

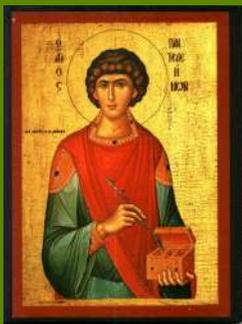
St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

Fr. Andrew Bartek, Rector V. Rev. Anthony Spengler, Attached

Protodeacon Robert Northrup Reader James Tilghman

Parish Council President: Nicholas Cavaligos



Sunday, June 19, 2016

Gospel: St. John John 7:37-52, 8:12

**8th SUNDAY OF PASCHA / Holy Pentecost: Feast of the Holy Trinity
Holy Apostle Jude, the brother of the Lord**

Tone 7

Epistle: Acts 2:1-11

June Bulletin Sponsor

Karen Pradun in Memory of George & Mary Pradun

FAST FREE WEEK

Holy Pentecost

Commemorated on [June 19](#)

Liturgical & Events Schedule

Sunday, June 19

9:10 am: Hours

9:30 am: D.L. / Panachida / Father's Day
Brunch

Noon: Pentecost Vespers & Kneeling
Prayers

Tuesday, June 20

7:00 pm: Village Meeting

Saturday, June 25

3:00 pm: Great Vespers

4:00-8:00 pm: Russian Dinner

Sunday, June 26

9:10 am: Hours

9:30 am: D.L. / Gradation Social

Noon: Monthly Board Meeting

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**

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fullness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fullness of time by its first component: 49, which is the fullness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fullness revealed,

Con't on Page 4

40 DAYS MEMORIAL

June 19: ArchPriest Gregory Dye

July 3: Riassaphor Monk Vladimir & Ann

July 24: Marisol Vasquez & those that lost their lives in Orlando nightclub, Fr. Justin Foster

July 31: Infant killed by alligator in Fl. & Thomas Stefanavich

49 plus 1: Pentecost and the Life Beyond Time

by Father Steven Kostoff

At the Vespers of Pentecost that will be celebrated in all of our parishes on Pentecost Sunday—which falls on June 19 this year—we will implore the Risen Lord, Who sat down at the “right hand” of God the Father, to send the Holy Spirit upon us, as He did upon the apostles who “were all together in one place” (Acts 2:1). It is quite significant that Pentecost occurred exactly 50 days after the Resurrection of Christ. In the ancient world, there was a deep symbolic—or even sacred—character to the use of numbers, and this is fully shared and reflected in the Scriptures. Father Alexander Schmemmann explains this “sacred numerology” as it relates to the Feast of Pentecost. He writes, “Pentecost in Greek means 50, and in the sacred biblical symbolism of numbers, the number 50 symbolizes both the fullness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fullness of time by its first component—49—which is the fullness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component—49 + 1—this one being the new day, the “day without evening” of God’s eternal Kingdom. With the descent of the Holy Spirit upon Christ’s disciples, the time of salvation, the Divine work of redemption has been completed, the fullness revealed, all gifts bestowed; it belongs to us now to “appropriate” these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.”

This reality that takes us beyond the fullness of time as experienced in this world, we call eschatological—the fullness of the Kingdom of God which is “not of this world” but yet experienced here and now within the grace-filled life of the Church, herself the Temple of the Holy Spirit. The “appropriation” of the gifts of the Holy Spirit, referred to above by Father Alexander, implies the rejection of a way of life that is described as “fleshly.” In an extraordinary passage of the Apostle Paul found in his Epistle to the Galatians, we encounter the contrast between the “works of the flesh” and the “fruit of the Spirit” (Galatians 5:16-24). Saint Paul emphasizes this contrast at the beginning of this passage: “But I say to you, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. But if you are led by the Spirit you are not under the law” (Galatians 5:16-17).

It is essential to realize that the Apostle Paul does not mean by “flesh” what we would call our “bodies” or physical existence. He is not attacking our bodily, physical existence as such. That would introduce us to the realm of dualism, an artificial and non-Scriptural conflict between the spiritual and the material. By “flesh,” the Apostle Paul means the

human person in rebellion against God, that results in a self-centered way of life that further results in perversions of both the body and soul. As this passage continues, you can clearly discern the comprehensive nature of the “flesh” as encompassing both the mind and body and directing them to sinful activities or attitudes: “Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like” (Galatians 5:19-21).

My intention is not to be discouraging, but if anything here sounds self-descriptive or reminiscent of one’s most recent confession, then one is still contending with the “works of the flesh.” According to the Apostle, the long-term prospects for such a way of life are not very promising, if not altogether bleak: “I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God” (Galatians 5:21).

However, the “good news” is that there exists another way of life, one that is “spiritual” but expressed through our bodily existence in the rhythms of our daily life: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law” (Galatians 5:22-23). There is no mention in these “fruits of the Spirit” of miracle-working, visions, ecstatic and/or mystical experiences. Saint Paul calls upon very human virtues, but with the implication that they are heightened—or deepened—by the Holy Spirit in such a way that a new manner of living is being manifested, one he calls elsewhere a “new creation” (2 Corinthians 5:17). This newness of life in the Holy Spirit distinguished the early Christians from their environment, and is meant to distinguish Christians to this day.

Failure to live by the “fruit of the Spirit” is essentially a failure of our Christian vocation. Saint Paul implies as much when he writes with confidence: “And those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Galatians 5:24). And a final exhortation with behavioral consequences concludes this remarkable passage on the newness of life made possible by the Holy Spirit: “If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another” (Galatians 5:25).

As members of the original Pentecostal Church, Orthodox Christians have every opportunity to both “live by the Spirit” and “walk by the Spirit.”

Metropolitan Tikhon issues Archpastoral Letter, Public Statement on the Orlando shootings

On Monday, June 13, 2016, His Beatitude, Metropolitan Tikhon issued an [Archpastoral Letter](#) to the hierarchs, clergy, monastics and faithful of the Orthodox Church in America and a Public Statement in the wake of the tragic shootings that occurred in Orlando, FL on Sunday, June 12.

Archpastoral Letter of His Beatitude, Metropolitan Tikhon on the Orlando Shootings

To the Venerable Hierarchs, Reverend Clergy, Monastics, and faithful of the Orthodox Church in America,

The hope of the Church is that all people should be saved and come to know the love of God. It is therefore heart-breaking to see the triumph of evil and destruction on this earth. We have witnessed yet another manifestation of the brokenness and division wrought by the evil one in the tragic shooting in Orlando, the worst mass murder in United States history.

While we should weep for the 50 victims and pray for the healing of the many wounded, our hearts and minds should not dwell on the motivations of the shooting (which remain under investigation) nor despair at the darkness of a humanity that would perpetrate such crimes (which will never disappear).

Rather we should focus on the hope that we have in the love of God, which overcomes the world, and ask ourselves whether or not we have done enough to overcome the brokenness in the world through our own Christian life. Have our hearts yearned for union with God as our Lord so fervently prayed in Sunday's Gospel reading? (John 17:1-13) Have we quenched the fires of jealousy and anger in our families by preserving hope and sharing the peace of God which passes all understanding? Have we pierced through the walls of fear and condemnation in our world by pursuing love for our neighbor and love for our enemies?

All of us must take responsibility, not only for this most recent act of violence and destruction, but for all such acts in the world. But at the same time, we must remember that Christ Himself has destroyed corruption and the impulsive force of death by his life-bringing death (Saturday Matins, Tone 2). And so we can reflect, along with one Athonite Elder, on this hope: "Even if today some people terrorize the world with deadly attacks and ostentatious displays of butchery, the God-man remains without change the Almighty Lord of love and understanding. He is the ultimate solution to all our

problems, however much our superficial view fails to recognize it" (Archimandrite Vasileios, *Apropos of the Great and Holy Council of the Orthodox Church*, page 28).

May we all take hope in the triumph of life over death offered to us in the resurrection of Christ, and as we mourn and pray for those whose lives were tragically cut short, let us commend each other and our whole life unto the Christ Who has overcome fear, has trampled down death, and has granted us eternal life and great mercy.

With Love in Christ,
+ Tikhon
Archbishop of Washington
Metropolitan of All America and Canada

Statement of His Beatitude, Metropolitan Tikhon on the Orlando Shootings

The Orlando tragedy grieves us all. We grieve for those who were killed in this act of hate and terror. We ask for God's healing power for the wounded. We pray for the families and communities of those killed and wounded, for the people of Orlando, for the people of our nation.

The federal, state, and local agencies and officials are acting to respond to the aftermath of the mass killing. We pray for them as they apply competence and collaboration to this human trauma and tragedy.

We join the many religious leaders—Christian, Jewish, and Muslim—who are raising their voices to express horror at the violence and the hatred behind the violence.

Together with many people of faith we repudiate the use of religion to justify and promote hatred and violence. While the use/misuse of Islam confronts us with a global challenge, no religion is exempt from such manipulation. We join with all those religious leaders who promote and advance respect for human life. We see in each human being the image and likeness of God. We decry hatred and violence as ultimate assaults on God's intention and love for each man and woman.

At this time of national trauma and grief, doubt and questioning, we call on the better angels of our human nature to guide us toward sanity and sobriety, and the common ground of mutual support and love.

With Love in Christ,
+ Tikhon
Archbishop of Washington
Metropolitan of All America and Canada

Pentecost con't

all gifts bestowed: it belongs to us now to “appropriate” these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

“Let us celebrate Pentecost, the coming of the Holy Spirit, The appointed day of promise, and the fulfillment of hope, The mystery which is as great as it is precious.”

In the coming of the Spirit, the very essence of the Church is revealed:

“The Holy Spirit provides all, Overflows with prophecy, fulfills the priesthood, Has taught wisdom to illiterates, has revealed fishermen as theologians, He brings together the whole council of the Church.”

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God “would pour out His Spirit upon all flesh.” This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: “O Heavenly King, the Comforter, the Spirit of Truth...,” the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose “descent” upon us in this festal Vigil, is indeed the very experience of the Holy Spirit “coming and abiding in us.”

Having reached its climax, the Vigil continues as an explosion of joy and light for “verily the light of the Comforter has come and illumined the world.” In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles’ preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God’s Kingdom.

THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is “added” to it as its own fulfillment. The service begins as a solemn “summing up” of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After

the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

“Who is so great a God as our God?”

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter “the ordinary time” of the year. Yet, every Sunday now will be called “after Pentecost”—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church “never grows old, but is always young.” It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—“the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity,” and fills our life with meaning, love, faith and hope.

Father Alexander Schmemmann (1974)

“It is a wise father that knows his own child.”

-- William Shakespeare

Prayer List

Priests: Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), ***Ted Bobosh**, ***Moses Berry**, ***John Magramm**, John Duranko, ***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,

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

Parishioner'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*), Jan Kost, (Linda's sister) Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Bruce (*Fr. Kurt's brother*), 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, Rebecca & her unborn baby

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

Captives: 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**)

DAD

In Memoriam: Priest Justin Foster

Priest Justin Foster, 73, fell asleep in the Lord on Tuesday, June 14, 2016.

Ordained to the priesthood by His Eminence, the late Archbishop Dmitri of Dallas and the South at Christ the Saviour Cathedral, Miami, FL in 2002, Father Justin served parishes in the Diocese of the South and the Diocese of the Midwest, including Saint James Mission, Port St. Lucie, FL; Holy Apostles Church, Bloomington-Normal, IL; and the Protection of the Holy Virgin Church, Royalton, IL, from which he retired in 2015.

Additional information and funeral arrangements will be posted as they are received.

May Father Justin's memory be eternal!



God took the strength of a mountain,
The majesty of a tree,
The warmth of a summer sun,
The calm of a quiet sea,
The generous soul of nature,
The comforting arm of night,
The wisdom of the ages,
The power of the eagle's flight,
The joy of a morning in spring,
The faith of a mustard seed,
The patience of eternity,
The depth of a family need,
Then God combined these qualities,
When there was nothing more to add,
He knew His masterpiece was complete,
And so, He called it ... Dad

J U N E

HAPPY BIRTHDAY

ANNIVERSARY

3-Nolan Grabavoy 4-Pavlinka
 11-Liz Weiss 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 Western 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: J U N E

3- Peter Harris (15) 4- Richard Struckman (98)
 6- David Carlson (96) 12- Patricia M Heady (01)
 14- Thomas Stefanavich(16) 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 2:1-11 (Epistle)

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs – we hear them speaking in our own tongues the wonderful works of God.

John 7:37-52, 8:12 (Gospel)

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was? So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed. Nicodemus (he who came to Jesus by night, being one of them) said to them, Does our law judge a man before it hears him and knows what he is doing? They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee." Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

Register now for FOCA Convention “Youth Council” July 22-25

ROSEMONT, IL [OCA-YOUTH] — Now is the time to register for the first [“Youth Council”](#) to be held at the [90th National Convention](#) of the [Fellowship of Orthodox Christians in America \[FOCA\]](#) July 22-25, 2016.

The deadline for hotel reservations at the convention site — Loews Chicago O’Hare Hotel, 5300 North River Road, Rosemont, IL — is June 29. Reservations may be made by calling 877-868-9134 or [on-line](#). In both instances, mention the FOCA 2016 Convention Group to obtain the special convention/council rate. Youth Council registration is available on-line on the [web site of the Orthodox Church in America](#). Detailed convention information is available on the [FOCA web site](#).

Youth entering grades 6 through twelve will gather for four days of fellowship, outings, and working with our hierarchs and Church leaders to “expand the mission” of the Church during the gathering, which is being cosponsored by the FOCA, the OCA [Department of Youth, Youth Adult and Campus Ministry](#), and the [Diocese of the Midwest](#).

According to Andrew Boyd, OCA Youth Director, there are many reasons why youth won’t want to miss participating in the Youth Council.

“Our youth will meet their peers from all over the US and form lasting friendships while worshiping, learning, and simply being together,” said Andrew. “They’ll experience the ‘greater Church’ in prayer, worship and — most importantly — in the Divine Liturgy, at which His Beatitude, Metropolitan Tikhon and other members of our Holy Synod of Bishops will serve. They’ll also have the opportunity to sing, read, serve, complete a service project, and begin to find their place in the life of the Church.

“Sometimes it’s hard to be the only Orthodox Christian kid in your school, in your town, or even in your parish,” Andrew observed. “The Council will offer a chance to see how big the Church is, and participants will return home filled with missionary zeal, ready to use their new knowledge, experiences, and relationships to build up the Church.”

Finally, Andrew adds, “youth will also have an opportunity to enjoy some great outings to Chicago’s Navy Pier, a local water park, and historic Holy Trinity Cathedral.”

The registration fee for the Council [excluding lodging] is only \$120.00, which includes all events, outings, meals, Council materials, etc. Limited financial assistance may be available through the [Peter the Aleut Grant Program](#)

Draft Schedule for Youth Council FOCA Convention, Chicago, Illinois July 22 – 25, 2016

Friday, July 22

- 2:00 – 5:00 PM — Registration (t-shirts, bags, water bottles, youth council schedule/supplies)
- 4:00 PM — Staff Orientation in youth crash room
- 4:30 PM — Parent/Chaperone Orientation in youth crash room
- 7:00 PM — Evening Activity with FOCA Open House
- 9 PM — Icebreakers, Kick-off talk about why we are here and what we plan to accomplish
- Crash room social time
- 10:30 PM — Compline

COMMUTERS: Parents may pick up their youth by 10:30 PM

Saturday, July 23

COMMUTERS: Parents may drop off and pick up their youth at the hotel. Make sure youth arrive in the morning before departure for Navy Pier.

- 8:30 AM — Morning Prayer
- 9:00 AM — Youth Council Session and Presentation by OCCHY
- 11:00 AM — Off to Navy Pier (takes about an hour to get there). Youth will break up into groups with a map and an idea of what to go see and do. Chaperones will have pre paid visa cards to purchase lunch.
- 1:30 PM — We will meet in a designated area for a surprise fun activity in an open area called Knocker Ball.
- 4:00 PM — Vespers at Holy Trinity Cathedral, Chicago
- 5:30 PM — Dinner, Feed My Starving Children Event
- 8:00 PM — Back to hotel, Crash Room Social
- 10:30 PM — Compline

COMMUTERS: Parents may pick up their youth by 10:30 PM

Sunday, July 24

COMMUTERS: Youth may be dropped off at the site of the Divine Liturgy — either the hotel or Holy Trinity OCA Cathedral. Venue to be determined and will be announced at the opening of the Youth Council.

- 9:00 AM — Divine Liturgy
- 10:30 AM — Brunch
- 11:30 AM — Off to the water park or other suitable activity
- 2:00 PM — Back to hotel
- 3:00 PM — Youth Council Part 2 (prep for presentations to FOCA)
- 6:00 PM — Banquet and Dance with FOCA
- 9:00 PM — Crash Room open
- 10:30 PM — Compline

COMMUTERS: Parents may pick up their youth by 10:30 PM

Monday, July 25

COMMUTERS: Please note that it is a short day.

- 8:30 AM — Morning Prayer
- 9:00 AM — Youth Council Presentations to FOCA
- Departures

COMMUTERS: Parents may pick up their youth by 11:00 AM

Father's Day, contrary to popular misconception, was not established as a holiday in order to help greeting card manufacturers sell more cards. In fact when a "father's day" was first proposed there were no Father's Day cards!



Mrs. John B. Dodd, of Washington, first proposed the idea of a "father's day" in 1909. Mrs. Dodd wanted a special day to honor her father, William Smart. William Smart, a Civil War veteran, was widowed when his wife (Mrs. Dodd's mother) died in childbirth with their sixth child. Mr. Smart was left to raise the newborn and his other five children by himself on a rural farm in eastern Washington State. It was after Mrs. Dodd became an adult that she realized the strength and selflessness her father had shown in raising his children as a single parent.

The first Father's Day was observed on June 19, 1910 in Spokane Washington. At about the same time in various towns and cities across American other people were beginning to celebrate a "father's day." In 1924 President Calvin Coolidge supported the idea of a national Father's Day. Finally in 1966 President Lyndon Johnson signed a presidential proclamation declaring the 3rd Sunday of June as Father's Day.

Father's Day has become a day to not only honor your father, but all men who act as a father figure. Stepfathers, uncles, grandfathers, and adult male friends are all honored on Father's Day

Tribute to Father

"Honor your father and mother." This is the first of the Ten Commandments that ends with a promise. And this is the promise: If you honor your father and mother, "you will live a long life, full of blessing." And now a word to you fathers. Don't make your children angry by the way you treat them. Rather, bring them up with the discipline and instruction approved by the Lord. Ephesians Chapter 6 verses 2 - 4.

Fathers are the biggest source of strength for a child. The innocent eyes of a child perceive father as the all-powerful, most knowledgeable, truly affectionate and the most important person in the family. For daughters, fathers are the first men they adore and fall in love with. While for sons their fathers are the strongest person they know and someone they aspire to emulate. Even for the grown-ups fathers are someone whom they look up to for the most experienced and honest advice that is always in the best of our interest. For this great figure in our life that we know as father - it becomes our utmost duty to pay our humblest tribute on the occasion of Father's Day.

Color the picture and give it to your Father with a big hug.

