



Sunday, May 21, 2017

Gospel: St. John 9:1-38

Tone 5

Epistle: Acts 16:16-34

Blind Man

Sts. Constantine & Helen, Equals-to-the-Apostles

Liturgical & Events Schedule

Sunday, May 21

9:15 am: Full Resurrection Matins followed by D. L. / Memorial Sunday / Social / Monthly Board Meeting

Wednesday, May 24

7:15 pm: Vespers for Ascension
8:00 pm: Orthodoxy 101 Class

Thursday, May 25

9:30 am: D.L. For Ascension

Saturday, May 27

6:00 pm: Great Vespers

Sunday, May, 28

9:40 am: Hours
10:00 am: D.L. / Social / Blessing of graves (Please contact Fr. Andrew)

40 DAYS REMEMBRANCE

- May 21: Terrorist attack victims from Egypt, Sweden, San Bernardino, CA school shootings, Judge Raymond
- June 4: Baby found in Joliet, William, Mat. Barbara
- June 11: State Trooper killed in Delaware, Arch Priest Anthony, Protopyter, Fr. William, Rev. Edward

Summit Park District

The Summit Park District cordially invites us & our families to join them for the Legion Park Party.

Tuesday, May 30 from 5:30-7:30pm.
Legion Park
61st & 73rd Ave
Summit, IL 60501



@summitstpanteleimon

7549 West 61st Place, Summit, Illinois 60501 Rectory 708-552-5276 / Cell 570-212-8747

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

The Ascension of our Lord

Commemorated on [May 25](#)

“AND ASCENDED INTO HEAVEN...”

V. Rev. George Florovsky, D.D.

“I ascend unto My Father and your Father, and to My God, and Your God” (John 20:17).

In these words the Risen Christ described to Mary Magdalene the mystery of His Resurrection. She had to carry this mysterious message to His disciples, “as they mourned and wept” (Mark 16:10). The disciples listened to these glad tidings with fear and amazement, with doubt and mistrust. It was not Thomas alone who doubted among the Eleven. On the contrary, it appears that only one of the Eleven did not doubt—Saint John, the disciple “whom Jesus loved.” He alone grasped the mystery of the empty tomb at once: “and he saw, and believed” (John 20:8). Even Peter left the sepulcher in amazement, “wondering at that which was come to pass” (Luke 24:12).

The disciples did not expect the Resurrection. The women did not, either. They were quite certain that Jesus was dead and rested in the grave, and they went to the place “where He was laid,” with the spices they had prepared, “that they might come and anoint Him.” They had but one thought: “Who shall roll away the stone from the door of the sepulcher for us?” (Mark 16:1-3; Luke 24:1). And therefore, on not finding the body, Mary Magdalene was sorrowful and complained: “They have taken away my Lord, and I know not where they have laid Him” (John 20:13). On hearing the good news from the angel, the women fled from the sepulchre in fear and trembling: “Neither said they anything to any man, for they were afraid” (Mark 16:8). And when they spoke no one believed them, in the same way as no one had believed Mary, who saw the Lord, or the disciples as they walked on their way into the country, (Mark 16:13), and who recognized Him in the breaking of bread. “And afterward He appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen Him after He was risen” (Mark 16:10-14).

From whence comes this “hardness of heart” and hesitation? Why were their eyes so “holden,” **Con’t Page 7**

Remembering Metropolitan Leonty

Sunday, May 14, 2017 marked the 52nd anniversary of the repose of [Metropolitan Leonty](#). At the time of his repose in 1965, Metropolitan Leonty had been Primate of the Russian Orthodox Greek Catholic Church in North America—which is now known as the Orthodox Church in America—for 15 years. He is remembered throughout the Church as a humble, wise and saintly hierarch and pastor.



On May 6, 2017, OCA Archivist Alexis Liberovsky delivered the Eighth Annual Saint Alexis Toth Lecture at Saint Mary's Cathedral, Minneapolis, MN. The title of his presentation was "[Metropolitan Leonty \(Turkevich\): The Minneapolis Connection.](#)" An abbreviated version of his presentation, in which he recounts Metropolitan Leonty's years as a priest in Minneapolis while overseeing the work of the seminary that had been located there in the early 20th century, is available on-line.

The reception that followed the lecture included engaging discussion and questions. Attendees shared their own reminiscences of Metropolitan Leonty or those heard from their ancestors who remembered him as a priest in Minneapolis more than a century ago. A [photo gallery](#) is available for viewing.

In related news, a new book [comprising papers presented at the Symposium](#) commemorating the 50th anniversary of Metropolitan Leonty's repose in 2015, as well as other writings by and about him—some translated into English for the first time—is forthcoming from [Saint Tikhon's Seminary Press](#).

May Metropolitan Leonty's memory be eternal!

SAVE THE DATE: HOLY TRINITY CATHEDRAL TO CELEBRATE 125 YEARS

Saturday June 10:

2:00pm- Cathedral Tour

4:00pm- Vigil (refreshments to follow)

Sunday, June 11:

9:00am- Hierarchical Divine Liturgy (refreshments to follow)

12:30pm- Optional Bus Transport

2:00pm- Cocktails & Banquet, The Carlisle, Lombard, IL

Visit: www.tinyurl.com/htc125 for info on tickets, hotel discounts, etc. Contact margo.pelak@gmail.com with questions.

Sunday of the Blind Man

Commemorated on [May 21](#)

After the Midfeast (John 7:14), the Lord Jesus Christ came to the Temple again and taught the people who came to Him (John 8:2). After leaving the Temple, He opened the eyes of a man "who was blind from his birth" (John 9:1).

The miracle described in today's Gospel (John 9:1-38) is even more remarkable than it might seem at first. Saint Basil and other Fathers tell us that this was not just a case of giving sight to a blind man born with eyes that did not function, but to someone who had no eyes at all! The second Exapostilarion for this Sunday says, "Along the way, our Savior found a man who lacked both sight and eyes..."

The Gospel says, "Since the world began, it was not heard that any man opened the eyes of one who was born blind" (John 9:32). There are examples in the Old (Tobit 2:17) and New (Mark 8:22-26) Testaments of blind people receiving sight, but this is something completely unprecedented.

The Savior placed clay in the man's empty sockets and told him to wash in the pool of Siloam. When he obeyed these instructions, the eyes of clay became living eyes!

In his MENAION, Saint Demetrius of Rostov calls the blind man Saint Celidonius (see his account of Saint Lazarus in the Synaxis of the Seventy Apostles on January 4).

TASTE OF GREECE 2017- FATHERS DAY WEEKEND

Raffle:

\$10,000 Grand Prize / Live Music all 3 days.

Greek Food:

Souvlaki, Rotisserie Chicken, Gyros, Pastitsio, Spanakopita, Saganaki, Tyropita & Much More.

Greek Sweets:

Baklava, Kourambiedes, Loukoumades, Diples, Galaktobouriko, Koulourakia, Frappe, Coffee & More!

Carnival rides, Games & Church Tour, Orthodox Bookstore, Icons & Sacred Items

Saint Demetrios

893 North Church Road, Elmhurst

See Bulletin Board for flier

Fourth annual St. Macrina Institute to be held August 11-12

The Diocese of the Midwest's catechist and diaconal vocations program, the Saint Macrina Institute, will hold its fourth annual conference at the Saint Iakovos Retreat Center, Kansasville, WI August 11-12, 2017.

The conference theme — "The 'Wedding Feast:' Diakonia and the Celebration of Life in Union" — will be introduced by Hieromonk Alexii [Altschul], who will explore how sacramental life, mission and ministry work in marriage and the Church as the living image of a joyous wedding, calling all to union with God.

Other conference instructors will include Dr. Justin Jackson, Presvytera Rebecca Luft, Archpriest Elijah Mueller, Anna Strelka, Dr. Helen Theodoropoulos and others.

In addition to a variety of talks and diaconal and catechetical practicums, diaconal candidates will have the opportunity to meet with His Grace, Bishop Paul of Chicago, according to Father Elijah, who oversees the program.

Registration forms are available on-line. The \$190.00 per person registration fee includes all lodging and meals, instruction and conference materials. Registration for commuters is \$120.00. In cases of financial hardship, please contact Father Elijah at elijahmueller@sbcglobal.net; 312-714-9775.

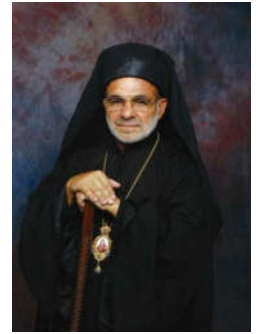
SVOTS announces 2017 Commencement speaker

At the invitation of His Beatitude, Metropolitan Tikhon, Chair of the Board of Trustees, His Grace, Bishop John [Abdalah] of the Diocese of Worcester and New England of the [Antiochian Orthodox Christian Archdiocese of North America](#) will deliver the commencement address to the Class of 2017 at [Saint Vladimir's Seminary](#) on Saturday, May 20, 2017. His Grace has chosen as his topic "What I Wish I Had Known 39 Years Ago."

Bishop John holds a Doctor of Ministry degree in Pastoral Care from Pittsburgh Theological School, a Master of Divinity degree from Saint Vladimir's Seminary, a Master's equivalency certificate in Pastoral Counseling from Pittsburgh Pastoral Institute, and a Bachelor of Science in Business Administration from Suffolk University, Boston, MA. Throughout seminary and following his studies, he also studied Arabic. Additionally, Bishop John is a clinical member of the American Association of Pastoral Counselors. He taught Pastoral Counseling in the graduate program at the Saint John of Damascus Institute at the Balamand in Lebanon.

STOTS to hold 75th annual Commencement May 27

It is with great joy that Saint Tikhon's Seminary announces that it will hold its 75th Annual Commencement Exercises on Saturday, May 27, 2017.



*His Grace,
Bishop Thomas*

At the invitation of His Beatitude, Metropolitan Tikhon, STOTS President, His Grace, Bishop Thomas of the Diocese of Charleston, Oakland, and the Mid-Atlantic of the Antiochian Orthodox Christian Archdiocese of North America will deliver the commencement address. Metropolitan Tikhon will preside at the graduation exercises, which will be held in front of the All Saints Bell Tower Chapel on the grounds of Saint Tikhon's Monastery, beginning at 1:00 p.m.

According to Archpriest Steven Voytovich, STOTS Dean, prior to giving the commencement address, Bishop Thomas will receive from the seminary an honorary Doctor of Divinity degree in recognition of his dedicated service to Christ's Holy Church, his passionate commitment to Orthodox youth, and his contributions to Orthodox education both here and abroad. A member of the STOTS Board of Trustees since May 2015, Bishop Thomas also serves as Assistant to the President of Balamand University in charge of Student Recruitment in North America. Bishop Thomas' biography is available on the seminary web site.

The Commencement will take place in conjunction with the 113th annual Memorial Day Pilgrimage to Saint Tikhon's Monastery, which officially opens on Friday, May 26 and closes on Monday, May 29.

For 33 years, Bishop John served as a priest of the Antiochian Archdiocese and had been Dean of Saint George Cathedral, Pittsburgh, PA, for 16 of those years. His prior parish service also included 16 years in New Kensington, PA, and one year in Little Falls, NJ.

In other service to his Archdiocese, Bishop John acted as the Spiritual Advisor for the Antiochian Orthodox Christian Women of North America and as Dean of Western Pennsylvania clergy and parishes. He also served for nearly ten years as North American Council Spiritual Advisor for the Fellowship of Saint John the Divine. Currently he teaches Priestly Formation for the Antiochian House of Studies while mentoring the full-time seminarians in the Antiochian House of Studies programs. Bishop John also is Editor of *The Word* magazine.

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The Great Litany

By Fr. Lawrence Farley

At every Divine Liturgy, after the initial doxology in which the celebrant blesses the Kingdom of God and blesses with the sign of the Cross the altar table and its antimension before using it, the assembled Church prays the Great Litany. This represents the intercessory prayers of the royal priesthood, wherein the Church prays for the whole world in the Name of Jesus, standing in the gap and lifting up the whole needy cosmos to the mercy of God. Saint John Chrysostom, if taken straight from his Liturgy in the fourth century to ours, would be surprised that this was done so early in the liturgical assembly.

That is because in Saint John's day, there were catechumens present, men and women who were not yet part of the royal priesthood (that is, the holy laity), and who were therefore not yet qualified to offer those prayers to God. Our present liturgical *ordo* is not the actual service as served by Chrysostom (whatever our ascription says in the final dismissal), but the service of the Byzantine Church, dating from a time after the institution of the catechumenate had died out. In Chrysostom's day, the intercessory prayers were only offered after the catechumens had been dismissed. In the later Byzantine Church, there were no catechumens, and the only people present for the Liturgy were the baptized, since everyone had then been baptized in infancy. Thus there was no difficulty in everyone praying the intercessory prayers of the royal priesthood, because everyone present was then a part of that priesthood.

The absence of catechumens during the praying of the Great Litany stressed the nature of the intercessions as prayers offered in the Name of Jesus. Praying "in the Name of Jesus" does not mean that we end our prayers with the verbal formula "and this we pray in Jesus' Name," as if it were some sort of invocational magic wand. To pray in the Name of Jesus means to pray with the authority of Jesus, with His boldness before the Father, with His access to the Father's presence. It means, in short, praying as part of His Body. That is why catechumens could not offer those prayers, for they were not yet part of that Body. It was only through holy baptism that they became holy; only through the initiating water and the Spirit that they became part of the royal priesthood and eligible to offer the Great Litany, praying for the world with the authority of the sons of God and members of the Body of Christ. Anyone can pray, of course, and God who hears the cry of every sparrow that falls also hears the cries of Jews, Muslims, pagans, and atheists trembling in their proverbial fox-holes. But Christian intercession is different. Christian intercession is done in the Name of Jesus, with sure and certain access to the presence of the Father. Christian intercession is like no other.

In those intercessory prayers of the Great Litany we note a certain generosity of spirit and universality of concern. That is, we don't just pray for our little congregation, or even for all the Orthodox, or even for all Christians. Instead we pray for absolutely everyone, Christian or not. We pray "for the peace of the whole world," "for this country and its President" (or its Queen, if living in the British Commonwealth), despite the fact that many in the country are not Christian and the ruler may not be Orthodox. We pray "for every city and countryside," regardless of how many Orthodox Christians may be in them, "for travellers by land, by sea, and by air, for the sick and the suffering," with no concern for whether the travellers, the sick and the suffering belong to our faith confession. In short, just as God causes His sun to shine on the just and the unjust, so we also pray for everyone, regardless of their deserving. This generosity of spirit and universality of concern in prayer is intended to flow over into the rest of our lives too — just as we pray for people regardless of their deserving, so we love and give to people regardless of their deserving. We pray for travellers whether or not they are Orthodox travellers, and we give spare change to beggars whether or not they are Orthodox beggars. The Great Litany thus trains us to regard a person's *need* as the primary thing, not their deserving. Their deserving and their final eternal score can be safely left with God. Our job is to pray, and love, and give.

We note too that such universality of concern is mentioned in general terms. We pray, for example, for all the sick, but do not need to know their names and ailments. If one does know the name of someone needing prayer, that is fine, but such people are generally those we already know anyway. In saner times, the individual and specific suffering we knew about were mostly those of local people — we knew about a particular beggar's plight because we saw him in the streets — and thus could do something about it. That is a much saner approach than the one current today, where we are informed at length about the suffering of multitudes of people that we cannot really help. Through newspaper, radio, and especially the nightly news, we are inundated with stories and sound bites of suffering — multitudes left homeless from a flood in China, whole families slaughtered for their faith in the Middle East, crowds being blown up by a suicide bomber in Germany, epidemics in Britain, drought and famine in Africa. Sometimes, on rare occasions, we are given the opportunity to actually help by contributing money to relief organizations. But mostly we are simply bombarded, overwhelmed with news of suffering about which we can do nothing. No wonder our heart is worn and weighed down. We were never meant to live like this.

When story after story is read over the news detailing disasters from across the world, I sometimes want to reach into the television and seize the news anchor and demand, "Why are you telling me this? No really — **Con't Page 5**

Prayer List - UPDATED 4-23-17

Prigsts: His Beatitude Metropolitan Theodosius, His Beatitude Metropolitan Herman, His Eminence Archbishop Iagovos 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,

Parishionzr'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 Kurt's brother*) Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve, Karina, Michelle & her newborn baby Katherine, Susie & her unborn family

Othzr Rzqzests: June (*Hruban friend*), Elizabeth Lilos, Jemsey Pradun, Hermenegil & Lydia Guerrero (*Neighbor*), Cathleen Rebollar, Eva Quagon (*Andy's friend*), John & Mary Ann Magerko, Gloria Salgado (*Lynn's friend*), Vivian (*friend of Beccky Eggers*), Laurel (*Bill Rudolph's daughter*), Deputy Chief Frank Batura, *John Sedor, * Daria Petrykowski, *Cynthia Koranda, *Helen Liss, *Theodore Geletka, Alice Sutko, Mike Jacobson & Brian Turner (*Fr's friends*), Mark Sirovatka (*Trustee's brother*), Michael Wodarczyk (*Fireman*), Crystal (*Frank Batura's daughter-in-law*) & her unborn baby

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

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.

Additions or removals from the list? Please notify Fr. Andrew.

The Great Litany Con't

why are you telling me this?" It is not because I need to know, for I can and do pray for the sick and suffering anyway without this information. It is unlikely my prayers are made more effective by the weighing down of my heart. So then why am I told this? The answer, I'm afraid, is "For the entertainment value," though of course no one in the media would phrase it like this. It is left to the prophetic song-writers to pull the mask off our cultural dysfunction and speak the truth. Take for example the old 1982 song "Dirty Laundry" by Don Henley. Henley reveals why I am told this: "It's interesting when people die." The Great Litany, on the other hand, allows us to pray for the world without knowing the details. There is only one person with large enough shoulders to bear the weight of the world, and know the details, and hear every suffering cry. And He has already carried their sins on the Cross.

The prayer offered at the conclusion of the Great Litany seems not directly connected with the petitions that have preceded it, but seems to be a general sort of prayer that could be offered in any situation. In it the celebrant invokes God "Whose power is incomparable, Whose glory is incomprehensible, Whose mercy is immeasurable, and Whose love for man is inexpressible." Note all the negative adjectives. They show that God is bigger than any words could describe (theologians call this

"apophaticism"), beyond any description we could come up with, so that words almost have no meaning. Almost, but not quite — at the end of the day, we do have to say something in our corporate prayers. But by using these negative terms ("not comparable, not comprehensible, not measurable, not expressible") we show how vast is God's love and mercy to us. And that, when all is said and done, is why we sinners have the courage to pray and intercede at all. God allows us the vast dignity of causality, so that our little prayers become caught up in the immense tapestry of God's will, and help work His purposes in the world.

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!

SVOTS Con't

Commencement Day will begin with the celebration of Divine Liturgy at 9:00 a.m. in Three Hierarchs Chapel. His Beatitude, Metropolitan Tikhon will preside. Bishop John will concelebrate the Liturgy with His Beatitude and chapel and guest clergy.



His Grace, Bishop John

The Commencement program proper will begin at 2:00 p.m. with a prayer of Thanksgiving in Three Hierarchs Chapel, followed by a procession to the Metropolitan Philip Auditorium in the John G. Rangos Family Building. Commencement Exercises will begin at 2:30 p.m. The event is open to the public and a reception will follow.



OCCHY BLURB

CONGRATULATIONS!

CONGRATULATIONS **Laura Grabavoy** of St. Panteleimon OCA parish, winner of the OCCHY icon raffle! More than \$6000 was raised. Many thanks to all parishes and faithful who supported this fundraiser. Deepest gratitude to iconographer Anna Kurian, for writing and donating this spectacular icon prize.



Like us on Facebook at <https://www.facebook.com/OCCHYChicago>

MAY-REPOSED

1-Sven Thure Nylén (02)
 11- Infant Nathaniel Grabavoy (01)
 12- Helen Nausieda (14)
 13- Anna Nylén (07)
 16- Mary Pehas (97)
 22- Frank Kutchnik Sr (86)
 29- Infant George Grabavoy (02)

1946:
 Ivan Kochik Anthony Silas (Smith)
 Leonty Genamok Michael Androvsky

1947:
 Eva Yushchuk
 Nikolai Kozliak
 Theodore Merkuier (Gorbachuk)
 Elena Churma (Sherman)

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.

MAY-CELEBRATIONS

BIRTHDAY

ANNIVERSARY

1-Quinn Marron
 2-Sub-deacon Wylie Meath
 4- Mark Hruban
 4- Kyle Grabavoy
 12- Protodeacon Robert
 16-Archpriest Anthony Spengler
 17- Nikolas Kimbauer
 17- Jeffrey Northrup
 18- Helen Hruban
 24-Avzi Dardovski
 27- Mary-Ann Magerko
 29- Jacob Walker

5-1-04: Archbishop Benjamin of the West
 5-2-05: Fr. Andrew's Anniversary to the Holy Priesthood
 5-5-12: Archbishop Alexander of the South
 5-6-67: His Beatitude Retired Metropolitan Theodosios
 5-8-10: Archbishop Michael of New York & New Jersey
 5-24-99: Gary & Chrissy Marron
 5-25-02: Archbishop Nikon of New England
 5-28-05: Archbishop Alijo of Mexico
 5-30-87: His Grace retired Bishop Tikhon of the West

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.