

St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

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

Protodeacon Robert Northrup

Parish Council President: John Grabavoy



Sunday, March 12, 2017

Gospel: St. Mark 2:1-12

Tone 5

Epistle: Hebrews 1:10-2:3

Second Sunday of Lent

St. Gregory Palamas

March Bulletin Sponsor

By Father Andrew in Memory of his ordaining Bishop His Eminence Metropolitan Nicholas

Liturgical & Events Schedule

Sunday, March 12

9:40 am: Hours

10:00 am: D. L. / Church School / Social

6:00 pm: Deanery Lenten Mission @ St. Joseph, Wheaton

Tuesday, March 14

10:00 am: March For Life Meeting- Chicago

Wednesday, March 15

6:30 pm: Boy Scout Meeting- Bedford Park

7:00 pm: Lenten Service

7:30 pm: Bible Study

Thursday, March 16

6:30 pm: "Kids Safe" Meeting- Bridgeview

Friday, March 17

7:00 pm: Pre-Sanctified Liturgy followed by potluck dinner

Saturday, March 18

9:00 am: "Beyond the Classroom" Prog.

6:00 pm: Great Vespers

Sunday, March 19

9:40 am: Hours

10:00 am: D.L. / Memorial Sunday / Church School / Social

6:00 pm: Deanery Lenten Mission Here

CONFESSIONS

Confession will be heard before and after each Lenten service, Great Vespers and Sunday mornings before Liturgy.



DEANERY LENTEN VESPERS SCHEDULE

Service begins at 6:00 p.m.

Join us in the spirit of prayer, harmony and peace!
Let us get to know one another in our local Church.

Brief Homilies will focus on the "Psalms of Ascent" chanted at the Presanctified Liturgy.

Sunday, March 12:

Saint Joseph Church

412 Crescent Street, Wheaton, IL

Sermon: Archpriest Paul Jannakos (from St Lukes)

Sunday, March 19

The Deanery Lenten service will be here at St. Panteleimon.

Sermon: Deacon Thomas Keith (From Holy Trinity Cathedral)

Sunday, March 26

St. Nicholas Church

1000 Barber Lane, Joliet, IL

Sermon: Archpriest Mykola Bodnarchuk (from St. Joe's)

Sunday, April 2

St Cyril & Methodius Church

2505 South 30th Street, Milwaukee, WI

Sermon: TBA

Sunday, April 9

(Palm Sunday Bridegroom Matins)

Holy Trinity Cathedral



 @summitstpanteleimon

7549 West 61st Place, Summit, Illinois 60501

Rectory 708-552-5276 / Cell 570-212-8747

website: <http://www.saintpanteleimon.org/>

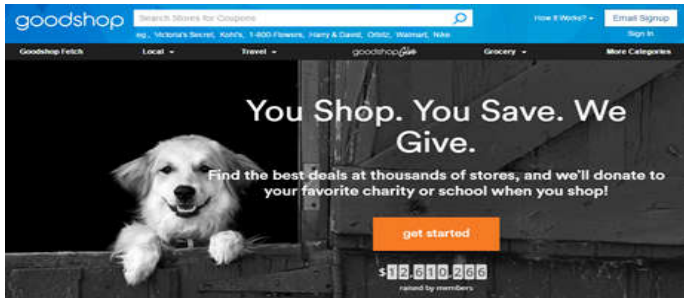
Youth invited to enter FOCA's "Celebration of Faith" art contest

The [Fellowship of Orthodox Christians in America](#) [FOCA] recently announced that "Who is My Neighbor" will be the theme of its 2017 "Celebration of Faith" contest.

Inspired this year by Christ's parable of the Good Samaritan found in Luke 10:25-37, the creative arts contest is open to all Orthodox Christian youth who are communicants of a canonical parish or mission. Participants are invited to create and submit original artistic projects in the areas of literature, musical composition, photography and the visual arts. The deadline for submitting entries is May 15, 2017. [A detailed list of rules](#) for each category and an entry form may be accessed on the FOCA web site.

All entries will be displayed from at the 91st National FOCA Convention, slated to be held at the Sheraton Harrisburg Hershey Hotel near Hershey, PA September 1-4, 2017. [Additional convention information](#) will be available shortly.

Entries should be sent to FOCA Celebration of Faith, c/o Danielle Kovach, 8 Ginesi Drive, Clark, NJ 07066; dkovach517@aol.com.



What is **Goodshop**?

Goodshop provides the best shopping deals and coupons AND a donation will be made to St. Panteleimon Orthodox Church! Not only do you save with great coupons for your most frequently shopped stores, but you also give at no extra cost.

Great idea! How do I get started?

Go to www.goodsearch.com/goodshop and register. Enter *St Panteleimon Orthodox Church* in the 'cause' search box and you're on your way.

Did you know that \$90.24 was donated to the parish in 2016? How much more can be done in 2017?!

Goodshop also has a free app. Check it out!

Chicago's annual "Celebration of Books" to be held March 12-16

Holy Apostles Greek Orthodox Church, 2501 South Wolf Road, Westchester, IL once again will host the annual "Celebration of Books" in mid-March 2017.

The theme of this year's event — "Navigating God's Holy Word" — will be explored during three special presentations.

The Rev. Dr. Eugen Pentiu, Professor of Old Testament at Holy Cross Greek Orthodox School of Theology, Brookline, MA will speak on "Understanding the Old Testament." on Sunday, March 12. Vespers will be celebrated at 6:30 p.m. with Father Eugen's presentation slated to begin at 8:00 p.m.

"Hearing and Keeping the Word of God" is the theme of a presentation to be given by Dr. Alexis Torrance, Assistant Professor of Byzantine Theology at the University of Notre Dame, on Tuesday, March 14. Compline will be celebrated at 6:30 p.m., with Dr. Torrance's presentation scheduled for 8:00 p.m.

Dr. Bruce Beck, Assistant Professor of New Testament at Holy Cross Greek Orthodox School of Theology will offer a presentation titled "Reading Scripture with the Orthodox Church" on Thursday, March 16. The 8:00 p.m. presentation will follow the celebration of Compline at 6:30 p.m.

The week-long event also will feature a book store at which thousands of Orthodox books and resources will be available for purchase. The bookstore will be open daily from Monday, March 13 through Friday, March 17 from 10:00 a.m. through 2:00 p.m.

The Celebration of Books is sponsored by the Greek Orthodox Metropolis of Chicago's Religious Education Department. The public is invited to attend.

There is no charge. For additional information please call 708-562-2744.

SCRIP FUNDRAISING 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!

Great Lent and Fasting in the Age of “the Screen”

by Fr. Steven Kostoff

“Enlighten me through prayers and fasting” [Forgiveness Vespers].

Within the context of Great Lent and our ascetical effort during this season, commonly called fasting, I would like to raise the issue of not only fasting from certain foods and drink—the most basic aspect of asceticism because of our sheer dependence on food and drink—but also of “fasting” from the amount of time we spend daily before a variety of screens: television, computer, tablets, movie, smart phones, etc.

This raises the issue of “Orthodoxy and technology,” a fascinating issue and one that should generate a good deal of theological/spiritual reflection when we think for a moment of our overwhelming dependency in the contemporary world on technology. We may be able to live without technology, but we would hardly be able to function without it. However, my goal is much more modest, as I will explain momentarily.

Without entering into a philosophical/theological discussion about technology, we can at least state that Orthodoxy is in no way anti-technological. Although some Orthodox bishops, priests, and monastics may awaken visions of the Amish, there is no real similarity in worldview when it comes to technology. You may just contact any one of those Orthodox persons through their computers and smart phones—but not the Amish! Or you would be impressed by the web sites and overall computer sophistication of both Orthodox seminaries and monasteries. This is to state the obvious.

The Church has never moved to suppress technology or, for that matter, any progress in all of the sciences. This is a crucial aspect of our human capacity to think and create, setting us apart from the rest of the animal world. Yet, one more issue unavoidably related to this is that of the abuse of technology, when it is severed from any clear moral and ethical restraint. Our thinkers and theologians are struggling to keep up with the exponential and seemingly daily moral/ethical challenges that arise out of the obsessive desire to keep pushing forward the frontier of technological progress.

Avoiding these “heavier” issues in this reflection, I would just like to address the more modest issue of our fasting during Great Lent—or, of expanding our understanding of fasting to now include the time spent before our various screens as already mentioned above. It is, after all, Great Lent. Some modest changes in lifestyle or the environments that we create in our homes is an important factor in the overall lenten effort.

With the ubiquitous screen, the questions arise: Outside of our professional obligations and responsibilities, just how attracted, attached, obsessed or, as extreme as this may sound, “addicted” are we to them? How much of that precious commodity of time do we spend in front of screens that could at best be described as distraction, amusement, entertainment, “killing time,” etc.? Can we break through the cycles of surfing, shopping, game-playing, facebooking and blogging that devour huge amounts of our time? And can we show some restraint for the sake of relationships and more serious pursuits which I hope would attract us during Great Lent especially?

To formulate the challenge before us, I would like to turn to an essay written by one of the members of the parish I serve named Emily. She recently wrote an essay titled “Less is More.” The opening paragraph shows that we are of the same mind in formulating the issues before us:

“In the modern world, nearly every direction one turns, surrounding people appear preoccupied by their own little worlds of music, video games, social networking, or the internet. They appear oblivious to anyone or anything, save the technologies that hold their undivided attention. Nearly gone are the days where families would gather together to read, create, play, or converse with each other. The turn of the century bears witness to a rapid-paced world which observes a degeneration in communication and relationships among individuals. Though many remain unaware, this shift brings with it startling changes, affecting present and future generations alike.”

Well-stated and to the point! And something to think about in a season of restraint and re-prioritizing. Emily mentions reading, playing, creating and conversing. Are our families and friendships suffering deficiencies in those time-honored activities that are based on mental agility, socializing skills and the deepening of loving relationships? Is it dinner and then off to the screen? Have we mastered the “art of distraction?”

If so, can we possibly be surprised if we find it difficult to pray effectively—that is, with some concentration and focus? There is a possible alternative approach: Superfluous time spent before the screen can now be redirected and spent renewing those activities that are either intellectually stimulating (a good book or creative project) or conducive to personal interaction (game playing); or, on a deeper level, “face-to-face” communion (conversing)? Emily writes further:

“Because people do not communicate in person, words and meanings can get misconstrued all too easily. One cannot observe facial expressions or hear tones of voice through the internet, both of which

Con’t Page 4

Fr Steven Con't

allow the listener to garner a well-rounded impression of what the speaker intends to express.... Nothing compares to quality time given to a person, where one really listens and focuses on getting to know his friends. Human beings are so complex that one cannot get to know anyone very deeply in a diminutive span of time."

Can you imagine a Facebook entry that states, "In observing Great Lent, this site will be inactive until April 16, the day I celebrate the Resurrection of Christ?!"

What about the screen of the smart phone? This is a wonderful tool for communication that has even been "life-saving," as we all know of some such stories. You may have to be a modern-day Luddite to argue against the positive use of the cell/smart phone. The important call, the encouraging call, the "where-in-the-world is my child?" call, even the "emergency" call are not what needs to occupy us at the moment.

But here also other questions arise: Beyond all of that, has the smart phone become an extension of our very being? Does it seem to be permanently glued to our ears and/or attached to our hands? Are we lost without it? Do we call and chat in order to... call and chat? (What happened to the spiritual gift of silence?) After all, just a few years ago, we did live without cell or smart phones.

There are styles, colors, sizes, and an endless array of features that turn the smart phone into either a status symbol or a toy—primarily for adults, of course. (Though, at what age now are children equipped with their own phones?). Texting and twittering are producing a certain type of "illiteracy" that is making a wince-creating wreck of the English language, as in "I luv U." Grammar, spelling, and compound sentences are treated as intrusive. The menus are astonishing for their complexity. The internet is now on your smart phone! And it is also a ready-made camera: Quick! There's little Johnny running in the years.... How adorable!

Is it possible or even meaningful to show any restraint when living in an age of the screen? If not, then we may be facing the following downward trajectory that can quickly spiral out of control: Attractions become attachments; attachments become obsessions; and obsessions become addictions. Or, as the holy Fathers teach, we become the playthings of our "passions." We are no longer in control, but under control of our impulses.

As asceticism is not puritanism, so restraint is not repression. All of our ascetical lenten efforts are ultimately directed to our freedom and liberation—to some degree at least—from the myriad dependencies that occupy our bodies and souls. To fast from meat but then to sit in front of the computer for hours surfing, shopping, game-playing, facebooking and blogging

somehow points to a disconnect with the overall goal of Great Lent as a "school of repentance" or "journey toward Pascha."

Professionally and vocationally, we may be living in the age of the screen. I know that I am. I enjoy and try and make something positive of a "cyberspace ministry," in fact. The irony of writing this meditation on the computer and then launching it out into cyberspace so you will have one more thing to read is not lost on me.

But the challenge remains to retain a degree of freedom from the technological web that can bind us so tightly. Redirecting a lot of our energy—and time!—to prayer, almsgiving and fasting, the reading of the Scriptures and the lenten liturgical services of the Church can create in us the joy of liberation from those very bonds.

Challenges and choices abound! And this is a crucial aspect of our human capacity to think and create, setting us apart from the rest of the animal world.

2nd Sunday of Great Lent: St Gregory Palamas

Commemorated on March 12

This Sunday was originally dedicated to Saint Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of Saint Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second "Triumph of Orthodoxy."

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nicodemus of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics. After the demise of the Elder Nicodemus, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this

Prayer List - UPDATED 2-19-17

Prigists: His Beatitude Metropolitan Theodosius, His Beatitude Metropolitan Herman, His Eminence Archbishop Iagovos Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), John Duranko, ***Eugene Tarris,*Ted Bobosh, *Joseph Gibson,* Philip Lashbrook, *John Reeves, Fr. Emilian Hutnyan, Deacon Bohdan Melnychenko**

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

Parishiongrs: Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Sonja Harris, Pauline Michals, Marilyn, Michals, Pat Svava











Parishiongr's Family: Sandra (*Karen's sister*), Erika Northrup, Mary Northrup, Raymond Northrup, Mark Svava, Joey Krush, Jan Kost (*Linda's sister*), Tommy Leonchik, Jason Kirnbauer, Lucille (Carol's mom), Edward Arendt (joann's uncle), Stephen Holly & Walter Litzie (*Fr.'s cousin*), (*Spengler Family*): Bruce (*fr's Kurt's brother*) Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve, Karina

Other Requests: June (Hruban friend), Elizabeth Lilos, Jemsey Pradun, Hermenegil & Lydia Guerrero (*Neighbor*), Cathleen Rebollar, Eva Quagon (*Andy friend*), John & Mary Ann Magerko, Gloria Salgado (*Lynn's Friend*), Vivian (*friend of Becky Eggers*), Marlyn (Karen's friend), Laurel (Bill Rudolph's daughter), Deputy Chief Frank Batura, ***John Sedor, *Daria Petrykowski, *Cynthia Koranda,** Alice Sutko, Mike Jacobson & Brian Turner (fr's friends) Michelle & her unborn baby, Crystal & her unborn baby, Susie & her unborn baby

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

Captivgrs: 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.

OUR JOURNEY TO PASCHA! 2017		
SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 5th	 Publican and the Pharisee Reading: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	Trust in God, not yourself! Ask for His help before every task this week!
Normal Fast Week FEBRUARY 12th	 The Prodigal Son Returns! Reading: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Use up/freeze meats this week.
Meatfare FEBRUARY 19th FAREWELL TO MEAT TODAY	 The Last Judgment Reading: 1 Corinthians 8: 8-9; 2 Gospel: Matthew 25: 31-46	Pray facing east this week. Christ is returning from the east and we wait for Him! Use up/freeze dairy this week.
Cheesefare FEBRUARY 26th FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! Reading: Romans 13: 11-14; 4 Gospel: Matthew 6: 14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 5th	 SUNDAY OF ORTHODOXY Reading: Hebrews 11: 24-26, 32-12:2 Gospel: John 1: 43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 12th	 ST GREGORY PALAMAS Reading: Hebrews 1:10-2:3 Gospel: Mark 2: 1-12	Bring a Chotki (prayer rope) to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 19th	 VENERATION OF THE HOLY CROSS Reading: Hebrews 4: 14-5: 6 Gospel: Mark 8:34-9: 1	Wear your cross to church and kiss the cross each morning with a bowl!
4th Sunday of Lent MARCH 26th	 ST JOHN of the LADDER Reading: Hebrews 6:13-20 & Eph 5:9-19 Gospel: Mark 9: 17-31 & MT 4:25-5: 12	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 2nd	 ST MARY of EGYPT Reading: Hebrews 9: 11-14 Gospel: Mark 10: 32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! April 9th GREAT WEEK BEGINS	 ENTRY OF OUR LORD INTO JERUSALEM Reading: Philippians 4: 4-9 Gospel: John 12: 1-18	Place your palms and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 14th	 GREAT AND HOLY FRIDAY JESUS DIES ON THE CROSS CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet, & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 16th NO FASTING!	 HOLY PASCHA! (CHRIST IS RISEN!) Gospel: John 1: 1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and good night!

YES (Youth Equipped to Serve) (A program of FOCUS North America)

When: Friday, April 28-Sunday April 30

What: A wonderful opportunity to serve and love the people of Chicago, IL

Who: 13 yrs old through College

Where: We will meet at 5:00pm on Friday and stay Friday and Saturday nights at All Saints Antiochan Orthodox Church: 4129 W Newport Ave Chicago, IL 60641. The service learning weekend will come to a close following Liturgy on Sunday, April 30.

Cost: A registration gift of \$150 will cover all trip expenses, make it possible for the Yes Program to prepare and execute the trip, and enable our service team to meet the needs of those we serve.

Register: www.yesnorthamerica.org / Questions: Please contact Katrina Bitar, YES Program Director @ kbitar@focusna.org or Larissa Hatch, Trip Leader: larissahatch07@gmail.com

Fr Lawrence Con't

We need both vocabularies to achieve spiritual balance, recognizing the greatness of our sacramental status and our calling and also the weakness of our mortal flesh in striving to live up to our exalted status. Naturally the language of unworthiness prevails in our liturgical life, for it is the language of humility, and without humility no progress can be made in our spiritual journey. We are indeed saints, the holy people of God, His royal priesthood, saved and cleansed and washed and sanctified. We are also unprofitable servants, debtors to His mercy, liable at any time to fall headlong, ever dependent upon His Spirit to hold us up.

In my pre-Orthodox Christian life I have lived among those who did not balance and treasure both vocabularies. As a Pentecostal charismatic, the language of sanctity and privilege was the only vocabulary allowed. We were saints, and were told "How to Live Like a King's Kid" (an actual book title), encouraged to believe that we were entitled to health, victory, and wealth, and could somehow lay hold of immunity to suffering, poverty, and the common lot of man. Refusing the traditional vocabulary of unworthiness fostered a spirituality of entitlement and pride, and fostered delusion and illusion, and resulting in a loss of interiority and humility. Through such lack of balance, many fell away entirely, some fell into a kind of prelest or presumption, and most remained trapped in a state of spiritual adolescence. The cost of avoiding the language of unworthiness and humility was very high indeed.

That is why Orthodoxy retains both vocabularies, balancing an appreciation of our glorious sacramental status with our interior brokenness and the necessity for struggle. We are indeed called to be saints, as the priest reminds us every Liturgy. But we are also the first among sinners. This is the paradox, and in this paradox we find safety and salvation.



**Congratulations
Braydon**

Recently Braydon won first place in the IWKF Wrestling Championship. He now moves up to State competition. Don't mess with Braydon!!!!

GREAT JOB!



**"Spirituality & Self Help"
An Orthodox Approach to Emotional
Well Being**

Sunday, March 109 from 12:30 to 2:30 @ St Luke's on 10700 Kean Ave, Palos Hills 60465
Presenter:

Randa Anderson, PH.D Licensed Clinical Psychologist

Cost: \$5

RSVP: Michaelyn Sloan
(michaelynsloan@gmail.com) or Linda Kopulos (limkopulos@yahoo.com).

MARCH CELEBRATIONS

BIRTHDAY	NAMES DAY
8- Jason Kirnbauer 9- Tanya Wolfe 23- Valerie Boswell 23-Steve Nemic	27-Herminigel (neighbor) 27-Ronal Svara 28-John Sutko 30-Steve Grabavoy
	1- His Grace Bishop David of Alaska 4- His Grace Bishop Daniel of Santa Rosa 17: Archbishop Alejo of Mexico 23- Archbishop Nikon Of Boston

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.

MARCH-REPOSED

3- Olga Romsa (16) 3- Mary Pradun (16) 13- Metropolitan Nicholas (11) 13- Mary Pradun (15) 14- Olga Romsa (16) 19- George Michals (09) 19-Mary Pradun(16)	22- "Mike" Dushan Daniel Bellich (88) 24- Glenna Struckman (91) 29- Ronald E. Anderson (01) 1942: Vasilij Makovskiy Matrey Kuchek Julia Simrak	1943: Adam Korenchuk Timothy Starko Vasilij Brayko Justin Tsyphugh Anna Homko Paul Makovetsky Theodore Yarmotzek Boris Golubovich Philip Gritzuk (Rizdy)
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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.