

# 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, October 16, 2016**

**Gospel:** St. Luke 8:5-15

**Tone 8**

**Epistle:** 2 Corinthians 6:16-7:1

**17th Sunday After Pentecost**

**Fathers of the 7<sup>th</sup> Ecumenical Council**

**Martyr Longinus the Centurian / Ven. Longin of Yarensk**

**October Bulletin Sponsor**

*Mr. & Mrs John Magerko for the Health of their family & friends*

## *Liturgical & Events Schedule* **TWO WEEK EDITION**

### **Sunday, October 16**

9:10 am: Hours

9:30 am: Readers Service w/ Communion  
Social / Church School

### **Monday, October 17**

7:00 pm: Village of Summit Meeting

### **Saturday, October 22**

5:00 pm: Great Vespers @ Burr Ridge

### **Sunday, October 23**

9:10 am: Hours

9:30 am: D.L. / Swearing in of Officers  
Social / Church School

### **Tuesday, October 25**

7:30 pm: Monthly Board Meeting

### **Wednesday, October 26**

7:30 pm: Orthodoxy 101 Class

### **Saturday, October 29**

2:00 pm: Holy Trinity Cathedral: His  
Beatitude Metro. Tikhon, Russian  
Bishop & Bishop Paul

### **Sunday, October 30**

9:10 am: Hours

9:30 am: D.L. / Social / Church School

1:00 pm: Grand Banquet Chicago



### **AWAY**

Fr. Andrew & ProtoDeacon Bob will be away the week of October 16. Any emergencies contact Fr. Herman @ 630-323 3525

### **CARSON'S DAY FUNDRAISER**

This is an easy way to raise money for our parish. The book is \$5 (and every book we sell the church keeps the \$5) and there is over \$500 of coupon savings. The beauty is you can also shop on line w/ special codes to get your savings & delivery to your home.

The event is November 9-12 & includes the following stores:

Bon-Ton	Bergner's
Boston Store	Carson's
Elder-Beerman	Younkers
Herberger's	

Remember you can shop on line from the convenience of your lounge chair!

### **GERTRUDE HAWK FUNDRAISER CANDY DRIVE**

Please gather orders from friends, co-workers, family members and, of course, your own. They can be given as gifts at Thanksgiving or Housewarming gifts during the Christmas season.

Order forms due by Nov. 6 for Thanksgiving delivery. Payment due by Nov. 27<sup>th</sup>.

### **SCRIP FUNDRAISING PROGRAM UP & RUNNING**

Who to see: Matushka Susan

When: 1<sup>st</sup> & 3<sup>rd</sup> 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!

## **Assembly of Bishops releases message at conclusion of seventh annual meeting**

The seventh annual meeting of the [Assembly of Canonical Orthodox Bishops of the United States of America](#) drew to a close on Thursday, October 6, 2016.

The hierarchs issued a Message to the Faithful, the text of which appears below, at the conclusion of the three-day gathering. His Beatitude, Metropolitan Tikhon was among the message's 41 signatories, together with other US members of the Orthodox Church in America's Holy Synod of Bishops: His Eminence, Archbishop Nathaniel; His Eminence, Archbishop Nikon; His Eminence, Archbishop Benjamin; His Eminence, Archbishop Melchisedek; His Eminence, Archbishop Mark; His Eminence, Archbishop Michael, who was elected Assembly Treasurer on October 5; His Grace, Bishop Alexander; His Grace, Bishop David; and His Grace, Bishop Paul.

[The text of the opening address of His Eminence, Archbishop Demetrios](#) of the Greek Orthodox Archdiocese of America, Assembly Chair, also was released.

### **Message to the Faithful**

#### **Assembly of Canonical Orthodox Bishops of the USA Thursday, October 6, 2016**

To our beloved Orthodox Christians throughout the United States of America:

*“Forbearing one another in love, eager to maintain the unity of the Spirit”* [Ephesians 4:3].

Beloved brothers and sisters in the Lord,

We, the members of the Assembly of Canonical Orthodox Bishops of the United States of America [{{LINK TO}}](#), gathered in Detroit, Michigan, for our seventh annual meeting on October 4-6, 2016, greet you with love in Christ as we offer glory and thanksgiving to Him.

Forty-one hierarchs assembled in order to recognize and reinforce our unity in the Orthodox faith. We express our deep gratitude to all those who planned and prepared for this year's Assembly, which officially opened with the celebration of the Divine Liturgy at the Antiochian Orthodox Basilica of Saint Mary in Livonia, Michigan. The hierarchs were welcomed by host Bishop Anthony.

We remembered and prayed for our brother hierarchs kidnapped in Syria, the Greek Orthodox Metropolitan Paul Yazigi (brother of His Beatitude, Patriarch John X of Antioch) and the Syriac Orthodox Archbishop John Ibrahim.

In particular, we expressed our wholehearted congratulations to His All-Holiness Ecumenical Patriarch Bartholomew on the blessed occasion of his 25th anniversary as Archbishop of

Constantinople-New Rome and Ecumenical Patriarch.

In the opening session, the chairman, Archbishop Demetrios of America, delivered his address, raising a number of serious issues pertaining to the need to cultivate unity in Christ. Archbishop Demetrios urged that the Assembly remain committed to the original mandate of the Mother Churches to work in a conciliar manner toward canonical unity for the sake of our faithful, with which the Assembly concurred. The hierarchs also heard executive reports from the Assembly officers.

After listening to official reports from representative staff of the official Assembly agencies – including the Orthodox Christian Prison Ministry, the International Orthodox Christian Charities, the Orthodox Christian Mission Center, the Orthodox Christian Network, and the Orthodox Christian Fellowship – the hierarchs considered ways of advancing these vital ministries.

A special informational forum was presented on religious liberty and provoked an engaging discussion. Distinguished guests addressed the Assembly on the First Amendment, how religion is portrayed in the news media, and global perspectives of religious freedom.

Particular gratitude was offered to outgoing Secretary, Bishop Basil, and Treasurer, Metropolitan Antony. The new officers elected to the Executive Committee are Secretary, Bishop Gregory, and Treasurer, Archbishop Michael.

The chairmen of the Assembly committees presented their reports, followed by a review of their organization, with special attention focused on the presentation by the Committee for Canonical Regional Planning.

During the final session, the Committee for Canonical Regional Planning was authorized and endorsed to conduct a national study on the present state of inter-Orthodox cooperation on the local level. The Assembly also endorsed and approved requests made by the Committee for Youth, and those submitted by two of its agencies, International Orthodox Christian Charities and Orthodox Christian Mission Center. We agreed on the following with regard to the society in which we exercise our archpastoral ministry:

1) We affirm our full support for the preservation of marriage as a life-long sacramental union of a man and a woman. We stress the importance of parenthood and family as unshakeable foundations of every society. As family originates from our Heavenly Father [Ephesians 3:15], it finds perfection in the iconic likeness of the intercommunion of the Holy and Life-creating Trinity.

**Con't Page 7**

## Seventh annual Assembly of Bishops' meeting opens in Detroit

The seventh annual meeting of the [Assembly of Canonical Orthodox Bishops of the United States of America](#) opened on Tuesday, October 4, 2016 with the celebration of the Divine Liturgy at the [Antiochian Orthodox Basilica of Saint Mary](#), Livonia, MI.

His Beatitude, Metropolitan Tikhon and members of the [Holy Synod of Bishops of the Orthodox Church in America](#) are among the 41 hierarchs in attendance at the meeting, which continues through Thursday, October 6.

The bishops commenced their work with an opening address by the Assembly Chairman, His Eminence, Archbishop Demetrios of the [Greek Orthodox Archdiocese of America](#), who greeted and welcomed the hierarchs. "When we speak together as an Assembly of Bishops, we do so with the authority of the Church," he said. "We do not speak as jurisdictions or merely as representatives, but as a single body of Orthodox hierarchs who are committed to sharing the transformative light of Christ with our local society."

His Eminence began his remarks with an expression of gratitude and with reflections on the Holy and Great Council which met in June of this year in Crete, crowning 55 years of preparation. He noted that 12 of the Assembly's bishops participated in the "productive conciliar work and discussions of the Council, which helped us gain a better perception of who we are and... of the need to consistently strive for unity."

Emphasizing the importance of our local Assembly, Archbishop Demetrios stated, "we must search for ways to align our local diocesan work with the work of the Assembly, and it is obvious that our committees may assist us."

At Tuesday's first working session, the bishops approved the minutes of their 2015 meeting, the agenda of their present work, and the financial report of the Treasurer. The bishops also heard the reports of the work of the Assembly Secretariat and committees. A substantial amount of time was dedicated to hearing and discussing reports from five of the Assembly Agencies.

Father Steven Powley, Executive Director of [Orthodox Christian Prison Ministry](#) [OCPM], presented a new promotional video that describes its work through thousands of personal letters written to prisoners and the distribution of Bibles and books, icons, pamphlets and spiritual works.

Dean Triantafilou, Executive Director of the [International Orthodox Christian Charities](#) [IOCC] — the humanitarian

arm of the Assembly of Bishops — shared details on IOCC's work since its inception. IOCC has delivered nearly \$600 million of assistance worldwide in some 50 countries during its 25-year existence. In 2015, IOCC provided program services of \$55 million. This year to date, IOCC has provided program services of \$21 million as it looks forward to celebrating its 25th Anniversary.

Father Martin Ritsi, Executive Director of the [Orthodox Christian Mission Center](#) [OCMC], reported on the ministry which focuses on evangelization and re-evangelization of people. In 2015, twenty-nine people served as OCMC missionaries in six countries, where they engaged in catechism and seminary teaching, youth work, primary and secondary education, counseling, translations and various outreach ministries. Father Martin also described the ["Support a Mission Priest" program](#), which continues to subsidize the support of almost 400 clergymen in 16 countries. OCMC currently contributes to theological training and mission projects in over 30 countries.

Highlighting the effective, world-wide media witness of the [Orthodox Christian Network](#) [OCN] were Father Gregory Joyce, OCN Board member; Charles Lelon, Vice Chairman; and Ms. Eleni Alexiou, Managing Director, who reported on OCN's new suite of Orthodox mobile apps which, along with other multimedia resources now reaches as many as 5.7 million people per week.

James Giannakis of the [Orthodox Christian Fellowship](#) [OCF] presented ways OCF strives to be the loving presence of Christ and the Orthodox Church on college campuses. OCF is an integral part of students' spiritual formation and challenges them to explore and live their faith on a daily basis. OCF currently has more than 320 campus chapters throughout the country.

The first day's work concluded with a meaningful discussion and some clarification on the Assembly's mandate following the Council in Crete. Following this discussion, the hierarchs recommitted to their common work as members of the Assembly of Bishops.

### 40 DAYS MEMORIAL

October 9: Firefighter John, Archpriest John & Steven  
October 23: Daniel & Mat. Cecilia  
October 30: Dcn. Bassam  
November 13: Protodeacon Alexis

## Assembly of Bishops studies religious freedom, elects two new officers

On Wednesday, October 5, 2016, the 41 hierarchs attending the seventh annual meeting of the [Assembly of Canonical Orthodox Bishops of the United States of America](#) participated in a special informational forum dedicated to the subject of religious freedom—a theme explored in three separate presentations.

Dr. Charles Haynes, Director of the Religious Freedom Center and Vice President of the Newseum Institute, offered an overview of the US Constitution's First Amendment and its central role in protecting the free exercise of one's faith in America's public square. He encouraged the hierarchs to study how Orthodox Christianity is presented to the public, especially in public school textbooks, and shared his hope that seminarians would be educated in the area of religious freedom.

Dr. Debra Mason, Professor of Journalism Studies at the University of Missouri School of Journalism and Curriculum Specialist at the Religious Freedom Center, offered a presentation on the subject of religion in the media. She highlighted the unique challenges facing the Church in utilizing digital media platforms to reach the faithful, especially the growing number of Millennials.

Dr. Elizabeth Prodromou, Visiting Associate Professor of Conflict Resolution at the Fletcher School of Diplomacy at Tufts University, spoke on the international status of religious freedom. Prof. Prodromou offered a primer on the deep historical footprint concerning religious freedom, noting the central role of religious freedom in the life of all people. She called upon the hierarchs to engage the American public as social critics; to mine the theological resources of Orthodoxy to better understand and defend religious freedom; to engage in catechesis with the faithful on this subject; to support religious freedom for all people; to develop partnerships with other religious groups in the propagation of religious freedom; and to stand against totalitarian ideologies wherever they may be found.

Turning their attention to elections, the hierarchs elected His Eminence, Archbishop Michael of the Orthodox Church in America to the position of Assembly Treasurer. He succeeds His Eminence, Metropolitan Antony of the Ukrainian Orthodox Church of the USA, whose term of service had expired. Elected to succeed His Grace, Bishop Basil of the Antiochian Orthodox Christian Archdiocese of North America's Diocese of Wichita and Mid-America, whose term as Assembly Secretary also had expired, was His Grace, Bishop Gregory of the American Carpatho-Russian Orthodox Diocese.

Considerable time was spent reviewing the advancement of the work of the Assembly's committees.

His Eminence, Metropolitan Methodios of the Greek Orthodox Archdiocese of America's Metropolis of Boston, Chair of the Committee on Canonical Affairs, offered an update on efforts to establish a common clergy database that would provide the hierarchs with immediate access to the ecclesiastical status of every Orthodox clergyman across the nation.

His Eminence, Metropolitan Savas of the Greek Archdiocese's Metropolis of Pittsburgh, Chair of the Committee on Church and Society, expressed hope that this committee might be more active in the future, while His Grace, Bishop Demetrios of the Greek Archdiocese's Metropolis of Chicago, Chair of the Committee on Ecumenical Affairs, reviewed the ongoing work of theological consultations and commissions.

His Eminence, Metropolitan Isaiah of the Greek Archdiocese's Metropolis of Denver, Chair of the Committee for Military Chaplaincy, reviewed the possibility of designating the Assembly of Bishops as the religious organization to the US Defense Department and as the common Orthodox Christian Endorsing Agency.

His Grace, Bishop Thomas of the Antiochian Archdiocese's Diocese of Charleston, Oakland, and the Mid-Atlantic, Chair of the Committee for Youth, updated the hierarchs on his committee's work and expressed gratitude for the Assembly's ongoing support of the various youth activities and endorsement of the annual Youth Worker and Camping Conference, slated to be held in January 2017.

His Eminence Archbishop Nicolae of the Romanian Orthodox Archdiocese in the Americas, Chair of the Committee for Canonical Regional Planning, presented a detailed report on the regional study of jurisdictional collaboration in Texas, New Mexico and Oklahoma. The study revealed that grassroots parish collaboration may lead to greater pan-Orthodox unity through the establishment of local parish networks that may enhance the ability to address common interests, needs and concerns while providing opportunities to share ministries and resources.

### CHRISTMAS EVE & CHRISTMAS DAY SVCS.

It was decided at the Annual Meeting:

Christmas Eve, Saturday 12/24 Service: 5:00 pm.  
Christmas Day, Sunday 12/25 Liturgy: 10:00 am.

Volunteers are needed to help with *Feeding The Homeless* Christmas Day Dinner which will be served from 12:30-2:30.

## Prayer List

**Prigists:** Anthony Spenglar, John Kuchta, Fr. James Gleason (*Fr.'s spiritual father*), \***Ted Bobosh**, \***Moses Berry**, John Duranko, Archimandrite Vladimir, \***Joseph Gibson**, \***Yves Babich**, \* **Fr. Philip Lashbrook**, \***John Reeves**

**Matushkii:** \***Carol Janacek**, \***Barbara Matusiak**, **Mary Perez**, **Snezana Ruzic**, **Laryssa Hutnyan**, Pani Patricia Duranko

**Parishioners:** Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Sonja Harris, Pauline, Marilyn, Jason Kirnbauer, Laura Grabavoy, Greg (altarboy) Boswell

**Parishioner's Family:** Donna Parhas (*Nick's Cousin*), 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, Mark Svava, Mary Northrup, Dianne Northrup, Raymond Northrup, Joey Krush, Jan Kost (*Linda's sister*), Bruce (*Fr. Kurt's brother*), June, James (*Hruban Family*), Tommy, Jimmy, (*Spengler Family*), Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve

**Other Requests:** Lucille (*Duke*), Dianne (*Bill Rudolph*), Elizabeth Lilos, Jemsey Pradun, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebollar, Gloria Salgado (*Lynn's Friend*), Eva Quagon (*Andy friend*), Mary Ann Magerko, John Magerko, Carol Bregin (*Friend of Lynn*), Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Vivian (*friend of Beccky Eggers*), Avzi (*Sam's Son*), Carol Marino (*Fr cousin's friend*), Roger Seglem, Deputy Chief Frank Batura\***John Sedor**, \***Daria Petrykowski**, \***Cynthia Koranda**, Stephanie & her unborn baby, Michelle & her unborn baby,

**Military:** Fr. Herman, Fr. Gregory, Amber, Caleb, Nicholas, David, Timothy, Robert, Kristen, Matthew, Brian, Daniel, Joseph

**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.

### Commemoration of the Holy Fathers of the Seventh Ecumenical Council

Commemorated on [October 16](#)

Today the Church remembers the 350 holy Fathers of the Seventh Ecumenical Council under the holy Patriarch Tarasius (February 25).

The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine VI.

The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

In Greek practice, the holy God-bearing Fathers of the Seventh Ecumenical Council are commemorated on October 11 (if it is a Sunday), or on the Sunday which follows October 11. According to the Slavic MENAION, however, if the eleventh falls on Monday, Tuesday, or Wednesday, the service is moved to the preceding Sunday.



### IMPORTANT INFORMATION

#### *Change in time of Hours & Divine Liturgy*

It was decided at the Annual meeting to change the start of Liturgy to 10:00 (from 9:30) for a two-month trial. Many parishioners come to church between 9:30 & 10:00. People thought, since many parishioners live about 30-45 min away, having a later start time might help attendance. Those with children will have a little more time to get ready to come to church.

This does not mean it is okay to arrive at 10:00-10:30! Prayer begins with the Hours.

**This change will take place Sunday, Nov 6.**

New schedule: 9:40am-Hours & 10:00am-Liturgy  
Please be on time. Thank You! From Fr. & the Board!

## OCTOBER

BIRTHDAY	NAMES DAY	ANNIVERSARY
1-Trudy Ellmore 3-Ethan Chendorain 4- Eva Boswell 5- Lydia 11- Karen Muzyka 12- Gregory Boswell 14- Clarissa Marron 17-Angel Bautista 25-Sam Dardovsky 27- Gary Marron	1- Archbishop Irenee of Canada 9- His Beatitude Met. Tikhon	10-01-00 Jeffrey & Natalie Northrup 10-09 Sub-deacon Wylie & Pauline Meath 10-25-77 Retired Metropolitan Theodius 10-27-68 John & Marcia Grabavoy 10-27 Mark & Helen Hruban 10-31-92 Steve & Laura Grabavoy

*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: OCTOBER

2- Michael Nativo (04) 6- Anne Switch (02) 6- Donald A Kozal (09) 9- Nina Murphy (04) 11- Alexander Pehas Sr. (00) 11- Walter Daniels (03) 13-Helen Machen (15) 14- Athena Cielen (01)	16- John Joynt (13) 19- Archpriest Sergei Garklavs (15) 18- Mary Dunkovich (90) 20- Constantine Samuta (02) 23- Helen Borisuk (02) 26- Anne Y Rosellini (10) 30- Raymond J Machen (05) 31- Carol Kozak	1956: Leonty Panasiuk Elihvey (Mike) Begal Stephan Homko Anthony Rudenko Petro Korbin Alexander Kunatz 1957: Gregory Yakovez Ivan Demchuk
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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.*

### **Fr. Stephen con't from Page 8**

ing once we leave the church? (The homily is meant to support that process—but that may or may not happen!) If we forget the Gospel reading, that means that we may have “attended” church, but that we were not “attentive” in church. To “be” there cannot be reduced to our bodily presence.

To further emphasize the great significance of the Gospel reading at the Liturgy, there is a wonderful prayer offered by the celebrant before we actually get to the dialogue outlined and commented on above. This prayer is placed immediately after the final Alleluia verse following the Epistle reading. And it prepares us for the ensuing dialogue. For this reason alone it is my humble opinion that this “Prayer before the Gospel” should be chanted aloud by the celebrant of the Liturgy—the bishop or priest. Further, for the attentive reader of the Scriptures, there are numerous scriptural passages that are gathered together, alluded to, or paraphrased in this prayer, a few of which will be pointed out: “Illumine our hearts [2 Corinthians 4:6], O Master Who lovest mankind, with the pure light [Revelation 21:23-25] of Thy divine

knowledge. Open the eyes of our mind [Ephesians 1:18; Luke 24:45] to the understanding of Thy Gospel teachings. Implant also in us the fear of Thy blessed commandments, that trampling down carnal desires [2 Peter 2:10], we may enter upon a spiritual manner of living [1 Corinthians 2:12, both thinking and doing such things as are well-pleasing unto Thee [Philippians 2:13]. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.”

Obviously, a good deal is made of the Gospel reading at each and every Liturgy. This is because the Gospel is “Good News” to which we should listen attentively—and *obey*. Familiarity may dull our appreciation of this, but we must always struggle against familiarity leading to spiritual laziness or inattentiveness. When (over-) familiarity turns to boredom, then we are facing a spiritual crisis of sorts. Putting aside any such temptation, let us acknowledge how privileged and blessed we are to “stand aright” in church at the Liturgy and to hear the Holy Gospel. “Let us attend!”

## Archimandrite Alexander [Pihach]

## Hieromonk Alexander [Mayba]

Hieromonk Alexander [Mayba], 84, for many years a beloved member of the Brotherhood of Saint Tikhon's Monastery, fell asleep in the Lord at Wayne Memorial Hospice on Wednesday, October 5, 2016.

Born in Troy, NY on May 10, 1932, Father Alexander received monastic tonsure on April 7, 1995. On February 18 of the following year, he was ordained to the diaconate, while his ordination to the priesthood occurred on May 20, 1999. In addition to his duties at the monastery, he served the faithful of Saints Peter and Paul Church, Uniondale, PA. In 2004, he was awarded the gold cross by the Holy Synod of Bishops of the Orthodox Church in America.

A Panikhida will be celebrated in the Monastery Church of Saint Tikhon of Zadonsk at 7:00 p.m. on Friday, October 7. His Beatitude, Metropolitan Tikhon will preside at the Hours, Divine Liturgy and Funeral Service for a Priest at 7:40 a.m. on Saturday, October 8, with interment in Saint Tikhon's Monastery Cemetery. A luncheon will follow in the monastery dining hall.

### *Assembly of Bishops message con't*

2) We unequivocally continue to denounce the violence and bloodshed in our country and throughout the world, especially in the Middle East and Africa, where hostility and brutality are occurring among members of different religions, sometimes supposedly in the name of religion, and also Ukraine. We pray for a just and enduring peace in the Middle East, for protection of Christian and other vulnerable communities against acts of genocide in Syria, Iraq, and Palestine, as well as for the cessation of terrorism and persecution, intimidation and displacement, racial discrimination and religious fanaticism.

3) Furthermore, we recognize and lament: the crises in civil discourse, the polarization of society, the persistence of poverty, the challenges to religious liberty, the resurgence of racism, and the escalation of violence in our communities. The Assembly will study these and other pressing issues in order to prepare appropriate responses and to advocate before government and civil leaders to avert and alleviate these societal problems.

In conclusion, we continue to offer our paternal prayers, interceding that the Lord our God will not "let us grow weary in well-doing, for in due season we shall reap, if we do not lose heart. So then, as we have opportunity, let us do good to all humankind [Galatians 6:9-10]. May the abundant blessings of our all merciful God in Trinity be with you all.

TORONTO, ON, CANADA [OCA]: Archimandrite Alexander [Pihach], 64, unexpectedly fell asleep in the Lord on the night of October 7, 2016 while visiting the rectory of Christ the Savior Sobor here, where he was the guest of Archpriest Vasyi and Matushka Oksana Kolega.

Archimandrite Alexander had faithfully served as Dean of the Orthodox Church in America's [Representation Church of Saint Catherine the Great Martyr](#) and as OCA Representative to the Patriarchate of Moscow since his appointment by the Holy Synod of Bishops on November 30, 2012.

Born Dennis Alexander Pihach in Saskatoon, SK, on June 27, 1952 and raised in an Orthodox Christian family, Archimandrite Alexander graduated from Saint Andrew's College, Winnipeg, MB, in 1973. He continued his studies in Sociology and Slavic Studies and graduated from the University of Saskatchewan, after which he was employed with Social Services. In 1986, he was ordained to the priesthood in the OCA's Archdiocese of Canada and assigned to plant a mission in Yorkton, SK—now Saint Mark's Church—while continuing his employment with Youth Addictions Services.

He was elected Dean of the Manitoba-Saskatchewan Deanery and appointed Chancellor of the Archdiocese of Canada in 1996. Two years later, he was assigned Rector of Saint Herman of Alaska Sobor, Edmonton, AB.

On July 11, 2009, he was tonsured to monastic orders and elevated to the dignity of Igumen of Saint Elias Skete, Dickie Bush, AB. On September 1 of the same year, he was appointed Interim Dean of Annunciation Cathedral, Ottawa, ON. He was elevated to the dignity of Archimandrite and returned to Saint Herman Sobor on a full time basis in May 2011.

Archimandrite Alexander is survived by two brothers, Terry and Murray Pihach, and his nieces and nephews Andria, Jesse, Bryan, Chantelle, and Genna-Rae.

May Archimandrite Alexander's memory be eternal!

## “Let us stand aright! Let us attend!”

By Fr. Steven Kostoff

“Take heed then to how you hear” [Luke 18:18].

“Make sure that you never refuse to listen when He speaks” [Hebrews 12:25].

We are blessed with hearing the Scriptures at every Divine Liturgy, be it on the Lord’s Day or on any other day on which the Liturgy is celebrated. Therefore, we will hear at least one reading from an Epistle and one from a Gospel. And when the calendar so designates it, there may be two sets of readings—and when there exists a complicated convergence of feast days and commemorations, there are even Liturgies at which there may be as many as three prescribed readings!

The readings from the Scriptures are the culminating moments of the first part of the Liturgy, referred to as the “Liturgy of the Word,” or “The Liturgy of the Catechumens.” Before we commune with Christ in the Eucharist, we commune with Him through the inspired words of the Holy Scriptures—the *words* of the *Word*. This is the public proclamation of the Word of God, meant to complement each believer’s personal or “domestic” reading of the Scriptures. Just as we pray both liturgically and personally; so we hear and read the Scriptures both liturgically and personally. Each is essential to support and make the other meaningful. To ignore one or the other is to impoverish our relationship with Christ.

By the presence of the Holy Spirit, our minds are open to the full meaning of the sacred texts that we hear. This was revealed to all Christians of all generations on the Road to Emmaus, when the Risen Lord encountered Cleopas and an unknown disciple: “And beginning with Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself” [Luke 24:27]. Following this encounter and the “breaking of the bread,” during which these disciples recognized the Risen Lord, “They said to each other, ‘Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?’” [Luke 24:32]. Christ speaks to us today through the reading of the Scriptures, thus making it possible for us *today* to experience the identical “burning of heart” when we, too, make the time to read the Scriptures. As Father John Behr succinctly said, “In the Church, we are still on the road to Emmaus.”

Due to the great importance of the liturgical proclamation of the Scriptures, these readings are prefaced by a dialogue between the celebrant, the designated reader and the gathered faithful. I will concentrate here on the liturgical reading from the Gospel, aware that the preparation for the Epistle also has its own solemn and very similar introduction. Before the reading from the Gospel, we thus always hear:

*Priest or Deacon: Wisdom! Let us stand aright. Let us listen to the Holy Gospel.*

*Bishop or Priest: Peace be unto all.*

*People: And to your spirit.*

*Priest or Deacon: The reading from the Holy Gospel according to Saint \_\_\_\_\_.*

*People: Glory to Thee, O Lord, glory to Thee.*

*Priest: Let us attend!*

This solemn dialogue reveals to us that we are about to do something of great importance—proclaiming the living Word of God amidst the assembled believers, clergy and laity alike. And this prefatory dialogue is therefore meant to get our attention. In fact, the final words before the actual reading are “Let us attend!” In some translations, it may be “Let us be attentive!” In simple English it could be “Pay attention!” Right before this we are directed to “stand aright.” This is lost in some translations, which twice read “Let us attend,” as a translation of two different Greek words in this dialogue. When we hear “let us attend” for the first time, this is actually “let us stand aright,” based on the Greek command *Orthi*, which means more-or-less literally “stand aright.” The second “let us attend!” is based on the Greek word *proskhomen*. The point is that standing at attention is a potentially better bodily posture than sitting for the gathering of our (scattered?) thoughts, as well as simply a bodily posture that expresses greater respect for listening to the Lord teaching us through the words of the Gospel. Strange as it may sound to us, there is something of the soldier standing at solemn attention as he is about to hear his “orders” that must be faithfully fulfilled. This is an image that is found often in Christian antiquity. In our Liturgy today, it is a time when there should be no movement in the church, and nothing to distract us from hearing the Gospel with an attentiveness that expresses our love of the Gospel as the “precious pearl” worth more than anything else. An outer silence in the church will hopefully facilitate an inner stillness within our minds and hearts that honors the Gospel reading as the sharing of the “words of eternal life” on our behalf.

As a possible “test” to measure our actual attentiveness at a given Liturgy, we can ask ourselves later in the day—or perhaps even during the week!—what was the Gospel reading that I heard earlier in the Liturgy? An attentive listening of the Gospel would mean that we can identify the evangelist and, even more importantly, the prescribed text for the day. And the same should hold true for the Epistle reading. “He who has ears to hear, let him hear!” If our ultimate goal is to live out the teachings of the Gospel beyond the initial hearing of the Gospel, then our awareness of the text, accompanied by a “burning of heart,” will allow us to meditate upon a given passage with the goal of actualizing the teaching heard in our daily lives. How would any of this be possible if we forget the Gospel read

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