

**Our Spiritual Father and Hierarch: May His
Memory Be Eternal!**

**From the Website from the Greek Metropolis of
Chicago**

With the most profound sorrow and sense of loss, yet with confident hope in the Resurrection we sadly inform the faithful and clergy of the Holy Metropolis of Chicago that our spiritual father, His Eminence Metropolitan Iakovos of Chicago, fell asleep in the Lord this Friday evening, June 2, 2017, following a sudden, unexpected illness.



His Eminence Metropolitan Iakovos of Chicago was elected to the episcopacy of the Greek Orthodox Church by the Holy and Sacred Synod of the Ecumenical Patriarchate of Constantinople in 1969. He was enthroned by His Eminence Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America on May 1, 1979 as the Bishop of Chicago at the Annunciation Cathedral. In November, 1997, the Holy Synod of the Ecumenical Patriarchate elected His Grace Bishop Iakovos of Chicago as the active Metropolitan of Krinis and Exarch of Ionias. In this capacity, His Eminence continued to serve the Greek Orthodox Diocese of Chicago as its Presiding Hierarch. In 2002, His Eminence was elected the first Metropolitan of the newly-elevated Metropolis of Chicago.

Beginning his higher education in Athens, Greece and continuing his studies and service in the Boston area, Metropolitan Iakovos was appointed Archdiocesan Vicar of the Diocese of Detroit by Archbishop Iakovos in February, 1968. One year later he was elevated to the rank of Bishop by the Holy See of Constantinople. He was consecrated Bishop of Apameia (an Auxiliary Bishop of Archbishop Iakovos) on Christmas Day of 1969, and appointed to the Archdiocesan District of Detroit.

In 1971 he was appointed President of Hellenic College and Holy Cross School of Theology in Brookline, Massachusetts, while remaining as administrative overseer of the District of Detroit. He simultaneously served as the Bishop of the New England area during his five-year tenure as President of Hellenic College and Holy Cross

School of Theology.

The Metropolis of Chicago consists of thirty-four parishes in Illinois, with another twenty-four parishes in Wisconsin, Minnesota, Iowa, northern Indiana, and eastern Missouri. The general offices of the Greek Orthodox Metropolis of Chicago are located in Chicago, Illinois.

Since assuming archpastoral responsibilities for the Diocese and now Metropolis of Chicago, Metropolitan Iakovos fulfilled his ministry by many initiatives. Under his leadership the Metropolis has increased its efforts to assist the homeless and those in need, as witnessed in the labors of the Metropolis Philanthropy Committee. He has founded new Youth programs, established various local Dialogue Commissions with other faith communities and continues to work with other area Religious leaders in promoting justice and truth in our society. Most recently, a long-time dream of His Eminence was realized with the establishment of the Saint Iakovos Retreat Center and Camp near Kenosha, Wisconsin.

Various other programs of the Metropolis established by Metropolitan Iakovos include the Bishop Iakovos Scholarship Assistance Program, the Bishop's Task Force on AIDS, the Metropolis Junior Olympics, an annual Folk Dance Festival, as well as numerous programs in religious and Greek education.

For nearly 40 years, His Eminence has faithfully guided the Holy Metropolis of Chicago and the Flock entrusted to his archpastoral care. In addition to numerous honors and awards, His Eminence earned and held the admiration, friendship and respect of civic and religious leaders in one of the most ethnically and religiously diverse cities in the world.

**May the Lord our God remember his
Archpriesthood in His Kingdom Unto the ages.
Amen.**



Holy Pentecost celebrated in new green vestments.

Come Holy Spirit, Come!

Bishop Paul presides at 50th Anniversary of Christ the Saviour Church, Byesville, OH

In 1967, the faithful of Saint Michael Church, Robins, OH and Saints Peter and Paul Church, Lore City, OH combined to start a new parish in Byesville, OH: Christ the Saviour Church. The parish celebrated its 50th anniversary and over 100 years of Orthodoxy in Guernsey County with a visit from His Grace, Bishop Paul on May 19-21.

Visitors came from as far away as New Hampshire to attend the services and events, which commenced with the celebration of a Panikhida for the departed of the last 100 years on Friday, May 19. Before Saturday evening's Great Vesper service, Bishop Paul and the parish faithful engaged in an inspiring, hopeful discussion about the parish's future.

On the Sunday of the Blind Man, May 21, Bishop Paul celebrated the Hierarchical Divine Liturgy, during which the first ordinations in Christ the Saviour's half-century history were held. John Fedorko was tonsured to the order of Reader, while Reader Gary Vaselenak was ordained to the Subdiaconate. Bishop Paul also awarded the kamilavka to Priest Benjamin Johnson, Priest-in-Charge. He then presented a special gramota to the entire membership of Christ the Saviour parish in recognition of their anniversary.

Concelebrating with Bishop Paul and Father Benjamin were Archpriest Daniel Rentel, Priest Stephen Frase, Deacon Luke Uhrin and Subdeacon Timothy Nixon. Faithful and friends who had moved elsewhere over the years also returned for the joyous anniversary celebration.

"The common description of Christ the Saviour is that 'it's dead,'" Bishop Paul related in his words of encouragement to the faithful. "But you're still here, and you're not in any danger of having your doors closed." He encouraged the faithful to cultivate a sense of being "cut to the heart" so that they will always put Christ first in their lives.

On Sunday afternoon, the anniversary banquet was held at Southgate Hotel, Cambridge, OH. Bishop Paul; Fathers Daniel, Stephen, and Benjamin; and John Fedorko spoke about the sacrifices of their immigrant forebears, the parish's positive present situation, and their hopes for the parish's bright future. John Fedorko called up some of the parish's young people, who may be present at the church's 100th anniversary. One of them, Muskingum University pre-med student Johnny Barba, also spoke on what the church had meant in his young life and how it equipped him with the proper care and flexibility to serve others in the medical profession.

Survey explores family needs for future diocesan youth and young adult programs

With the blessing of His Grace, Bishop Paul, a new survey is now available for parents in the Diocese of the Midwest to share their thoughts and expectations for future diocesan youth and young adult (YYA) resources and programs. The [survey is available on-line](#).

"The six-question survey is designed to learn how parents perceive the role of the Church in the spiritual development and formation of their children," said Priest Benjamin Tucci, Midwest Diocesan Youth Director. "We want to hear what parents feel is vital for their children to build and maintain strong relationships within our parishes. There are a lot of things competing for the attention of our youth, and it's important to understand if the Church is central to their lives."

Results of the survey, which will be available through Friday, June 30, 2017, will then be tabulated and compared with answers received from diocesan clergy who completed a similar survey in 2016. The combined results will then be used to review existing YYA programs and resources for the youth and young adults in the Diocese of the Midwest.

"There is a lot of content available today, and we want to help parents make sense of it all," Father Benjamin added. "We can help parents understand which are the best resources to support their efforts in raising their children in the Orthodox Faith."

The Holy Spirit's Presence in the Church by Fr. Steven Kostoff

Yesterday—June 4, 2017—we celebrated the Great Feast of Pentecost. And it seems fitting for me to share a fine passage from Father John Breck, who wrote a summary paragraph of the role and work of the Holy Spirit in the divine economy, and in the life of Christian believers. This passage gives us a sense of the extraordinarily rich and varied aspects of the Spirit's presence in the Church, which is the Temple of the Holy Spirit. I am breaking down Father John's paragraph in a more systematic manner.

The Holy Spirit ...

- prays within us and on our behalf [Romans 8:26].
- works out our sanctification [Romans 15:16; 1 Corinthians 6:11; 2 Thessalonians 2:13; Galatians 5:16-18].
- pours out God's love into the hearts of believers, enabling them to address the Father by the familiar and intimate name, "Abba" [Romans 5:5; 8:15-16;

Cont p 10

Synaxis of All Saints

Commemorated on June 11

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

Saint Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (PHILOKALIA [in English] Vol. 3, p.131). He is actually quoting from the OC-TOECHOS, Tone 2 for Saturday Matins, kathisma after the first stichology.

Saint Nicodemus of the Holy Mountain (July 14) adds the Righteous to Saint Peter's five categories. The list of Saint Nicodemus is found in his book THE FOURTEEN EPISTLES OF ST PAUL (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. Saint Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

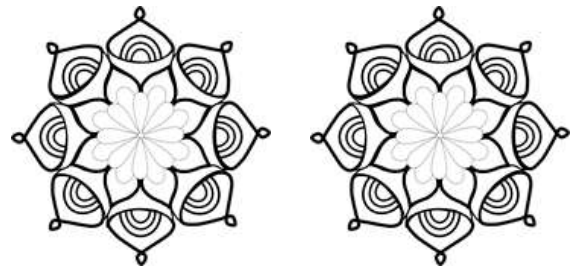
The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Saints Joachim and Anna, Saint Joseph the Betrothed, Saint Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of St Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.



- Galatians 4:6].
- confirms our status as “children of God” through His indwelling presence and power [Romans 8:16; Galatians 4:6].
- guides and preserves the faithful in their ascetic struggles against the passions [Galatians 5:16].
- serves as the source and guarantor of our “freedom” from the constraints of the Law, a freedom which enables us to behold the glory of the Lord [2 Corinthians 3:17-18].

Looking up these passages in the Bible may further prove to be helpful in gaining a sense of the ongoing and endless gifts that the Holy Spirit brings to the Church and to our personal lives.

I also would like to include a passage from Veselin Kesich’s book, *The First Day of the New Creation*. In his discussion about Pentecost, Prof. Kesich offers a good summary of the Orthodox Christian position concerning the issue of the *filioque*. As Orthodox Christians, we continue to recite the Nicene Creed in its original form, without the interpolation of the *filioque*—the Latin term that means “and from the Son”—when proclaiming the eternal procession of the Holy Spirit from the Father. Prof. Kessich summarizes the Orthodox position based upon a careful reading of the Scriptures. The “*filioque* controversy” remains to this day a divisive point of contention between Orthodox Christianity and Roman Catholicism respectively – and those Western churches that also use the term. The point to be made is not about remaining entrenched in a polemical position, but to try to come to some understanding as to why the Orthodox have never embraced this later addition to the Nicene Creed. In the words of Prof. Kesich, “It is equally true that the Father sends the Spirit [John 14:16,26]. The Son sends the Spirit, but the source of the Spirit is the Father, for the Spirit proceeds from the Father [John 15:26]. The verb “proceed” that is used in John 15:26 is *ekporeuomai*. When it is said that the Son “comes forth” from the Father, the verb is *exerchomai*. Saint John consistently uses the latter verb whenever he speaks of the Son coming forth from the Father [8:42: 13:3; 16:27f.; 16:30; 17:8]. The Spirit and the Son have the same and only origin. They are two distinct persons. Their missions are not identical. Although the Spirit had not been given because Jesus had not yet been glorified [John 7:39], yet it is nowhere stated in Saint John’s Gospel that the Spirit “proceeds” from the Son as He proceeds from the Father. Therefore, there is no *filioque* here.”

Nothing like some good biblical exegesis to make’s one day brighter and more glorious during this week of Pentecost!

Bishop Paul visits Holy Resurrection Mission, Fargo, ND

His Grace, Bishop Paul, made an archpastoral visitation to Holy Resurrection Mission, Fargo, ND May 11-12, 2017.

During his visit, which marked the first anniversary of Priest William Rettig’s tenure as Priest-in-Charge, Bishop Paul also elevated the mission’s former Priest-in-Charge, Priest Oliver Herbel, to the dignity of Archpriest and presented him with the gold pectoral cross.

Father William graduated one year ago from Saint Vladimir’s Seminary, Yonkers, NY, after which he was assigned by Bishop Paul to Holy Resurrection Mission. During his visit, Bishop Paul remarked on the strong foundation established by Father Oliver on which Father William has continued the work of building up the Church in Fargo. By God’s grace, the community has grown substantially over the past year and looks forward, relying on God, to continue building a strong Orthodox Christian community in a part of the country where the next Orthodox parish is a three to four hour drive.

Father Oliver now serves as a chaplain for the 119th Wing of the North Dakota Air National Guard. In addition to being elevated to Archpriest and receiving the gold pectoral cross, Father Oliver’s commanding office, Chaplain Col. John Flowers presented him with a Meritorious Service Award for his service to the airmen in Fargo and for training missions in Africa.

Bishop Paul, who arrived in Fargo by train, was greeted at the church doors by Verona Carcoana, the mission’s eldest founding member. Bishop Paul presided at the celebration of a Vespereal Liturgy with Fathers William and Oliver, as well as many altar boys. In his homily, Bishop Paul focused on the theme of language, as the feast of Saints Cyril and Methodius was being commemorated, explain that while the language used in church is important, it is even more important for parishioners to speak the language of Christ’s love — for neighbors, for building up one another, and for serving those around us. Following the Liturgy, the parish held a potluck meal.

The following day, Bishop Paul joined members of the parish council for dinner and discussion about the mission, offering words of encouragement with regard to the community’s next steps. Bishop Paul then boarded the train to travel on to visit the faithful of Saint Peter the Aleut Church, Minot, ND.