

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 26, 2017

Gospel: St. Mark 9:17-31

Fourth Sunday of Lent / St. John Climacus / Leavetaking of Annunciation

Tone 7

Epistle: Hebrews 6:13-20

March Bulletin Sponsor

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

Liturgical & Events Schedule

Sunday, March 26

9:15 am: Hours @ Burbank

9:30 am: D.L. @ St Michael in Burbank

6:00 pm: Deanery Lenten Mission in Joliet

Wednesday, March 29

7:00 pm: Lenten Service followed by Bible Study

Friday, March 31

7:00 pm: Pre-Sanctified Liturgy followed by Lenten Pot-luck meal

Saturday, April 1

9:00 am: Beyond the Classroom (Earth Month)

6:00 pm: Great Vespers

Sunday, April 2

9:40 am: Hours

10:00 am: Divine Liturgy / Church School / Social

6:00 pm: Deanery Lenten Mission in Milwaukee

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, April 2

St Cyril & Methodius Church

2505 South 30th Street, Milwaukee, WI

Sermon: TBA

Sunday, April 9

(Palm Sunday Bridegroom Matins)

Holy Trinity Cathedral

1121 North Leavitt St., Chicago, IL

Sermon: His Grace Bishop Paul

CONFESSIONS

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



40 DAYS REMEMBRANCE

April 2: Pamela

April 9: Helen Spanovich

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!



**"O Lord and Master of my life,
Take from me the spirit of sloth, despair,
lust of power and idle talk;
But give rather the spirit of chastity,
humility, patience, and love to Thy servant.**

**Yea, O Lord and King,
grant me to see my own transgressions
and not to judge my brother, for blessed
art Thou unto ages of ages. Amen."**

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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!

It is Time for the Lord to Act: The Significance of Assembling

by Fr. Lawrence Farley

According to the official OCA service book, the Divine Liturgy begins when the deacon "bows his head to the priest and says, 'It is time to begin the service to the Lord. Bless, Master'" (The words translated thus are rendered in the venerable Hapgood version as "time to sacrifice unto the Lord".) The Greek original is *kairoz tou poihsai tw kuriw/ kairos tou poiesai to kurio*. In the Septuagint of Psalm 118/ 119 verse 126, these words are translated as "It is time for the Lord to act". Ideas of doing service or sacrificing are therefore interpretive renderings. The words do not so much inform us about what we should do (e.g. offer service or sacrifice) as about what God is about to do. In these words the deacon tells the priest that the Lord is about to act, and because of this they should do something.

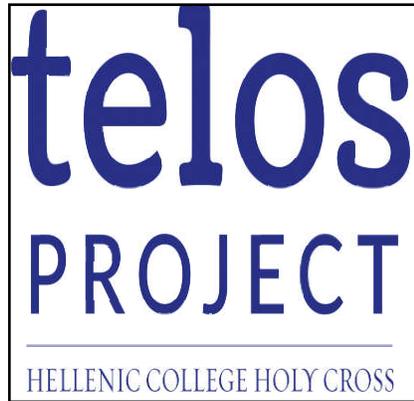
One may ask why it is the *deacon* who tells this to the priest. Why doesn't the priest say this to the deacon? Or why doesn't the reader say this to the priest? Or the choir director? After all, the service can't properly get going until the choir director is ready to roll. Why is the deacon the one who says this?

The answer takes us out of the present and back to a time when the deacon, who was supported by subdeacons and door-keepers, was in effective charge of the assembled crowds. "If anyone misbehaves," Chrysostom advised in his day, "call the deacon" (from his homilies on the Acts of the Apostles). In that day, when the people had assembled, the deacon would be informed, and he then would tell the priest that everyone had assembled. That is what he meant by saying "It is time for the Lord to act" — it was because everyone had now assembled that Christ was about to act and manifest His presence. The Lord had promised that "when two or three are gathered in My name, there am I in the midst of them" (Matthew 18:20), and now that the people had gathered in His name, He was about to appear in their midst. "The Church" is not so much an organization to which one belongs as it is an event that takes place when Christians gather together in liturgical assembly. The term "church" in part refers to the experience of Christ manifesting Himself in the midst of His people when they assemble in His name. In the words cited at the beginning, the deacon is telling the priest that this assembling or gathering had taken place and that Christ was ready to manifest Himself. They had better therefore begin to do their part.

We see the same significance of the assembly in the original opening of the Liturgy as served in Constantinople in Chrysostom's day, though that opening is now buried further into the service. In Chrysostom's day the celebrants would enter the church in silence and ascend into the altar area. The main celebrant (the bishop) would then take his episcopal seat or throne in the high place and greet the assembly saying, "Peace be unto all!" to which they would respond **Con't Page 3**

Telos Project seeks “pilot parishes” to explore young adults’ religious lives

The Telos Project, a five-year initiative at [Hellenic College /Holy Cross Greek Orthodox School of Theology](#) [HCHC] exploring the religious lives of young adults ages 23-29, is seeking 14 parishes belonging to the [Assembly of Canonical Bishops of the United States of America](#) to pilot new forms of young adult ministry.



“[The Telos Project](#) is a tremendous opportunity to engage and embrace Orthodox Christian youth, and inspire them to a life integrated in Jesus Christ,” said the Rev. Christopher T. Metropoulos, President of HCHC. “It is further an exercise toward greater cooperation and understanding throughout all levels and jurisdictions of the Orthodox Church in America.”

Hosted by the Office of Vocation and Ministry, the Telos Project was inspired by the popular [CrossRoad Summer Theology Institute](#), whose alumni identified the need for more faith-based support systems in young adulthood. It seeks to help parishes guide young adults through the questions of identity, vocation, and relationships they face in their twenties and beyond. Telos Project findings will also shape curriculum for Orthodox clergy and lay leader formation.

“HCHC is honored to hold a leading role in examining and educating Orthodox Christian young adults,” continued Father Christopher. “It is my hope that all parishes meeting the pilot criteria will consider an application to join with us to inspire a new generation of clergy, lay leaders, philanthropists and volunteers who will serve the Orthodox Church well into the 21st century.”

Any canonical Orthodox parish located in the US is invited to apply to be a pilot parish. Accepted parishes will be required to assemble a team of three to seven parish leaders, young adults, and other community members to serve as a young adult leadership team for the project. Leadership teams will participate in collaborative webinars, annual learning conferences, and other learning resources as they design new ministries for and with the young adults in their communities. Pilot parish findings will then be shared on the web, social media, and other multimedia outlets.

[Additional information is available on-line](#) or may be obtained by contacting Telos Project Director Elyse Buffenbarger at telos@hchc.edu.

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“And with your spirit!” This was not just a way of the presider saying, “Hello everybody, nice to see you”. The exchange was his formal acknowledgment of the assembled Christians as those who have assembled in Christ’s name and who now had Christ in their midst. The mutual blessing set the liturgical seal on the assembly.

This is obscured somewhat in our present Liturgy, where this mutual greeting which once opened the service now takes place many minutes into the service itself, preceded by the opening doxology, the Great Litany, three Antiphons and their accompanying prayers and litanies, a series of troparia, the Trisagion Prayer and the singing of the Trisagion Hymn. One would never guess that this liturgical exchange was once the effective beginning of the service, and as it now is, it serves little point. It once sealed the opening assembly. Now it looks like a quick exchange introducing the prokeimenon and the epistle. That is probably why in the service book the response is given to the celebrant’s blessing of “Peace be unto all!” not by the assembled people whom he was addressing, but by the *Reader*. Why the reader? He was not addressing the Reader in particular, but rather peace was offered to “all”. The Reader however now responds because the blessing now serves to introduce the readings, not to seal the assembly. Given this diminution of meaning it is not surprising that in some versions of the Liturgy (such as in the Antiochian *Liturgikon*) it is simply omitted or appended as a footnote documenting the odd practice of “some traditions”. It has been effectively emptied of meaning.

This unfortunate change of meaning is not simply of historical or archaeological significance, but witnesses to a more profound change in our whole understanding of Liturgy. Before the assembling of the people was of crucial importance — it was the sign that Christ was about to act and manifest His presence in their midst. That is, the diaconal signal and the presider’s greeting witnessed to the fact that Liturgy was something priest and people did together, and it was in this cooperative action that the gift of divine presence was given. The assembling of the people is now no longer viewed in the same way. In Chrysostom’s day, the deacon would be told that everyone had gathered and that *therefore* something was about to occur. The fact of assembly was the precondition for doing everything else, for Liturgy was a corporate action. Now the Liturgy can begin at a set time (e.g. 10.00 a.m.) regardless of whether or not the people have gathered. The deacon now no longer says, “It is the time for the Lord to act” because the subdeacons or door-keepers have told him that everyone had gathered. He now says “It is time for the Lord to act” because his watch tells him it is 10.00 a.m. regardless of

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who has gathered. (Perhaps this is why the rendering “It is time to begin the service to the Lord” is now used, for this rendering expresses not the thought of God’s imminent action, but of our obligation. It’s 10.00 a.m. — time to start.) The people can come in anytime they like, and drift in throughout the service. Their gathering is no longer crucial or the *sine qua non* of liturgical functioning. As long as the priest and cantor or choir director are present, things can proceed. We Orthodox may say we do not believe in “private Masses” as in the historical western practice, but this offers a close enough approximation. Like the private Mass, the assembly of the people is no longer crucial. The canonical requirement of two or three people present in the nave (who may or may not eventually communicate) is a poor substitute for the earlier expectation that the people would assemble in their fullness.

We observe that in this mentality the performance of the Liturgy has become clericalized — it is now no longer something the clergy do as a part of the assembly and for which the gathered assembly was a crucial requirement. It is now something the clergy do *for* the people — a product to be consumed by consumers, regardless of the number of them present. The people feel free to come late for the Liturgy in the same way as they feel themselves free to come into a theatre late for a movie, and for the same reason — the movie will begin whether or not they are late, and their lateness will not effect the quality of the movie. The clergy do not feel free to come late to the Liturgy because their presence is crucial to its performance. We need to recover a sense of the significance of the assembly, and of the sanctity of the laity. They must come for the Liturgy on time for the same reason that the priest must come on time — because their presence also is crucial to its performance. That does not mean that Christ legalistically withholds His presence until a certain number have gathered. The Lord is gracious and condescending, and bestows the gift of His presence even when many are tardy and drift into the service after the Gospel. But His kindness must not be received as divine permission to be late or misconstrued that their presence is superfluous. As Paul said, God’s kindness leads us to repentance (Romans 2:4).

Every baptized Orthodox Christian is called to do his or her share and should assemble on time to make their contribution to the Liturgy. Their presence is not superfluous. It is essential. It is so important that Christ pledged His presence to those who would gather in His name. Our service books tell the deacon to be on the lookout for the fullness of their presence and to announce this fullness to the priest: the Church of the living God has assembled! It is now time for the Lord to act.

 @summitstpanteleimon

St. John Climacus - The Rungs of His Ladder of Divine Ascent

By [St. John of the Ladder](#)

Commemorated on the Fourth Lord's Day of the Great Fast

- Step 1. On renunciation of the world
- Step 2. On detachment
- Step 3. On exile or pilgrimage
- Step 4. On blessed and ever-memorable obedience
- Step 5. On painstaking and true repentance
- Step 6. On remembrance of death
- Step 7. On joy-making mourning
- Step 8. On freedom from anger and on meekness
- Step 9. On remembrance of wrongs
- Step 10. On slander or calumny
- Step 11. On talkativeness and silence
- Step 12. On lying
- Step 13. On despondency
- Step 14. On that clamorous mistress, the stomach
- Step 15. On incorruptible purity and chastity
- Step 16. On love or money, or avarice
- Step 17. On non-possessiveness (that hastens one Heavenswards)
- Step 18. On insensibility
- Step 19. On sleep, prayer, and psalmody with the brotherhood
- Step 20. On bodily vigil and how to use it to obtain spiritual vigil.
- Step 21. On unmanly and puerile cowardice
- Step 22. On the many forms of vainglory
- Step 23. On mad pride and unclean blasphemous thoughts
- Step 24. On meekness, simplicity and guilelessness
- Step 25. On the destroyer of passions, most sublime humility
- Step 26. On discernment of thoughts, passions and virtues
- Step 27. On holy stillness of body and soul
- Step 28. On holy and blessed prayer
- Step 29. Concerning Heaven on earth, or Godlike dispassion and perfection
- Step 30. Concerning the linking together of the supreme trinity among the virtues

4th Sunday of Great Lent: St John Climacus (of the Ladder)

Commemorated on [March 26](#)

The Fourth Sunday of Lent is dedicated to Saint John of the Ladder (Climacus), the author of the work, The Ladder of Divine Ascent. The abbot of Saint Catherine’s Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God’s Kingdom (Mt.10: 12). The spiritual struggle of the Christian life is a real one, “not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ...” (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only “he who endures to the end will be saved” (Mt.24:13).

Prayer List - UPDATED 3-19-17

Prigsts: 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

Parishionzrs: 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 Rqzqzsts: 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, *Helen Liss, 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

Captivzrs: 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

Hebrews 2:11-18 (*Epistle, Theotokos*)

For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: "I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You." And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me." Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Ephesians 5:9-19 (*Epistle, Saint*)

(for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: "Awake, you who sleep, arise from the dead, and Christ will give you light." See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

Chicago-area pan-Orthodox Akathist Hymn to be celebrated April 4

LAKE VILLA, IL [MW Diocese Communications] — The Orthodox Christian Clergy Association of Chicago will sponsor its annual lenten pan-Orthodox celebration of the Akathist Hymn at 7:00 p.m. on Tuesday, April 4, 2017.

The Akathist will be sung at the Holy Protection of the Mother of God Serbian Orthodox Monastery "New Gracanica", 35240 West Grand Avenue, Lake Villa, IL.

The public is invited to attend.

MARCH CELEBRATIONS

BIRTHDAY		NAMES DAY
8- Jason Kirnbauer	27-Herminigel (neighbor)	1- His Grace Bishop David of Alaska
9- Tanya Wolfe	27-Ronal Svara	4- His Grace Bishop Daniel of Santa Rosa
23- Valerie Boswell	28-John Sutko	17: Archbishop Alejo of Mexico
23-Steve Nemic	30-Steve Grabavoy	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)	22- "Mike" Dushan Daniel Bellich (88)	1943: Adam Korenchuk Timothy Starko Vasiliy Brayko Justin Tsyugh Anna Homko Paul Makovetsky Theodore Yarmotzek Boris Golubovich Philip Gritzuk (Rizdy)
13- Metropolitan Nicholas (11)	24- Glenna Struckman (91)	
13- Mary Pradun (16)	29- Ronald E. Anderson (01)	
14- Olga Romsa (16)	1942: Vasiliy Makovskiy Matrey Kuchek	
19- George Michals (09)	Julia Simrak	

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.