

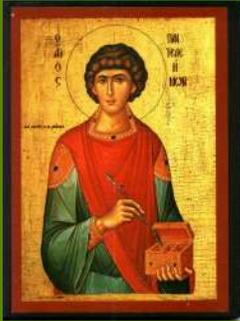
# St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

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

Protodeacon Robert Northrup Reader James Tilghman

Parish Council President: Nicholas Cavaligos



**Sunday, April 3 2016**

**Tone 3**

**Gospel:** St. Mark 8:34-9:1

**Epistle:** Hebrews 4:14-5:6

**THIRD SUNDAY OF LENT / VENERATION OF THE CROSS**

**Virgin Martyr Theodosia of Tyre, and Martyr Irene**

## April Bulletin Sponsor

*Father & Matushka Anthony Spengler for their Family*

### THE PRAYER OF ST EPHREM

**O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power and idle talk. (Prostration)**

**But give rather the spirit of chastity, humility, patience, and love to thy servant. (Prostration)**

**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. (Prostration)**

**O, God, cleanse me, a sinner. (12 times with deep bow then repeat above once)**



### *Liturgical & Event Schedule*

**Sunday, April 3-** Children's Sunday

9:10 am: Hours

9:30 am: D.L. / C. School / Social

6:00 pm: Deanery Mission Vespers @ Holy Resurrection in Palatine

**Monday, April 4**

7:00 pm: Village of Summit Board Meeting

**Tuesday, April 5**

7:30 pm: Bible Study

**Friday, April 8**

7:00 pm: Pre-Sanctified Liturgy w/ His Grace Bishop Paul followed by Lenten Social

**Saturday, April 9**

6:00 pm: Great Vespers

**Sunday, April 10**

9:10 am: Hours

9:30 am: D. L. / 40 Day Panachida / Church school / Social

6:00 pm: Deanery Lenten Vespers @ Archangel Michael in Burbank

### 40 Days Eternal Memory

April 10- Steve Platko / Archpriest James Bertolini

April 17: Mary Pradun & Olga Wyatt / Those who lost their lives in the Terror attacks in Brussels / Archpriest George

### CONFESSIONS

Confession will be heard after Great Vespers every Saturday and on Sunday mornings between 9:00am and 9:25am.

Confession helps us prepare ourselves for our eternal salvation. We should be going more than once a year. At least 4 times during the four fasting periods.

### 2016 - SPECIAL COLLECTIONS

April: Martha & Mary Maternity Home

This collection will take place during the Litany before the *Our Father*. Or you can speak to Steve Grabavoy to contribute.

Martha and Mary



Maternity House

7549 West 61st Place, Summit, Illinois 60501

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

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

## Heroin Yields to an Even Deadlier Cousin: Fentanyl by Katharine Q Seelye-New York Times

LAWRENCE, Mass. — When Eddie Frasca was shooting up heroin, he occasionally sought out its more potent, lethal cousin, fentanyl.

“It was like playing Russian roulette, but I didn’t care,” said Mr. Frasca, 30, a carpenter and barber who said he had been clean for four months. When he heard that someone had overdosed or even died from fentanyl, he would hunt down that batch.

“I’d say to myself, ‘I’m going to spend the least amount of money and get the best kind of high I can,’ ” he said.

Fentanyl, which looks like heroin, is a powerful synthetic painkiller that has been laced into heroin but is increasingly being sold by itself — often without the user’s knowledge. It is up to 50 times more powerful than heroin and up to 100 times more potent than morphine. A tiny bit can be fatal.

In some areas in New England, fentanyl is now killing more people than heroin. In New Hampshire, fentanyl alone killed 158 people last year; heroin killed 32. (Fentanyl was a factor in an additional 120 deaths; heroin contributed to an additional 56.)

“It sort of snuck up on us,” said Detective Capt. Robert P. Pistone of the Haverhill Police Department in Massachusetts. He said that a jump in deaths in 2014 appeared to be caused by heroin, but that lab tests showed the culprit was fentanyl.

Fentanyl represents the latest wave of a rolling drug epidemic that has been fueled by prescription painkillers, as addicts continue to seek higher highs and cheaper fixes.

“It started out as an opioid epidemic, then heroin, but now it’s a fentanyl epidemic,” Maura Healey, the attorney general of Massachusetts, said in an interview.

Fentanyl has been used since the 1960s in medical settings to treat extreme pain on a patch or in a lozenge. In recent decades, illicit fentanyl has seeped into the United States from clandestine labs in Mexico.

“For the cartels, it’s their drug of choice,” Ms. Healey said. “They have figured out a way to make fentanyl more cheaply and easily than heroin and are manufacturing it at a record pace.”

Since New England noticed a drastic rise in drug overdose deaths in 2013, public health and law enforcement officials have begun to link more of the deaths to fentanyl.

“The severity of the situation did not become apparent until the public health community noticed the above-average number of overdoses,” a report by the National Drug Intelligence Center at the Justice Department warned in 2006. Special toxicological testing is needed to detect fentanyl, but most coroners and state crime labs did not run those tests unless they had a specific reason.

The police are also finding more and more fentanyl in drug seizures, though it is not entirely clear how much of this reflects a new invasion of the drug or just more testing and reporting.

Nationally, the total number of [fentanyl drug seizures](#) reported in 2014 by forensic laboratories jumped to 4,585, from 618 in 2012. More than 80 percent of the seizures in 2014 were concentrated in 10 states: Ohio, followed by Massachusetts, Pennsylvania, Maryland, New Jersey, Kentucky, Virginia, Florida, New Hampshire and Indiana.

In Massachusetts in 2013, the state police crime lab found pure fentanyl, not mixed with other drugs, in just six cases; in 2015, the lab found it in 425 cases.

It was only last March that the Drug Enforcement Administration issued a nationwide [alert](#) about fentanyl, saying that overdoses were “occurring at an alarming rate throughout the United States and represent a significant threat to public health and safety.”

In Massachusetts, 336 people died from fentanyl-related overdoses from October 2014 to October 2015 — up from 219 deaths the previous year, an increase of 53 percent.

[Vermont](#) had 29 deaths from fentanyl in 2015, up from 18 in 2014 and 12 in 2013, a climb of 142 percent in two years.

In [Maine](#), deaths attributed to fentanyl rose to 87 in 2015, up from 42 in 2014 and nine in 2013, an 867 percent increase in two years.

Some of the biggest fentanyl busts have occurred in and around Lawrence, an old mill town 30 miles north of Boston, near New Hampshire; it has long served as a major drug hub.

“Massachusetts is the epicenter for the heroin/fentanyl trade,” Ms. Healey said. “From Lawrence, it’s being trafficked and sold all over the New England states.”

In one seizure last year, law enforcement officers from Massachusetts and New Hampshire confiscated 33 pounds of fentanyl and heroin with a street value of \$2.2 million, most from a house in Lawrence.

*Con’t on Page 3*

## ***Fentanyl Con't***

In January, the police seized 66 pounds of fentanyl-laced heroin, worth millions, in nearby Tewksbury.

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One middleman would meet his dealer from Lawrence weekly off an exit in Haverhill, and would buy 100 “fingers” (10 grams each) of fentanyl for \$400 apiece, Captain Pistone said. He would sell each finger for \$750 apiece in New Hampshire and Maine, making \$35,000 a week.

“It’s just everywhere,” Heather Sartori, 38, a former nurse who is on methadone after years of shooting up heroin, said as she sat at a busy McDonald’s here. “It would be really hard to navigate through this city without being touched by it.”

She said she had lost several friends to fentanyl and called Lawrence’s drug-infested landscape “the treacherous terrain where the ghosts of the fallen linger.”

“It’s cheaper, and the high is better, so more addicts will go to a dealer to get that quality and grade,” she said, even if it means they could die.

“That is the phenomenon of the addicted mind,” she said. “It’s beyond the scope of a rational thinker to understand.” Fentanyl is abundant, too, in the tent cities of homeless people here under the bridges over the Merrimack River.

“It’s all there is out there right now,” said a 24-year-old who lives under one of the bridges and goes by G. “I couldn’t find real heroin if I tried.”

Its chief characteristic is that it is fast acting.

“You can’t move,” said a 46-year-old woman, who kept nodding off during an interview at the Haverhill police station. She agreed to talk about fentanyl on the condition that she not be identified.

“When you inject it, it hits before you’re even done giving the shot,” she said. “That’s why so many people get caught with the needle still hanging out of their arm. It’s bam! To your brain.”

Joanne Peterson, executive director of [Learn to Cope](#), a statewide support network for families involved with addiction, said fentanyl works so quickly that there is often little time to administer naloxone, which reverses the effects of an overdose.

“At least with heroin, there is a chance that if someone relapses, they can get back into recovery,” she said. “But with fentanyl, they’re dead within five to seven seconds.”

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## **THE CARPATHO-RUSYN SOCIETY LAKE MICHIGAN CHAPTER**

“We are the Warhol’s Children”: Andy and the Rusyns  
A presentation by Elaine Rusinko, PhD

Searching for Andy Warhol’s ethnicity & its influence on him

When: Saturday April 9 @ 1:00pm @ the  
Westmont Public Library  
Kwasek Meeting Room  
428 North Cass Ave.  
Westmont, IL 60559

RSVP by April 7 to Ken @ 708-895-3074 or to Arlene  
@ a-gardiner@sbcglobal.net

Light refreshments will be served

## A Good Defense by Daniel Kovalak

*“...For a good defense before the dread judgment seat of Christ, let us ask of the Lord.”*

Years ago, a neighbor visiting a parishioner’s home noticed our parish bulletin hanging on the fridge. The bulletin cover declared in bold letters, “Sunday of the Last Judgment.” Fascinated and somewhat troubled by the reference, the neighbor asked, “how do you know?”

Our annual liturgical preparation for Great Lent includes the reading of the Parable of the Last Judgment (Matthew 25). We should know, reflect upon and strive to apply the parable’s lessons to our Christian lives, individually and corporately. Indeed our ministry to others, including “the least of the brethren” with whom Christ identifies Himself, is essential to the mission of the Church.

Great Lent clearly and relentlessly drives home the challenge of Christian ministry. And as our “school of repentance,” the Church teaches us that true repentance begins not merely with a self-examination that itemizes our sins but assesses our motivation by discerning what exactly it is that provokes sin in our lives.

If we’re honest with ourselves, we can likely echo the words of Saint Paul as he confessed, “For I do not do the good I want, but the evil I do not want is what I do” (Romans 7:19). This is a convenient excuse suggesting that we are without self-control—which, by the way, is one of the fruits of the Spirit (see Galatians 5:22,23). It means that though our intentions may be good, there’s something within us that incites us to do otherwise—like obeying the devil’s voice whispering in our ear. But can this be a valid argument for our “good defense before the dread judgment seat of Christ”?

Why, then, do we appear to insist that there are many ways to justify our sins, that there are numerous extraneous forces that cause us to sin? Why shouldn’t Almighty God cut us as much slack as the American legal system? We could even cite a number of contemporary precedents in our appeals to defend ourselves.

We could use the “insanity defense.” We sin because we’ve lost good sense and have become rather fond of acting foolishly. This defense is an ancient one. Saint Anthony the Great said, “the time is coming when men will go mad, and when they see someone who is not mad, they will rise up against him, saying that you are mad, because you are not like them” (Saying 25).

We could use the improbable “Twinkie Defense,” a term coined by the media suggesting that a defendant suffers

diminished capacity as a result of depression caused by increased consumption of unhealthy and sugary foods. We sin because we eat poorly, get depressed and take out our aggression against others. (Doesn’t fasting help overcome this?)

We could use the more recent “Affluenza Defense”—basically an updated version of the parable of the rich fool (see Luke 12:16+). It’s defined as “a painful, contagious, socially transmitted condition of overload, debt, anxiety, and waste resulting from the dogged pursuit of more” and refers to “an inability to understand the consequences of one’s actions because of financial privilege.” We sin because, in chasing the American dream, we invariably use and abuse people and stuff without a hint of remorse.

A “dream team” of lawyers could go a long way in presenting our defense, right!? Not! There are only two possible options in Christ’s judgment of each of us, as He reveals in Matthew 25:31-46. There’s either sheep or goats, right hand or left hand, eternal punishment or eternal life. There’s nothing in between and no recourse to endless appeals. As we sing in one of the pre-Lenten hymns, “No cunning argument or skill in eloquence can deceive Thy judgment seat. False witnesses cannot pervert Thy sentence, for in Thy sight, O God, every secret stands revealed!” Case closed. This is how God’s justice will ultimately prevail.

What we need to do—what Great Lent especially seeks to inspire us to do—is to strengthen our will and (re)gain self control. This is essentially the aim of all the extra prayer, worship, fasting and almsgiving of Great Lent. Yes, our focal point is always Our Lord and Savior Jesus Christ. Yes, our focus in Lent is His voluntarily laying down His life on the Cross for the life of the world and its salvation. And yes, we believe “He will come again in glory to judge the living and the dead.”

Having thus testified to what we believe, however, incites the question: “What must I do?” Matthew 25 provides a checklist answer and, who knows—it may also be used as a “sacred scorecard.” Rather than try to justify and defend our sins, our resources would be better invested in ministering to Christ through others.

Remember the adage: “The best defense is a good offense.”

## Prayer List : UPDATED 2-28-16

**Prizsts:** Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), \***Ted Bobosh**, \***Moses Berry**, \***John Magramm**, John Duranko, Lev Holowoty, \***Anastassy Fehr**, \***Leonid Kishkovsky**, \***Fr. Daniel Rental**, \***Fr. Stephen Hrycyniak**

**Matushka:** \***Carol Janacek**, Pani Patricia Duranko,

**Parishionzrs:** Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Jason Kirnbauer, Sonja Harris, Mark Hruban

**Parishionzr's Friends / Family:** Donna Parhas (*Nick's Cousin*), Ron (*Mark's Friend*), Mary Ann Magerko, John Magerko, Stephen Holly & Walter Litzie (*Fr.'s cousin*), George Cavaligos (*Nick's brother*), Christos Parhas (*Nick's cousin*), Constantine Cavaligos (*Nick's dad*), John Hartel (*Joann's Step-dad*), Sandra (*Karen's sister*), Erika Northrup, Danielle Krush, Mark Svava, Mary Northrup, Dianne Northrup, Raymond Northrup, Joey Krush, Carol Bregin (*Friend of Lynn*), Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Bruce (*Fr. Kurt's brother*), Christine & her unborn baby, Chrissy Marron, Daniel Tiani (*friend of Becky Eggers*), Vivian (*friend of Becky Eggers*), Julianna (*Hruban Family*), John (*Spengler family*), Robert (*Spengler family*), Aubrey, James, June & James (*Hruban Friend*), Jacob (*Spengler Family*), Emilian (*Spengler Family*), Joyce (*Spengler Friend*), William & Dana Nosek (*Fr. Kurt's family*), Mark, Eve (*Mat. Robert's Family*), Tommy, Jimmy.

**Other Requests:** Lucille (*Duke*), Dianne (*Bill Rudolph*), Elizabeth Lilos, Jemsey Pradun, Mae Joanna Bass, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebollar, Patricia Schuster, \***John Sedor**, \***Daria Petrykowski**, Emily & Scott preparing for Marriage, Brandon & Chrissy preparing for marriage, \***Cynthia Koranda**

**Military:** Amber, Caleb, Nicholas, David, Timothy, Robert, Kristen, Matthew, Brian, Daniel, Joseph, Joseph (*Fr.'s cousin*)

**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. (\***Bishop Request**) **New:**

### Prayer Service for abducted Syrian hierarchs to be held April 21

The [Assembly of Canonical Orthodox Bishops of the United States of America](#) and the [Standing Conference of Oriental Orthodox Churches in America](#) [SCOOC] will hold a "Common Prayer Service" for the safety of the two Syrian hierarchs held in captivity—Antiochian Orthodox Metropolitan Paul Yazigi and Syriac Orthodox Archbishop John Ibrahim—and for all who are suffering calamities in the Middle East at Saint Gabriel Syriac Orthodox Church, 750 Sunset Avenue, Hawthorn, NJ at 7:00 p.m. on Thursday, April 21, 2016.

Metropolitan Paul—brother of His Beatitude, Patriarch John X of Antioch and All the East—and Archbishop John were abducted on the morning of April 22, 2013 as they were traveling together on the road between Antioch (Antakya, Turkey) and the north Syrian city of Aleppo. While the driver of the vehicle in which they were traveling was killed in the attack, the hierarchs were taken captive. Their fate remains uncertain.

This gesture of prayerful solidarity between the Assembly of Bishops and SCOOC also marks the commencement of the formal dialogue and cooperation between the two bodies.

Distinguished speakers will include His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America, Chairman of the Assembly of Bishops and Exarch of the Ecumenical Patriarchate; His Eminence, Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America [Eastern] and Chairman of SCOOC; His Eminence, Metropolitan Joseph of the Antiochian Orthodox Christian Archdiocese of North America; and His Eminence, Archbishop Mor Dionysius Jean Kawak, Patriarchal Delegate of the Syriac Orthodox Archdiocese of the Eastern USA.

The Assembly of Bishops and SCOOC invite all residents of and visitors to the New York City Tri-State area to attend.





## Defending the Synodikon by Lawrence Farley

Recently, on the First Sunday of Great Lent, we read the *Synodikon* in church—well, actually just a tiny snippet of it dealing with the legitimacy of icons and that this faith had established the world, while offering a heartfelt “Memory Eternal” for those who had died defending it. We did not read the entire *Synodikon*, because it is quite long and lists a lot of heresies unrelated to the icons we were holding in procession at the time, and it contained a lot of very unfamiliar names of people who were being anathematized. Reading the names would have felt to my flock rather like reading pages out of the phone book, and since both those being commended with “Memory Eternal!” as well as those being reproached with “Anathema!” were utter strangers to them, I just read the bit about the icons.

Though I did not read the entire *Synodikon* liturgically last Sunday, I am still glad that it exists and that we acknowledge its worth by at least reading *some* of it. The point of the *Synodikon* is to draw very thick lines in the doctrinal sand and say that if anybody in the Church crosses those lines and strays into heresy, he or she must either recant or get out, and it is precisely this approach to truth that is necessary and saving. It is also tremendously unpopular. I remember recently reading a modern scholar who was quoting a line from one of the Fathers who was denouncing heretics. The scholar put the word *heretics* in quotation marks—i.e. “heretics”—to stress that the term was the Father’s, and not hers. She didn’t quite add the term “(sic)” after it to indicate how foolish she thought the term was, but she might as well have. It was abundantly clear that she thought the term and the concept it represented to be archaic, harmful, and more than a little narrow-minded. It certainly flew in the face of current canons of political correctness.

Those canons are based on a form of pluralism that says I’m theologically okay and you’re theologically okay, regardless of what you assert. It says that there is not just a legitimate diversity of opinion (which of course there is), but also that the legitimate diversity is so broad that pretty much anything goes, at least in the towers of Academia in which our author was writing. The idea of saying to anyone, either in those towers or out on the street, “Your opinion is heretical,” strikes the average person as not only absurd, but in supremely bad taste. They want to know if you’re in favor of reviving the Inquisition and burning witches. You can’t use the h-word in civilized company any more than you could use other abusive labels.

Undergirding this attitude is the notion that heresy is just a simple mistake, akin to someone adding up a long column of figures and getting the sum wrong, or missing a question from the game “Jeopardy.” Those enforcing the new canons of

their precise definitions (such as we find in abundance in the *Synodikon*) as the work of people with altogether too much time on their hands who have produced formulas that have nothing to do with actual life. Dogma, and the Church’s insistence upon correct dogma, they say, are irrelevant to Christian living. It is not so.

Here I remember the observations of Dorothy Sayers, famous as the creator of the detective Lord Peter Wimsey. In her address *Creed or Chaos?* she presents the case of John and Jane Doe who are considering junking Christ’s ethical teaching as impossible and impractical “because,” says John, “if He was God all the time, He must have known that His suffering and death and so on wouldn’t last, and He could have stopped them by a miracle if He had liked, so His pretending to be an ordinary man was nothing but playacting.” Adds Jane Doe: “It was easy enough for Him to be good, but it’s not at all the same thing for me. How about all that temptation stuff? Playacting again. It doesn’t help me to live what you call a Christian life.” Sayers points out that John and Jane have swallowed the heresy of Apollinarianism, which states that Christ had no soul like ours, but that the divine Logos took the place of a human soul in Him. As it turns out, heresy has practical effects on living the Christian life. That is why the theologians went to such lengths to refute it and declare it out of court for Christians. It was not just a mania for unnecessary exactitude, but pastoral care for souls like John and Jane Doe.

So it is that we Orthodox need to retain the category of “heresy,” whether or not we read large chunks of the *Synodikon*. The spirit that produced it is rare these pluralistic days in which every person does what is right in his or her own eyes. All the more reason to cling to that spirit when we find it.

### THE THIRD SUNDAY OF THE GREAT FAST

Today we see the precious Cross of Christ placed before us; let us venerate it in joy as we bow before it; and let us beseech the Lord who was crucified on it, that He may grant us grace to contemplate his holy and glorious Resurrection

### QUESTIONS TO PONDER ON THE THIRD SUNDAY OF THE GREAT FAST

- How do I look upon the Cross: As a mystery of the Passion or of the Resurrection?
- Am I ready to let Jesus transform me?
- What can I do to bring about change in my own life?

## Strong religious beliefs linked to lower rates of drug abuse

By [Bradford Richardson](#) - The Washington Times

For a religion in which wine plays such a central role, Christianity may prove surprisingly effective at curbing drug use, according to a study.

Data analyzed by DrugAbuse.com in "[Drugs and Devotion: Comparing Substance Abuse by Believers and Nonbelievers](#)" show a correlation between religious belief and a reluctance to experiment with narcotics.

Americans who said they are not religious are more likely to have used a host of illicit drugs, ranging from marijuana and alcohol to Ecstasy and heroin. Nonbelievers in the study, for instance, were 12 times more likely to use LSD and more than four times likely than their religious counterparts to try cocaine in the past year.

Additionally, states with the lowest rates of religious belief had some of the highest rates of drug use. The least-religious state, Vermont, where only 32 percent of residents said religion is "very important" in their lives, had the third-highest rate of illicit drug use. The most religious state, Alabama, where 77 percent said faith plays a significant role in their lives, had the sixth-lowest rate of illicit drug use.

[Greg Jao](#), director of campus engagement and vice president of InterVarsity Christian Fellowship, said several components of Christianity, such as its emphasis on truth and comprehensive view of eternity, discourage nihilistic tendencies that may open the door to drug use.

"For me as a Christian, part of what my faith in Jesus does is it calls me to face reality ruthlessly in my own life and in the world around me," [Mr. Jao](#) said. "I think it changes my perspective and timeline. I'm challenged as a Christian to think in terms of eternity — so, yes, this year or decade may be bad, but it's not the whole of my existence.

"And I think Christianity challenges you to actually experience God in the quotidian, day-to-day experience of life," he said. "So my need for an altered, super high is quite low because, in fact, while I may not always be happy, there's a deep experience of regular joy."

The study supports the notion that Christian theology discourages drug use. When asked for "very important" reasons not to use marijuana, 67 percent of religious eighth- and 10th-graders said it is against their faith. Nonbelievers in the study had little reason not to use marijuana. Only 27 percent of nonreligious high school students said it would violate their beliefs.

But Gen. Arthur Dean, chairman and CEO of *Con't page 9*

## Archpriest George Gerov

Archpriest George Gerov, 95, fell asleep in the Lord here on Sunday, March 20, 2016.

Father George faithfully served as a parish priest in Bulgaria before immigrating to the United States in 1962. Since that time, he has served numerous parishes in New York, Ohio, Michigan and Florida under multiple jurisdictions, including the Orthodox Church in America, the Serbian Diocese and the Russian Orthodox Church Outside of Russia. He also was instrumental in establishing [Saint Demetrius Church](#) [OCA], Naples, FL.

## AN EVENING WITH EIKONA

Saturday, April 16 @ 7:30pm (Performance followed by meet & greet w/ Lenten reception) Cost \$25 / \$10 College & younger (Proceeds to benefit the St. Nicholas National Shrine @ the World Trade Center)

Greek Orthodox Church of St Demetrios  
893 North Church Rd  
Elmhurst, IL 60126  
Reservations call 630-834-7010 or email [saintdemtriosoffice@gmail.com](mailto:saintdemtriosoffice@gmail.com)

Great Vespers will be celebrated @ 6:00pm

Eikona is a three-sister ensemble who chant Byzantine-styled Hymns and sing Contemporary Christian Music. Rooted in the Greek Orthodox Church, their music preserves, shares and promotes centuries' worth of rich, musical tradition of hymns and psalmody. Their angelic voices have been heard around the world and continue to inspire, encourage, and excite the newest generation of Greek Orthodox and Christian music fans.

## PAN ORTHODOX AKATHIST HYMN

Tuesday April 19 @ 7:00pm

**North:** New Gracanica Serbian Orthodox Monastery  
35240 W Grant AV- Third Lake, IL  
Route 45, 1 mile south of Route 132 / Grand

**South:** Ss. Peter & Paul Orthodox Church  
6980 County Line Rd  
Burr Ridge, IL 60527