

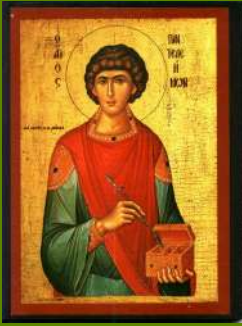
St. Panteleimon Orthodox Church

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, July 17, 2016 **Tone 3**
Gospel: St. Matthew 8:5-13 **Epistle:** Romans 6:18-23
4th Sunday after Pentecost / Fathers of the 1st Six ecumenical Councils
Royal Passionbearers Greatmartyr Marina (Margaret)

July Bulletin Sponsor

Father Andrew In Memory of his cousin, Ronnie Basala

Liturgical & Events Schedule

Sunday, July 17

9:10 am: Hours / D.L. / Memorial Sunday / Social

Noon: Shiloh Baptist Church Family Day in Summit;
Ukrainian Festival in Palos Park

Monday, July 18

7:00 pm Village of Summit Meeting

Friday, July 22-Monday, July 25

90th FOCA CONVENTION

Saturday, July 23

3:00 pm Great Vespers w/ His Beatitude Met. Tikhon @ Hotel

Sunday, July 24

9:10 am: Hours
9:30 am: D.L. / 40 Panachida / Social
5:00 pm: Grand Banquet @ Hotel

ANNUAL PATRONAL LAMB ROAST SUNDAY JULY 31 @ NOON

MENU:

Grilled Leg of Lamb / Chicken / Spanakopita (Greek Cheese & Spinach Pie) / Rice / Bread / Salad / Desserts / Pop & Alcoholic drinks

COST:

RSVP by July 24: \$20-Adults (12+); / \$8-children \$8. After July 24 will be \$25 for Adults & \$10 for children. ****Note tix are an extra \$5 for adults & \$2 for children at the door****

CALL:

Karen: 708-699-7497 or
Fr. Andrew: 708-552-5276
If you email Fr. Andrew at padrebartek@gmail.com he will respond with a confirmation. If you don't get one, CALL HIM.

40 DAYS MEMORIAL

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

July 31: Infant killed by alligator in Fl. & Thomas Stefanavich, Ronald Basala / Those who lost their lives @ Terrorist attack @ Turkey airport

August 7: Johanna Pleska / Manuel

August 14: 5 officers & 2 bystanders killed in Dallas / Gahassan killed in Summit

ANNUAL UKRAINIAN FESTIVAL

WHEN: Sunday, July 17

FROM: Noon-?

WHERE: 8410 W 131 St, Palos Park, IL

All Are Welcome / Free Parking / Free Admission

Menu: Perogies / Stuffed Cabbage / Smoked Sausage / Cheeseburger / Hot dogs / grilled corn

Live Music / Dancing Clowns / Pony Rides / Bingo / Basket Raffle / Volleyball / Children's games / Fire Truck / Firemen

SCRIPT PROGRAM UP & RUNNING

Who to see: Matushka Susan

When: 1st & 3rd Sundays of each month

- In order for the program to be cost effective for us, a minimum \$300 order must be placed.
- A list of participating businesses is available for your review.

This is a great way for you to do your regular shopping and it benefit your church! Try it out!

Conference inspires Alaska's Yukon region faithful

For decades, faithful representing specific areas throughout the [Diocese of Alaska](#) have gathered for regional conferences, during which the diocesan hierarchs have met with their clergy and faithful for worship, fellowship and ongoing education. The gatherings always have served as occasions for inspiration and the renewal of the faithful's mission to live the Gospel.



From June 24-26, 2016, His Grace, Bishop David of Sitka and Alaska joined the clergy and the faithful from the Yukon region at the Elevation of the Holy Cross Church, Russian Mission, AK. Meeting with the region's clergy, he shared and discussed current issues facing the Diocese of Alaska and the Orthodox world in general. A lively question-and-answer session, with questions ranging from the meaning of a bishop's vestments to Orthodox Christianity's view of salvation, was held with youth participants. Numerous other meetings also were held, all with the aim of strengthening the life of the Church and her faithful throughout the region.

Archpriest John Dunlop, Dean of [Saint Herman Seminary](#), Kodiak, AK offered an inspiring presentation on vocations in Alaska and the opportunities available for young men and women at the seminary and prospects for ministry on many levels throughout the diocese. Also participating in the conference were Archpriest Stephen Heckman, Rector of the Transfiguration of Our Lord Church, Pilot Station, AK and Dean of the Yukon Deanery, who welcomed attendees on the opening day, and Archpriest Thomas Andrew, Rector of Holy Assumption Church, Kenai, AK and Chancellor of the Diocese of Alaska, who grew up in Marshall in the Yukon Deanery.

Reader Joseph Gary Alexie of Saint Peter the Aleut Church, Mountain Village, AK, was elevated to the subdiaconate during the closing Divine Liturgy, after which Bishop David awarded a gramota to Barbara Heckman, a member of the Elevation of the Holy Cross Church, Russian Mission, for her many years of dedicated service to the Diocese of Alaska and the Orthodox Church.



Fathers of the First Six Councils

Commemorated on [July 17](#)

The Commemoration of the Holy Fathers of the First Six Ecumenical Councils.

In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in "One, Holy, Catholic, and Apostolic Church." By virtue of the catholic nature of the Church, an Ecumenical Council is the Church's supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the "oikumene" (i.e. from all the whole inhabited world).

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under St. Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (July 25) "Concerning the Three Chapters," was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.

Con't on Page 4

An Exclusive Creed by

Fr. Lawrence Farley

The Nicene Creed was created to exclude. This goes against the grain of our modern secular society, where the word “inclusive” has become a magic word, conjuring up warm feelings of virtue, righteousness, and goodness. To be inclusive is to be good; to exclude is to be bad. The magic is, I think, rooted in the American Civil Rights Movement, where certain people were unjustly excluded from certain things (such as employment opportunities or even sitting in the front part of a bus) based on the colour of their skin. Such exclusions were plainly arbitrary, morally indefensible, and more than a little bit crazy, and this bequeathed a legacy of unacceptability to the very word “exclusion,” with a corresponding happy feel to the word “inclusion.”

But in this, as in many things, context is everything. Exclusion is not always wrong. Take the early part of the fourth century, for instance. Then the heresy of Arianism was spreading over the Christian world like a raging roaring disease. This was the heresy that denied that Jesus was truly divine, and asserted instead that he was a creature, created by the one true God in the same way as the angels were created. Jesus of Nazareth therefore was not God, according to the Arians, though they allowed that He was very, very important, a heavenly celebrity of sorts, but not God in any real sense. That is, He could be admired and praised, but not actually worshipped with the same worship with which the Church worshipped the Father. This last bit was very important too, for salvation consists of worshipping Jesus, in falling down before Him as did Thomas and crying to Him, “My Lord and my God!” Given the popularity of Arianism, something had to be done.

Something was done, and what was done we now call “the First Ecumenical Council of Nicea.” Bishops then came from all over to the town of Nicea in 325 AD to thrash out the whole thing. It didn’t take them long to conclude that Jesus was divine, and that Arius’ teaching was simply wrong. But how to declare this? Arius was a slippery fellow, and there seemed to be no kind of Biblical formula or title for Christ that he could not twist and redefine for his own purposes. The Fathers therefore decided to do something radical and unprecedented — namely, to use non-biblical phrases to describe who Christ was. They took the baptismal creed, the statement with which all catechumens had to agree in order to be baptized and be considered Christians, and inserted several phrases—phrases so clear that even someone as slippery as Arius couldn’t wriggle out of them. Jesus was not only “the only-begotten Son of God,” He was also “light from light, true God from true God, begotten not made, of the same essence as the Father, from Whom [i.e. Jesus] all things were made.” These phrases stated the divinity of Christ so clearly that not even Arius could say the words

That was, of course, the point: the Creedal statement was constructed with such precision as to exclude people like Arius. In one sense the Creed was *inclusive*: any person anywhere, regardless of race, language, ethnicity, or colour could confess it, be that person slave or free, rich or poor. But it was also *exclusive*: any person who did not believe the full and perfect divinity of Jesus of Nazareth could not confess it, and thus could not be a member of the Church.

Why this insistence on exclusion? The Fathers of Nicea wanted to exclude heresy from the Church for the same reason that a doctor wants to exclude cancer from the body of his patient — because if he includes the cancer in the patient’s body, the result will be the death of the patient. Cancer kills, and so does heresy. Heresy is not simply incorrect opinion, akin to getting a numerical sum wrong. Heresy is stubbornly refusing to accept the truth, in exactly the same way as someone who has been poisoned might stubbornly refuse to accept swallowing the antidote. A person who has been poisoned will die. And the good intentions of the heretic notwithstanding (for who knowingly accepts error?), the person who refuses God’s provided remedy of Christ will also die. Heresy will kill the soul, just as surely as cancer will kill the body. Salvation consists of exclusion — the cancer must be excluded from the body, and heresy must be excluded from the soul. The Fathers of Nicea were not narrow-minded men, working mean-spiritedly in their ivory towers. They were physicians of the soul, working as pastors in the front line, concerned to save the souls of the children of men. They knew that only as men fell down before Christ as God and offered their lives to Him could they find salvation. They therefore excluded the Arian error which insisted on omitting this saving spiritual prostration. They knew they lived in a world of dying men. Only by falling down before the divine Christ could those men

Romans 6:18-23 (Sunday, Epistle)

And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Councils Con't

The fact that the Seventh Ecumenical Council (Nicea II) is not commemorated today testifies to the antiquity of today's celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as "lights upon the earth," guiding us to the true Faith. "Adorned with the robe of truth," the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church's conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: "It seemed good to the Holy Spirit and to us..." (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church's teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (St Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: "with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity."

The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, "repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope."

The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that "Christ, the Incarnate Son of God is One." They also confessed that "she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that "the One Christ, the Son of God... must be glorified in two natures."

The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead."

The 170 Holy Fathers of the Sixth Ecumenical Council "taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God."

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as "all shall come into the unity of faith, and of the knowledge of the Son of God" (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

"The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema" (Canon I of the Council of Trullo).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars.

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Prayer List

Prizsts: Anthony Spenglar, John Kuchta, Fr. James Gleason (*Fr.'s spiritual father*), ***Ted Bobosh**, ***Moses Berry**, ***John Magramm**, John Duranko, ***Leonid Kishkovsky**, Dean, ***Daniel Rental**, Archimandrite Vladimir, ***Joseph Gibson**, ***Yves Babich**

Matushka: ***Carol Janacek**, ***Christina Kolenda**, ***Barbara Matusiak**, 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 Svara, 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, **Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve** (*Spengler Family*), Tony (*Marcia's Brother*), Laureen (*Fr. Andrew's cousin*), Eddie (*Fr. Andrew's cousin*), Roger Seglem, Chris Rios

Other Requests: Lucille (*Duke*), Dianne (*Bill Rudolph*), Elizabeth Lilos, Jemsey Pradun, Mae Joanna Bass, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebollar, ***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, Janet Nickolaou, Julius Sanchez & family (*repose of father-in-law Manuel*).

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

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.

Matthew 8:5-13 (Gospel)

Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." And Jesus said to him, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed.

For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it. When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth. Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.



Fr Myron & Mat. Paula taking time out of their retirement to vist Andy & Linda in Heyward, WI. I'm assuming Linda took the picture.

CANDLES

Today candles are been offered by:

John & Marcia Grabavoy in memory of Agnes Grabaovoy.

Nadia Biaconieri in memory of Olga Wyatt

May their Memories be Eternal!



JULY

BIRTHDAY	NAMES DAY	ANNIVERSARY
7- John Grabavoy, Sr. 12- Julie Walker 14- Elijah Eggers (Child) 14- Jose Santiago 27- Richard Wolfe	20- Elijah Eggers 24- Chrissy Marron 25- Marcia Grabavoy 31- Abp. Benjamin of San Francisco	7-12 : Jay & Arlene Tilghman 7-15-67: Ronald & Patricia Svara 7-15-72: Robert & Luba Johnson 7-22-07: Jonathan & Irina Cline

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: JULY

2- Annie Dubovik (97) 3- James Evans (92) 12- Agnes Grabavoy (11) 17- Natalie Whitko Cook (85) 20- Ulana (Julie) Mychowycz (98) 22- Michael Barilla Jr. (99) 23- Alex Tan (92) 29- Helen Yarmoluk (11)	1950: Joseph Starodub Anthony Swila Vasiliy Sviridiuk Anthony Koziel Naum Leshchuk David Sulavka	1951: Koyo Yakshich Katherine Czaleyko Irene Korenchuk Anastasia Litrenchuk Alexander Kuzmich Ignaty Lahovetz
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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.

Congratulations & Well Done!!

Marcia Grabavoy joyfully shared recent accomplishments of her 3 grandsons:

Justin Walker played in the Perfect Game WWBA Tournament at the Lake Point Complex in Atlanta, GA. They played 7 games – won 2, lost 3 and tied 2.

Jake Walker played in the International Salute to Baseball at the ESPN Wide World of Sports Complex at Disney in Orlando, FL. They played 6 games – won 1 and lost 5. Unfortunately, Jake was hit by a pitch in the first inning of the first game and suffered a broken wrist. He was unable to participate in the rest of the tournament.

Braydon Grabavoy played in the Cal Ripken 2016 Tidal Wave Tournament in Myrtle Beach, SC with teams from all over the country including Canada. Braydon's team placed third in their group. They had a strong tournament with solid defense, good pitching and hitting. Braydon was the only team member to be selected to participate in a home run derby contest and placed 3rd overall!



OCCHY QUIZ

QUESTION: Are E-cigarettes safe?

ANSWER: NO! Most E-cigs contain Nicotine.

Nicotine is a POISON that can be absorbed through the lungs and skin. An overdose of nicotine whether smoked, vaped, swallowed, or through skin contact, may be lethal.



E-cigarette cartridges can be dangerous. If the cartridge breaks or the liquid nicotine spills on the skin or is accidentally swallowed, acute poisoning can occur. Last year, 365 people were hospitalized for nicotine poisoning. Liquid nicotine is particularly dangerous for children – even a small amount can cause death.

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Councils Con't

The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.

The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the Orthodox Church, occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council "in the Imperial Palace" or "Under the Arches" (in Greek "en trullo"), came to be called the Council in Trullo. It is also called the "Quinisext" [meaning the "fifth and sixth"], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.

The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church's canons. Listing through in chronological order, and having been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: "Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription" (2nd Canon of the Council in Trullo).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as "Synagma" or "Nomokanon" in 14 titles). In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of

canonical regulation are not fully developed for the various eras of churchly organization at all once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustible treasury of dogmatic and canonical truths.



OCCHY BLURB

**DO NOT BE THE PROVIDER OF
YOUR CHILD'S PRESCRIPTION
DRUG ADDICTION!**

Go to this website of the US Food & Drug Administration for:
How to Dispose of Unused Medicines
www.fda.gov/ForConsumers/ConsumerUpdates/ucm101653.htm



Got Drugs? FOR THE GREATER CHICAGO AREA – Check your local Court Houses, Police Stations and Pharmacies or go to the following website for exact locations:
www.epa.illinois.gov/services-locator

Remember, you can dispose of your liquid meds by pouring them into coffee grounds and putting them in the garbage.

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OCCHY TO VISIT OUR PARISH TODAY

Fr. Deacon Alex Koranda, a member of OCCHY, will be here this morning to give a survey to our middle school & high school students.

We appreciate Fr. Deacon Alex taking time out of his busy schedule to visit with us. We appreciate what he & OCCHY are doing with our youth.

Fr. Deacon will return and have a table at our community picnic sharing the work OCCHY does.

GOD BLESS THEIR EFFORTS!!

THOUGHTS OF A GREEK, WHO IS A BISHOP IN THE ORTHODOX CHURCH IN AMERICA, AND WHO IS VISITING RUSSIA FOR THE FIRST TIME

I am writing to you from St. Petersburg, Russia. I arrived here on Tuesday July 5th (along with Fr. Alexander Garklavs, Fr. John Adamcio, and Deacon Alex Koranda) and will be departing on Tuesday July 12th returning God willing, to Chicago. At the invitation of Bishop Mitsislav of Tikhvin, I have visited St. Anthony of Dymensk Monastery, and the Tikhvin Monastery of the Dormition; both celebrating their feast days on the Old Calendar, July 7th and 9th. I have to admit my visit has been a great paradox. I have never been so disconnected and connected at that same time since being here. I am an American Greek who has forgotten much of his Greek, knows no Russian, visiting with people who I can only communicate with through a translator. What on earth am I doing here!?

Despite feeling so out of place, thus far, I have found something here that I can truly describe as wonderful! Both St. Anthony's Monastery and the Tikhvin Monastery are currently undergoing renovation after decades of neglect through Communism, and other factors; buildings are in the process of being renovated, and icons are in serious need of restoration. But most importantly, monks and nuns are back living in these holy places and bringing a living faith and witness to the gospel of our Lord God and Savior Jesus Christ.

How do I know this? I saw it in the faces of those who came in pilgrimage to these places the last few days. They worshipped in places still in need of serious restoration. At St. Anthony of Dymensk Monastery, we worshipped in an altar and nave stripped down to the bare brick. The original icons are gone. Yet I found a great beauty gazing at the bricks because of what I saw in the faces of the people there gathered in worship. Their faces were focused; their gaze displayed a hunger and thirst for the word of God. The ears were glued to Bishop Mitsislav as he spoke to them at the end of liturgy. The church was packed on a workday with kids, and adults both young and old. What I saw transcended place, culture and time. Through this experience I came to see what has been lacking in me. Their hunger and faith is something I lacked.

One of the reasons for the visit was the miraculous Tikhvin Icon that from the 1930's to 2004 was under the guardianship of Archbishop John of Chicago, and his adopted son Fr. Serge Garklavs both of blessed memory at Holy Trinity Cathedral. In 2004 this icon was returned to the Tikhvin Monastery that had been its home since as early as the 1380's and as late as the early 16th century. Before returning to the monastery, the icon processed

through the city of Moscow before 350,000 people and another 30,000 when it reached its final resting place at the Monastery of the Dormition in Tikhvin. Since that time the hunger and desire to see and pray before this icon; to ask for the intercession of the Mother God continues to be steady and strong. Hundreds of people visit this icon daily to venerate it, pray an Akathist before it, or ask intercession of the Holy Theotokos. (For more information click on the following link:

<http://oca.org/saints/lives/2016/06/26/101821-appearance-of-the-tikhvin-icon-of-the-mother-of-god>

Saturday morning as we walked to the church for liturgy, people were literally running after me seeking a blessing from me. I had never experienced this before. This was common throughout my stay there.

Sunday I had the honor of serving Divine Liturgy (without another bishop) at the St. Alexander Nevsky Lavra in St. Petersburg. To serve here with all its history was truly overwhelming. Later in the day we visited Tsarske Selo and the recently rebuilt St. Catherine Church. We venerated the relics of St. John Kochorov of Chicago.

Through this experience I ask; why don't we have this kind of hunger and desire I saw in the faces of people here, in our Orthodox Churches in America today? Could it be in our struggle to figure out what it means to be Orthodox in modern America with all its challenges that we have become too preoccupied with this issue? Has it become a worldly pursuit and now an obstacle to seeking His Kingdom and righteousness? Our Lord said, "No one who puts his hand to the plow and looks back is fit for the Kingdom of Heaven." (Luke 9:62) Our faith is an incarnational faith but it is also one that is to be transcended. Double mindedness gets us nowhere.

Gazing into the eyes of those who came to St. Anthony Dymensk and the Tikhvin Monastery this past week challenged me to look into the spiritual eyes of my own soul and to see what was lacking in me.

May the Lord be merciful unto me a sinner.
The unworthy +Paul
Bishop of Chicago, Diocese of the Midwest

Fellowship with Our Neighbors

TODAY: Our parish has been invited to attend Shiloh Baptist Church's family picnic.

Following that is the Ukrainian Festival.

Shiloh Baptist Church has also been invited to our community picnic. Be sure to welcome them with open arms and hearts!