by the [Assembly of Canonical Orthodox Bishops of the United States of America](#).

The day will highlight the work of the [Orthodox Christian Prison Ministry](#) [OCPM], an Assembly agency.

In a letter signed by His Eminence, Archbishop Mark of Philadelphia and Eastern Pennsylvania of the Orthodox Church in America, the Assembly's Liaison to OCPM, and Archpriest Stephen Powley, OCPM Executive Director, parishes of all jurisdictions are asked to reflect on the words of Saint John of Kronstadt—"Never confuse the person, formed in the image of God, with the evil that is in him: because evil is but a chance misfortune, an illness, a devilish reverie. But the very essence of the person is the image of God, and this remains in him despite every disfigurement"—on that day.

"No matter how far someone has fallen, the image of God remains in them," the letter reads. "We should see people not as they are, but as they could become through the Holy Orthodox Faith. The Church, through OCPM, offers those in prisons and jails across our country the Life that gives meaning to all life and that Life is able to bring healing to a broken humanity.

"By assisting Orthodox Christian Prison Ministry, each of us is able to visit Jesus in prison," the letter continues. "Please remember 'these the least of my brethren' by assisting OCPM with this vital ministry. We ask you to please pass a second offering tray on Prison Ministry Awareness Sunday, June 12."

OCPM also [maintains a presence on Facebook](#). Contributions may be sent to OCPM, PO Box 1597, New York, NY 10025.

M A Y / J U N E

HAPPY BIRTHDAY

ANNIVERSARY

3- Nolan Grabavoy 17- Andre Davik
 26- Marcia Grabavoy
NAMESDAY
 27-Joann Cavaligos

6-13-70: Duke & Carol Jovanovich
 6-27-59: John & Mary Ann Magerko
 6-27-09: Archbishop Melchisedek of West. Pa

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.

In blessed repose: M A Y / J U N E

3- Peter Harris (15)
 4- Richard Struckman (98)
 12- Patricia M Heady (01)
 15- Milivoj Stanarcic (85)
 15- Frank (05)
 16- Milan (06)
 16- Margaret Samuta (06)
 22- Katrina & Isabella (04)
 27- Helen Hasen (06)

29- Adam A. Kozal (88)

 1948:
 Infant Maria Evtushek (10 months)

 1949:
 Michael Makovsky
 Koriniy Honrich

Remember those who have gone before us in prayer. If there is a name missing from the above list, please speak to Fr. Andrew to have them added.

Acts 16:16-34 (Epistle)

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe. Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and

fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here." Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

CHRIST IS RISEN!

INDEED HE IS RISEN!

GRAVE BLESSINGS

Grace Blessings have be postponed until Saturday of Pentecost weekend, June 18. PLEASE contact me to schedule your grave blessing. Fr. Andrew

NEWS FROM AROUND MIDWEST DIOCESE

St. Mary's Cathedral, Minneapolis hosts seventh annual St. Alexis Lecture

Professor Scott Kenworthy, Associate Professor of Comparative Religion at the Havighurst Center for Russian and Post-Soviet Studies at Miami University, Oxford, OH, was the guest speaker at the Twin Cities' Seventh Annual Saint Alexis (Toth) Lecture at Saint Mary's Cathedral here May 6, 2016.

According to Archpriest Andrew Morbey, Cathedral Dean, "Professor Kenworth offered fresh insights into the American phase of the missionary labors of the new-Confessor Patriarch Tikhon, who served as bishop and later archbishop in North America from 1898 until 1907, with a special focus on his numerous visits to Minneapolis, his archpastoral care for the community, and the establishment of the North American Ecclesiastical Seminary in Minneapolis."

Some 60 individuals representing parishes of various jurisdictions enjoyed the informative talk, a lively question and answer session, and a splendid reception hosted by the Cathedral's Boriss-Hansen Committee.

St. Andrew parish, Maple Heights, OH hosts pan-Orthodox benefit concert

On Sunday, May 22, 2016, the faithful of Saint Andrew Church here hosted a pan-Orthodox Paschal benefit concert at which \$4,500.00 was raised to assist Deacon Sergei Chebotar.

Deacon Sergei, who serves as choir master at Saint Sergius Russian Orthodox Cathedral [ROCOR], Parma, OH, is a lung transplant patient with no health care who has only 26% lung capacity.

According to Archpriest Emil Hutnyan, host pastor, over 200 people attended.

Four local choirs participated, representing the OCA's Saint Theodosius Cathedral, Cleveland; Saint Sergius Cathedral and Saint Sava Serbian Orthodox Cathedral, Parma, OH; and the Greater Cleveland Inter-Orthodox Male Choir.

At a reception that followed the concert, Deacon Sergei expressed his deep gratitude to all who participated.

Holy Resurrection Church, Palatine, IL to host book signing June 12

Children's author Jane G. Meyer will meet guests and sign copies of her new book, *When God Made You*, at Holy Resurrection Church, 1449 North Quentin Road, Palatine, IL after the 9:30 a.m. Divine Liturgy on Sunday, June 12, 2016 for a book signing. Copies of the book will be available for purchase at the event.

Meyer's books are known and loved for their lyrical prose, engaging themes, and colorful illustrations. Her books reflect her understanding of the inner lives of children and the importance of allowing them expression.

Published by Ancient Faith Press and illustrated by Megan Elizabeth Gilbert, *When God Made You* celebrates a series of children around the globe, exploring the unique virtues, talents, and interests of each one. Children reading the story are encouraged to ask, "What beautiful things was God thinking when He made me?"

Jane is a children's book author and editor who lives in Santa Barbara, CA with her husband and children. She is a trained catechist, a homeschooling mom of a spunky fifth-grader, and a supporter of allowing children to express their faith in God in their own unique ways. She loves the outdoors, baking hearth breads, pruning fruit trees, drinking tea, traveling anywhere, and weaving with pine needles. You can find out more about her on her web site — www.janegmeyer.com.

Additional information on the book signing, to which the public is invited, may be obtained by contacting Matushka Natalie Kuchta at 847-516-6025. An [event flyer is available](#).

When God Made You may be [ordered on-line](#).

Based in Chesterton, IN, Ancient Faith Ministries combines Ancient Faith Radio, Ancient Faith Store, Ancient Faith Publishing, Ancient Faith Blogs, and Ancient Faith Films. AFM is one of the largest Orthodox resources for print, audio and video content.

OCMC's Fr. Martin Ritsi to speak at St. Joseph Church, Wheaton, IL June 12

With the blessing of His Grace, Bishop Paul, Father Martin Ritsi, Executive Director of the St. Augustine, FL based Orthodox Christian Mission Center [OCMC], will celebrate at the 9:30 Divine Liturgy at Saint Joseph Church, 412 Crescent Street, Wheaton, IL on Sunday, June 12, 2016. At the conclusion of the Liturgy, Father Martin will offer a presentation on OCMC's ministry around the world as it strives to bring the Gospel to those who otherwise may not have access to it. Fellowship will follow. **Con't Page 8**

News from around the Diocese Con't

Father Martin, who spent many years in the mission field in Albania, Africa and elsewhere, also will offer a follow-up on the Diocese of the Midwest's highly successful drive, initiated in November 2015, to provide motorbikes to clergy in Kenya, which raised over \$30,000.00.

OCCM, which is celebrating its 20th Anniversary this year, is an agency of the Assembly of Canonical Orthodox Bishops of the USA.

Further information may be obtained by contacting Archpriest Joseph Kopka at 708-519-0663 or josephkopka@sbcglobal.net.

Bishop Paul visits Cincinatti's Christ the Savior Holy Spirit Church, ordains deacon

"The long-anticipated pastoral visit of His Grace, Bishop Paul, and the ordination to the diaconate of Paul Gansle, proved to be a wonderful experience for our parish community this past weekend," said Archpriest Steven Kostoff, Rector of Christ the Savior-Holy Spirit Church here.

The weekend began with the celebration of Great Vespers on Saturday, May 28, 2016, "culminating with a majestic Divine Liturgy on Sunday morning during which we were blessed with the presence of His Grace for a major parish event — Deacon Paul's ordination," Father Steven added. "As worship is at the heart of parish life, it was only fitting that we celebrated the liturgical cycle of Great Vespers and the Divine Liturgy with great beauty and prayerfulness. Our parish choir, under the direction of Pat Pride, was in 'top form,' and our young servers in the sanctuary were very much up to the task of fulfilling their roles in the hierarchical Liturgy." Accompanying Bishop Paul was Deacon Alexander Koranda.

Bishop Paul visits Holy Resurrection Church, Palatine, IL for patronal feast

His Grace, Bishop Paul visited Holy Resurrection Church here on May 15, 2016, the Sunday of the Holy Myrrhbearing Woman and the parish's patronal feast.

The weekend celebration opened on Saturday evening as Bishop Paul attended Great Vespers, celebrated by Archpriest Alexander Kuchta, Rector. Following Vespers, Parish Council President Jason Wegh and his wife Sharon hosted a dinner for Bishop Paul and council members.

On Sunday, Bishop Paul presided at the celebration of the Hierarchical Divine Liturgy. In his homily, Bishop Paul emphasized that the testimony of the Myrrhbearing Woman provides the sole

evidence of the empty tomb of Christ. While they were instructed to "go tell His disciples," they remained astounded by the good news. He went on to point out that being faced with the truth of the Resurrection would indeed result in their initial silence and awe, adding that we know Christ is truly risen not only because of the witness of the empty tomb, but because of Christ's presence at the Eucharistic Liturgy as we receive His Body and Blood in Communion.

After the Liturgy, Bishop Paul joined Father Alexander and the faithful and guests at the parish's annual steak fry.

Holy Resurrection parish was planted in 1970 as a mission serving Chicago's rapidly growing northwest suburbs. Initially, services were held in a high school cafeteria. In 1975, property consisting of two acres and a house was purchased in Palatine, IL. In time, the house was converted into a chapel.

The acquisition of a "permanent home" spiked numerical growth, and soon it became evident that a larger facility was necessary. The new sanctuary was constructed and blessed in June of 1983. Further growth necessitated the construction of a larger, Byzantine-style church in the early 2000s, during the lengthy pastorate of the current Rector, Father Alexander Kuchta. Today, Holy Resurrection parish's community life includes a comprehensive Church School program which meets during the course of the normal school year, an adult Study group, and an excellent parish choir.

RUSSIAN ETHNIC DINNER

When: Saturday June 25 from 4:00-8:00pm
Vespers will be @ 3:00pm.

Cost: \$9.95 call ahead or \$12 at door / Children's \$4.95

Menu: Small Bowl of Boscht / 3 pierogies / 1 Stuffed Cabbage / 1 Polish Sausage & Sauerkraut / 1 non alcoholic drink / Dessert

Children's Menu: 2 pierogies / ½ stuffed cabbage / ½ sausage & sauerkraut / 1 drink / dessert or Sausage in a roll / chips / drink / dessert

If food is left over you can purchase items to go.

ALL PROCEEDS BENEFIT BUILDING FUND RENOVATION