

Sunday, July 3, 2017

Gospel: St. Matthew 8:5-13

Tone 3

Epistle: Romans 6:18-23

4th Sunday after Pentecost

The Placing of the Honorable Robe of the Most-holy Theotokos at Blachernæ

July Bulletin Sponsor:

Ron & Pat Svava in honor of their 50th Wedding Anniversary

Liturgical & Events Schedule

Sunday, July 2

9:40 am: Hours

10:00 am: D.L. / Social

Monday, July 3

6:00 pm: Summit Fourth of July celebration

Wednesday, July 5

Deanery Summer camp begins

6:30 pm: Boy Scout Mtg.

Thursday, July 6

Noon: March for Life farewell dinner for Fr. Andrew

Saturday, July 8

6:00 pm: Great Vespers

Sunday, July 9

9:40 am: Hours

10:00 am: D. L. / Social

4:00 pm: Meeting At Burbank w/ Bishop Paul



**KIDS SAFE CITY
12th ANNUAL
CANDLELIGHT BOWL**

A night out full of fun helps this youth organization. As a Board Member of Kids Safe City, I can attest to the good work they do. Come out for a night of bowling, food and fellowship.

When: Saturday, August 12

Check in - 7:00pm.

(Together let's attend Vespers & go bowling)

Bowling Begins - 7:30pm &

Buffet begins - 8:00pm.

Tickets are \$25 & include 4 "Scotch Double's bowling games & buffet

Raffle Prizes & Catering by PJ'S Drive-In

Bowling at:

EL Mar Bowl, 8435 South Harlem Ave.,
Bridgeview, IL



**40 DAYS
REMEMBRANCE**

July 2: Terrorist Attack from Manchester, England

July 9: Met Iakovos & Terror attack in London & Fire-fighter Robert

July 16: Mat. Olga Kapral

July 23: Edward

**125th ANNIVERSARY OF ORTHODOXY IN
CHICAGO (1892-2017) EVENTS**

Saturday, September 30, 2017

10:00 am: Pan Orthodox Hierarchical Divine Liturgy with many Orthodox Bishops @ Lane Tech Auditorium. (Western & Addison Streets-Chicago) Guest Homilist: + Rt. Rev. Irinel (Serbian Orthodox Diocese of Eastern United States)

3:00 pm: Testimonial Banquet @ St. Demetrios Greek Orthodox Cultural Center (Winona @ Foster Ave- Chicago).

Further info forthcoming over the next few weeks.

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St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

Fr. Andrew Bartek, Rector Protodeacon Robert Northrup

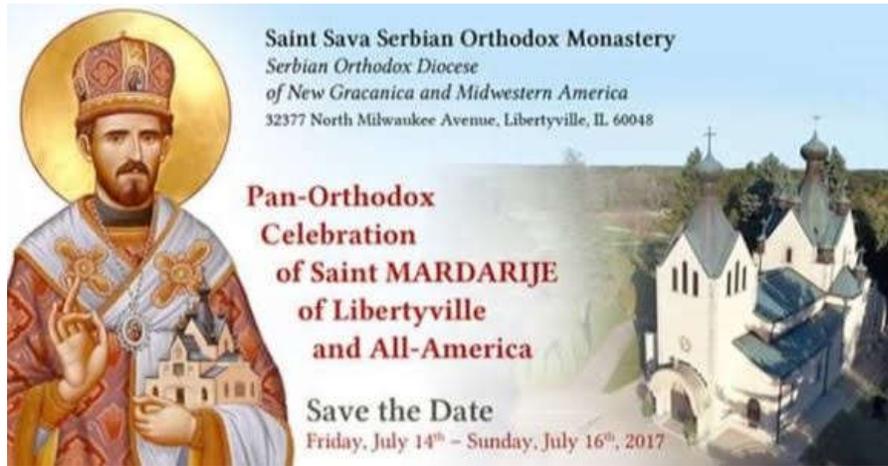
Parish Council President: John Grabavoy



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Romanian Patriarch Daniel receives SVOTS President

The President of [Saint Vladimir’s Orthodox Theological Seminary](#) [SVOTS], Archpriest Chad Hatfield, recently returned from a visit to Romania June 9–21, 2017, during which he met with key figures instrumental in renewing collaborative efforts between educational institutions of the Romanian Orthodox Church and SVOTS. Cooperative ventures began in 2013, when SVOTS and the Faculty of Orthodox Theology at the University of Bucharest [signed a formal agreement](#) allowing for student and faculty exchanges, dialogue, and co-publications.

Of particular importance was the reception of Father Chad by His Beatitude, Patriarch Daniel at the Patriarchal Residence on June 12, a meeting that centered on the topic of mission and evangelism.

“The Romanian Church has a strong interest in missionary outreach, and is particularly interested in the dynamism of American evangelism and how it might be ‘translated’ into catechetical work in Romania,” reported Father Chad, who teaches Pastoral Theology and Missiology courses at Saint Vladimir’s. “I have greatly admired the theological, pastoral, and missionary spirit of Patriarch Daniel, and so I sought His Beatitude’s blessing and counsel as we reconnect in our mutual efforts in these areas, both on the American continent and in Romania.”

Patriarch Daniel in turn thanked Father Chad for supporting young Romanian Orthodox theologians studying at

Saint Vladimir’s, and as an expression of gratitude, he presented Father Chad with the “Saint John Chrysostom Cross and Award for Theological Education,” the Romanian Patriarchate’s highest honor in that field.

During his time abroad, Father Chad also offered the homily for All Saints Sunday in Bucharest’s Church of Saint Paraskeva, pastored by Father Michael Tita, who also is personal counselor to Patriarch Daniel regarding Foreign Affairs and Inter-Church Relations. He visited the construction site for the new cathedral scheduled to be built and named after the Apostle Andrew, which will be the seat of the Patriarch’s throne. He also visited several renowned monasteries, as well as an orphanage that has been supported by members of the seminary’s Three Hierarchs Chapel for the past nine years. Finally, he formally renewed the 2013 agreement between Saint Vladimir’s Seminary and the Faculty of Orthodox Theology in Bucharest, headed by Archpriest Stefan Buchiu, Dean, and visited the Faculty of Orthodox Theology in Sibiu.

“As I travel around this country, I am amazed at the quality and volume of the media coverage in Romania, as regards Church news,” Father Chad observed. “It is remarkable that Orthodox Christians receive such heightened professional publicity — compared to their US counterparts! — and I am gratified that this, too, is a means to spread the Gospel. I hope to learn from our Romanian friends how to better use the media in our own evangelical efforts.”

Father Chad was accompanied during his travels by Alexandru Popovici, a native Romanian, who completed his Master of Arts degree in 2016 at Saint Vladimir’s and who now is employed as SVOTS’ Director of Web Services.

When thoughts are troubling you and causing you distress, do not enter into conversation with them, but just say: "Let the will of the Lord be done". Doing so will really help you stay calm.

+ St. Barsanuphius of Optina

Coming and Going, Gathering and Sending

by Father John Parker

Words are wonderful. June 30 is the *Synaxis* of the Holy Apostles. What is a *Synaxis*?

Interestingly, *synaxis* is a Greek word directly related to *synagogue*, both which mean “gathering. On June 29, we celebrate the memory of the Chief Apostles, Peter and Paul, martyred at Rome, and on June 30, we celebrate the *Synaxis*, the gathering, the congregating, the collection of, the *sobor*



The Church of the Twelve on the shore of the Sea of Galilee.

(to use a Russian cognate) of the twelve Holy Apostles. I had the blessing two weeks ago to stand on the shores of the Sea of Galilee, where our Lord preached and healed; there I visited the beautiful “Church of the Twelve,” named for this feast.

In the Orthodox Tradition, we have such a “gathering” on many days in the Church calendar, following major events. The day after Christmas is the Synaxis of the Mother of God. On February 3, Saints Symeon and Anna, following the Meeting of the Lord. On March 26, the Synaxis of the Archangel Gabriel, following the Annunciation on March 25. It is an important day, remembering important saints, following a previous day, on which we commemorated a major event in Christianity.

Synaxis also refers to the cycle of services related to the Divine Liturgy, and perhaps particularly in the Resurrectional cycle — that is, the Great Vespers-Matins-Divine Liturgy of Saturday night through Sunday morning. In early desert monasticism, the monks frequently spent the weekdays out in the barren wilderness, fighting the demons in solitude, but gathered together—gathered, had a “synaxis”—for the Resurrectional services on the weekend.

The Synaxis of the Holy Apostles — remembering that words are wonderful — is an amazing feast of opposites. If Synaxis is a gathering, Apostle means “sent one.” When it was time, Jesus “sent” a number of people out — 12, then 70, as we read in Mark 6:6ff: “And he went about among the villages teaching. And he called to him the twelve, and began to send them out two by two, and gave them authority over the unclean spirits. He charged them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear

sandals and not put on two tunics. And he said to them, ‘Where you enter a house, stay there until you leave the place. And if any place will not receive you and they refuse to hear you, when you leave, shake off the dust that is on your feet for a testimony against them.’ So they went out and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick and healed them.”

And according to Luke 10:1ff, “After this the Lord appointed seventy others, and sent them on ahead of him, two by two into every town and place where he himself was about to come. And he said to them, ‘The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, ‘Peace be to this house!’ And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ But whenever you enter a town and they do not receive you, go into its streets and say, ‘Even the dust of your town that clings to our feet, we wipe off against you; nevertheless know this, that the kingdom of God has come near.’ I tell you, it shall be more tolerable on that day for Sodom than for that town.”

He sent them on their mission: Go, bring peace, heal, and say, “the Kingdom of God has come near you.” **Con’t Page 4**

FOCA 2017 Gifts of Love

This year's project will raise funds to repair and restore the **St. Nicholas Chapel**, which is part of the **Holy Assumption Russian Orthodox Church complex in Kenai, Alaska**. This church is one of the oldest in Alaska – completed in 1896 – and the entire complex (church, chapel, rectory and cemetery) was declared a National Historic Landmark in 1970. This church is a major link to western culture for the Kenaitze Indians who comprise a significant portion of the population. Unfortunately, the long-term preservation of the church with its rich collection of icons and historic objects is jeopardized due to lack of funding for conservation work, proper environmental controls and basic repairs.

TO DONATE: Send a check (payable to FOCA) to:

Michael Bowman
2100 Lincoln Park West #9ES
Chicago, IL 60614

*Note: “Gifts of Love” in the memo

Fr. John Parker Con't

These Apostles did what they were told. They were sent, they went, they preached. In some places they were received; there they built congregations — *synaxes*. These we read about in the Acts of the Sent-Ones every day during the Paschal Season. To these were written most of the letters of the New Testament—“To the Philippians,” “To the Ephesians,” “To the Corinthians.” These are letters to the faithful in Philippi, in Ephesus, in Corinth. I remind my parishioners that if such a letter were written today, to us, it would be “to the Charlestonians” or “to the Carolinians.”

The Apostles' faithfulness to the command of the Lord yielded harvests of individuals, families, neighborhoods, and regions. Think of the Ethiopian eunuch who was baptized by Philip. Think of the Philippian jailor, who was baptized and saved with his whole family. Think of the 3000 who repented and were baptized at the preaching of Peter in Acts 2. Yes, these were faithful sent-ones, who went and did as they were commanded, in the power of the Holy Spirit. They turned the world upside down in the Name of the Lord.

Eventually, the Apostles were sent out. For us in North America, it is so vital to recall their faithfulness. Two brothers from Thessalonica (whose faithful were established by the first Apostles, and to whom Saint Paul wrote not only one, but two letters), whom we know as Saints Cyril and Methodius, were sent from home to the land of what is now essentially Bulgaria. There, the two talented Christians gave an alphabet (we know it as the Cyrillic alphabet, named for Saint Cyril) to the unlettered people who received them, and translated for them the Scriptures and services. A hundred-plus years later, the Prince of Rus', Vladimir, sends emissaries to find the True Faith, which they found most beautifully in Constantine's City in the Mother Church of Christendom. Thus, the Baptism of Rus' in 988. 802 years later, the Russian Monk Herman and his band of brothers were sent across the continent — on foot and by sled, etc. — and arrived in Kodiak, Alaska. There he would obey, along with Saint Innocent and others 50 years later, the same command given the first Apostles, and Saints Cyril and Methodius, and Saint Vladimir. Eventually, these would bring Orthodox Christianity to California, and across to New York, and their sent-ones even to me in South Carolina.

The faithful obedience of the first sent-ones, the first Apostles, eventually brought the faith from Jerusalem, to Judea, to Samaria, and to the ends of the Earth. For this we also sing the Psalm, “their proclamation has gone out into all the world and their words to the end of the universe!” No matter who is reading this short,

unworthy essay, some Sent-One, in obedience to the command of Jesus, gave you this Word of Life. And as a result, you worship the One True God, in spirit and in truth.

With the Synaxis of the Twelve, we gather to celebrate their faithful and enduring memory. Without their faithfulness and witness, neither you nor I would be Christian today. So humbling and fascinating to gather to celebrate the Gathering of the Sent-Ones. But if it stops there, we are doubly unfaithful. We show our disobedience to Jesus himself by not “going home to tell all the good that God has done for us” — as He commanded the Gerasene demoniac in Mark's Gospel. And we show our ingratitude to the Twelve, and to the Seventy, and to the many whose faithful labors brought you and me the gift of salvation and new life in Christ.

So with this feast, we do gather, to celebrate the Gathering of the Sent. But we gather not just to remember their faithfulness and to thank God and them for the gifts they've bequeathed to us. But we likewise have our Synaxis, our gathering, our congregating, in order that we, too, will be sent out — apostles to the world. Like sheep among wolves. Where the harvest is plentiful, but the laborers are few. To reap a harvest of one, or five, or five thousand, as the Lord wills.

“Go,” commanded Jesus. “Make disciples of all Nations. Baptize them, and teach them to obey all that I have commanded you.” “Lo,” comforts Jesus, “I am with you always, even to the end of the age.” The first-gathered, the proto-synaxis, went, and told, and baptized. Don't be the broken link in the Golden, Apostolic Chain.

Father John Parker is Chair of the Department of Evangelization of the Orthodox Church in America. He can be reached at evangelization@oca.org.

Romans 6:18-23 (Epistle)

And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Prayer List - UPDATED 4-23-17

Prigsts: His Beatitude Metropolitan Theodosius, His Beatitude Metropolitan Herman, John Kuchta, James Gleason (*Fr.'s spiritual father*), John Duranko, *Eugene Tarris, *Ted Bobosh, *Joseph Gibson, *John Reeves, *Michael Matsko, *Paul Lazor, *John Klembara, 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*), Stephen Holly & Walter Litzie Joe Kollar (*Fr.'s cousin*), Susie & her unborn child.

Other Requests: June (*Hruban friend*), Elizabeth Lilos, Jemsey Pradun, Hermenegil & Lydia Guerrero (*Neighbor*), Cathleen Rebollar, Eva Quagon (*Andy's friend*), John & Mary Ann Magerko, Vivian (*friend of Becky Eggers*), Deputy Chief Frank Batura, *John Sedor, *Daria Petrykowski, *Helen Liss, *Theodore Geletka, Crystal (*Frank Batura's daughter-in-law*) & her newborn baby Blake

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.

St. Photius the Metropolitan of Kiev

Commemorated on July 2

Saint Photius, Metropolitan of Kiev and All Russia, was by birth a Greek from the Peloponnesian city of Monembasia (Malbasia). While still in his adolescence he entered a monastery and was tonsured under the Elder Acacius, a great ascetic (afterwards the Metropolitan of Monembasia). In 1408, when Photius was in Constantinople with the Patriarch on church matters, the question arose about a replacement for the Russian See after the death of Saint Cyprian (September 16). The choice of Patriarch Matthew (1397-1410) fell upon Photius, known for his learning and holiness of life. On September 1, 1408 Saint Photius was made Metropolitan and in the next year arrived in Rus.

He spent half a year at Kiev (September 1409-February 1410), concerning himself with settling affairs in the southern dioceses of the Russian Church, then included within the principality of Lithuania, or more precisely, of Lithuania and Russia. The saint perceived that the throne of the Metropolitan, the spiritual center of churchly life in Rus, could not remain in the Kiev lands, where everything increasingly fell under the dependence of Catholic Poland. On the day of Holy Pascha in 1410, Metropolitan Photius arrived in Moscow following the example of former Russian Metropolitans, who transferred their residence first to Vladimir, then to Moscow.

For 22 years the saint labored in the difficult service of archpastor of the Russian Church. In grievous conditions of war, fratricidal strife, and pillaging incursions of Tatars he knew how to highly advance the spiritual significance, the material prosperity and well-being of the churches under the See of Moscow.

Favorable conditions in the Church allowed Saint Photius to render great assistance to the increasingly impoverished Patriarch of Constantinople, and to strengthen the international position of the Russian Orthodox Church and the Russian realm.

The enemies of Orthodoxy tried to subvert the churchly-patriotic service of Saint Photius more than once. In the spring of 1410, when Saint Photius arrived in Vladimir from Moscow, Khan Edigei, having laid waste this portion of the Russian Land for two years, undertook a new campaign with the intent of capturing the Metropolitan himself. A Tatar detachment, headed by Prince Talychoi "the Exile," suddenly and quickly took Vladimir, but God preserved His righteous saint.

The evening before, not suspecting danger, the saint had gone off to the Svyatoozersk (Holy Lake) monastery beyond the city. When the Tatars attempted pursuit, he concealed himself in a small settlement, surrounded by impassable swamps, at the River Senega. Unable to capture the Metropolitan, the rapacious Tatars plundered Vladimir, especially the Dormition cathedral church.

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St Photius Con't

The doorkeeper of the cathedral, Patrikii, endured terrible torments and accepted a martyr's death from the plundering Tatars, but he did not reveal where the church sacred items and treasury were hidden.

Through the efforts of Metropolitan Photius the canonical unity of the Russian Church was restored. The separate Lithuanian metropolitanate, established by Prince Vitovt for the southern and western eparchies [dioceses], was abolished in 1420. In that same year the saint visited the returned eparchies and greeted the flock with an instructive encyclical. The wise and erudite pastor left behind many instructions and letters. Of great theological significance was his denunciation of the heresy of the Strigolniki, which had arisen at Pskov prior to his time. By his wise efforts the heresy was put to an end in 1427.

Important Church historical sources compiled by Saint Photius are his "Order of Selection and Installation of Bishops" (1423), "Discourse on the Seriousness of the Priestly Office and the Obligations of Church Servers," and also the "Spiritual Testament", in which he tells of his life. Another great work of the saint was the compilation, under his guidance, of the Obscherussk (All-Russian) Chronicle (about 1423).

On April 20, 1430 the holy archpastor was informed by an angel of his approaching end, and he reposed peacefully on the Feast of the Placing of the Robe of the Most Holy Theotokos at Blachernae, on July 2, 1431. His relics were uncovered in the year 1471. Two sakkoi (robes) of Saint Photius are preserved in the Armory Palace of the Moscow Kremlin.



Matthew 8:5-13 (Gospel)

Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." And Jesus said to him, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

JULY-REPOSED

2- Annie Dubovik (97) 3- James Evans (92) 12- Agnes Grabavoy (11) 17- Natalie Whitko Cook (85) 20- Ulana (Julie) Mychowycz (98) 22- Michael Barilla Jr. (99) 23- Al29- Helen Yarmoluk (11) 31- Elsi Leonchik (16)	1950: Joseph Starodub Vasiliy Sviridiuk Naum Leshchuk	Anthony Swila Anthony Koziel David Sulavka
	1951: Koyo Yakshich Irene Korenchuk Alexander Kuzmich	Katherine Czaleyko Anastasia Litrenchuk Ignaty Lahovetz

Remember those who have gone before us in prayer. If there is a name missing from the above list, please speak to Fr. Andrew before July 15 to have them added.

JULY-CELEBRATIONS

BIRTHDAY		ANNIVERSARY
7- John Grabavoy Sr 12- Julie Walker 14- Elijah Eggers 17- Jonah Bremer 26-Katrina Gates	11- John Rutkowski 12- Justin Stokley 14-Jose Santiago 27- Richard Wolfe	7-15-67: Ronald & Patricia Svara 7-15-72: Robert & Luba Johnson
		NAMESDAY
		7-31: Archbishop Benjamin of the West

If there are those names to be added or removed, please contact Fr. Andrew before July 15.. He would like to list all members of your family Orthodox and non-Orthodox.