

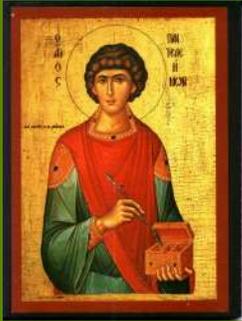
St. Panteleimon Orthodox Church

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 10 2016

Tone 4

Gospel: St. Mark 9:17-31

Epistle: Hebrews 6:13-20

FOURTH SUNDAY OF LENT / St. John Climacus
Martyrs Terence, Pompeius, Africanus & their Companions

April Bulletin Sponsor

Father & Matushka Anthony Spengler for their Family

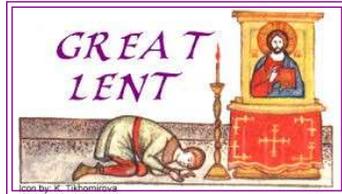
THE PRAYER OF ST EPHREM

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 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

Tuesday, April 12

1:00 pm: March for Life Meeting

6:00 pm: Bridgeview Chamber Meeting

7:30 pm: Orthodoxy 101 Class

(Tentative work on basement in the afternoon)

Thursday, April 14

7:00 pm: Full Canon of St Andrew of Crete

Friday, April 15

7:00 pm: Last Pre-Sanctified Liturgy followed by Lenten Social

Saturday, April 16

9:00 am: Church Clean-up Day (inside & out) to get ready for Pascha

6:00 pm: Great Vespers

Sunday, April 17

9:10 am: Hours

9:30 am: D.L. / Mem'l Sunday / Ch School / Social

6:00 pm: Deanery Lenten Vespers @ Holy Theophany Chapel, Lake Geneva, WI

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/>

“Cross-Bearers”—Not Simply “Cross-Wearers” by Father Steven Kostoff

Shine, Cross of the Lord, shine with the light of thy grace upon the hearts of those that honor thee!

Hail! Life-giving Cross, the fair Paradise of the Church, Tree of incorruption that brings us the enjoyment of eternal glory!

Hail! Life-giving Cross, unconquerable trophy of the true faith, door to Paradise, helper of the faithful, rampart set about the Church.

—Stichera of Great Vespers for the Sunday of the Veneration of the Cross)

At the very midpoint of Great Lent we venerate the Life-Giving Cross of the Lord. If we have in any way taken up the cross of asceticism in obedience to the Church and in reaction to our over-indulgent surroundings, then by the Third Sunday of Great Lent the purpose of our ascetical efforts—and the very goal of our journey—are brought to our attention—to stand by the Cross of the Lord as we journey toward Jerusalem and Holy Week. The timing is perfect, for by this midpoint of Great Lent we begin to tire, if not “wear out,” with our lenten efforts to this point. However, in our weakness we can find the strength and resolve to continue our journey with enthusiasm, and not simply obligation. This is made possible by the presence of the Cross, not only at the heart and center of Great Lent, but at the heart and center of the biblical revelation, of the entire historical process, of the cosmos, at the heart and center of the Trinity, as the Lamb of God is slain before the foundation of the world.

With that in mind, we can chant and sing the appointed hymns cited above, not only as fine examples of Byzantine poetry, but as profound insights into the meaning and purpose of the Cross. What may appear at first sight as hyperbole or exaggeration in the Church’s hymnography is discovered to be, upon deeper meditation, the search for words and images adequate to the great Mystery of the Cross, in itself the inexhaustible wisdom of God as the “breadth and length, and height and depth” of that wisdom which will fill us “with the fulness of God” [Ephesians 3:18-19]. The only response to this Mystery once we begin to assimilate it, is to “bow down” in worship before the Master’s Cross with awe and adoration.

In our liturgical tradition we decorate the Cross with flowers in order to enhance and reveal its inner beauty, as we bring the Cross in solemn procession into the midst of the church for veneration. The decorated Cross is one way of trying to capture the paradoxical nature of the Cross. In no way is the Church trying to cover up the horror and brutality of crucifixion as one of the most

perverse and twisted means of humanity’s sinful capacity to inflict pain and humiliation on others. Here is the dark side of human nature at its most lethal. This is all clearly beneath the surface in the Gospels and their restrained and sober narrative of the Lord dying on the Cross. And it is on Golgotha “when they had crucified him” [Matthew 27:35] that we can begin to understand why the Lord “cried with a loud voice, ‘Eli, Eli, la’ma sabach’-tha’ni’ that is ‘My God, my God, why hast Thou forsaken me?’” [Matthew 27:46]. It is in and through this cry of solidarity with suffering humanity while lifted up on the Cross that we never soften or “sing away” the horror of the Cross. We respect what it meant for the Lord to ascend the Cross. A clear-sighted realism demands that of us.

Yet, Christ is our Passover, the Lamb of God “Who takes away the sin of the world” [John 1:29]. On the Cross, as the sinless Son of God, Christ absorbs and takes upon Himself all of that sin in order to overcome it from within. He died on the Cross, but death had no hold over Him. He died for the life of the world and its salvation. By His obedience to the will of the Father, Christ destroys death by death. For this reason, when we venerate the Cross we simultaneously glorify the Lord’s “holy Resurrection.” It is on the Cross that Christ is victorious, not in spite of the Cross. The Son glorifies the Father precisely while *lifted up on the Cross*. “I call Him King, because I see Him crucified,” said Saint John Chrysostom. As we sing at every Liturgy after we have received the Body and Blood of Christ, “through the Cross joy has come into the world.” That is an incredible claim, but through faith we understand that claim as the very heart of the Gospel, the “good news” that life has overcome death “once and for all.” Whenever we taste of that joy, we taste of the glory of the Kingdom of God. Perhaps here we discover the paradoxical nature of a decorated Cross—the ultimate sign of defeat and death has become the “unconquerable trophy of the true faith.” Or, as the Apostle Paul has declared, “For the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God” [1 Corinthians 1:18].

The Lord taught us that “if any man would come after me, let him deny himself and take up his cross and follow me” [Mark 8:34]. These words challenge us to never be content with being passive observers of the Cross, but instead to become active participants in the life of self-denial and co-suffering love that are implied in taking up the Cross. This further means that by our very vocation as Christians, we are “cross-bearers” and not simply “cross-wearers.” It is one thing to wear a cross, and another thing to bear a cross. Of course it is a good thing that Christians do wear crosses. This is something of an identity badge that reveals that we are indeed Christians, but this worn cross is certainly not another piece of jewelry—Byzantine, three-barred, Celtic or Ethiopian! By wearing a cross we are saying in effect, “I am a Christian, and therefore I belong to the Crucified One, Who is none other than the ‘Lord and Master of my life.’”

Con’t Page 7

**Vacancy at Saint Peter the Aleut Church,
Minot, ND, Announced**

A pastoral vacancy at Saint Peter the Aleut Church, Minot, ND was announced recently by His Grace, Bishop Paul of Chicago and the Midwest.



Assignment to the parish offers a unique opportunity to bring the Orthodox Christian faith to an area where an Orthodox presence is needed, especially with the region's rapidly growing economy which has created a tremendous need and opportunity for outreach and significant ministry in the area of evangelization. The assignment also offers the prospect to work with the Midwest Diocesan Chancery and Mission Committee in evangelizing the region.

**“Orthodoxy the Ancient Faith Series” offered
in St. Cloud, MN**

Archpriest Nathan Kroll and the faithful of Holy Myrrhbearers Chapel here will be hosting their “Orthodoxy the Ancient Faith Series” during April and May 2016.

Father Nathan will deliver the first presentation on Thursday, April 21, at 7:00 p.m. His topic will be “Iconography the Sacred Art.”

On Bright Thursday — May 5 — Deacon Gregory Ealy, Choir Director at Saint Mary Cathedral, Minneapolis, MN, will speak on “Orthodox Liturgical Music: Medieval Russian Chant,” while Archpriest Thaddeus Wojcik, retired Dean of Saint Mary Cathedral, will deliver a presentation on “The Saints in Minnesota” on Thursday, May 19. Both presentations also will begin at 7:00 p.m.

Refreshments and fellowship will follow each presentation. The public is invited to participate; there is no charge.

The series will be held at Holy Myrrhbearers Chapel, 601 Seventh Avenue South, Saint Cloud, MN. Additional information may be found on [the parish's web site](#) or by calling 320-656-1200.

**Dr. David Ford to offer presentation on Marriage
April 16**

Dr. David Ford, Professor of Church History at Saint Tikhon's Seminary, South Canaan, PA will offer a presentation titled “Marriage as a Path to Holiness” at Archangel Michael Church, 5025 East Mill Road, Broadview Heights, OH from 2:00 until 5:00 p.m. on Saturday, April 16, 2016.

Dr. Ford will highlight the lives of various married saints while sharing ways their example can transform marriages and families today.

The public is invited; there is no charge. Refreshments will follow the presentation. Donations will benefit Saint Tikhon's Seminary.

**St. Makarios Mission, U of C OCF announce
April 9 conference, Vespers**

“The Future of Religious Minorities in the Middle East” will be the focus of a religious minorities conference at Swift Lecture Hall, Third floor of the Divinity School, 1025 East 58 Street, Chicago IL on Saturday, April 9, 2016.

Three presentations by noted speakers will highlight various aspects of the conference theme.

- At 10:15 a.m., a presentation titled “The Assyrian Genocide and the Century After” will be offered by Hannibal Travis, Florida International University; Dr. Sargon Domabed, Roger Williams University; and Dr. Alda Benjamin, University of Maryland.
- “Religious Minorities in Syria's Civil War” will be the focus of a second presentation at 1:30 p.m., offered by Dr. Habib Malik, Lebanese American University; Dr. Fabrice Balanche, University Of Lyon 2; and Dr. Keith Witenpaugh, University of California, Davis.
- The final presentation, titled “Egypt's Copts and Baha'is After January 25,” will be offered at 3:30 p.m. by Dr. Mariz Tadros, University Of Sussex; Dr. Febe Armanios, Middlebury College; and Mona Oraby, Northwestern University.

The conference will open with breakfast at 9:30 a.m. In conjunction with the conference, Priest Elijah Mueller, the faithful of Saint Makarios Mission and the members of the University of Chicago Orthodox Christian Fellowship will host the celebration of “Arab Christian Orthodox Vespers” at the university's Bond Chapel at 5:30 p.m. Singing the liturgical responses will be the Chanters of Saint George Antiochian Orthodox Church, Cicero, IL. Conference participants and the public are warmly invited to attend.

Holy Synod awards Order of St. Romanos to noted liturgical musicians

During their [Spring Session](#) here March 29—April 1, 2016, the members of the Holy Synod of Bishops awarded the Order of Saint Romanos to Dr. Vladimir Morosan and Aleksei Shipovalnikov in recognition of their extraordinary contributions to the field of liturgical music in the Orthodox Church in America. The dates on which the awards will be presented has yet to be determined.

Established by the Holy Synod of Bishops in 2014, the Order is awarded to influential arrangers, composers, teachers and conductors. Past recipients include Archpriest Sergei Glagolev, Archpriest Igor Soroka, Prof. Dr. David Drillock, Mr. Walter Shymansky and Archimandrite Roman [Braga].

Dr. Vladimir Morosan is one of the leading experts outside Russia in the field of Orthodox liturgical music. He is Founder and President of Musica Russica, a publishing company specializing in the publication and dissemination of Orthodox choral music throughout the western world. As Founder and Artistic Director of Archangel Voices, a professional-level choral ensemble, he has recorded six CDs of Orthodox liturgical music in English. The composer and editor of numerous choral arrangements, he has coached numerous professional choirs, including two Grammy Award Winning ensembles performing Russian Orthodox music. He serves as consultant to the OCA Department of Liturgical Music and Translations and the Music Department of the Antiochian Orthodox Christian Archdiocese of North America. A tonsured Reader, he currently serves as Director of Liturgical Singing at Saint Katherine Mission, Carlsbad, CA.



A native of Rostov-on-Don, Russia, Aleksei V. Shipovalnikov served as Artistic Director and Manager of the Moscow State University Symphony Orchestra and Academic Choir. His post-graduate studies included a master class with Leonard Bernstein in Moscow in 1988. He has also conducted in West Germany and Poland, where he established a reputation for innovative programming in spite of the political risks involved during the communist era. Such ventures included the presentation of the first Stockhausen Festival in the USSR and the establishment of the



“Fellowship of Musical Evenings” in Moscow under the auspices of Moscow University and the Russian Musical Society in 1985. Mr. Shipovalnikov immigrated to the US in 1990 and has been a guest lecturer at Columbia, George Washington, Princeton, Stanford and Southern Methodist Universities and Professor of Liturgical Music at Saint Tikhon’s Seminary, South Canaan, PA. In 1991, he was appointed Music Director of Slavyanka Men’s Slavic Chorus. Two years later, he recorded the world premiere of Shvedov’s “Liturgy of Saint John Chrysostom” for Harmonia Mundi. In 1994 he was named Artistic Director of the Concertino Chamber Orchestra in Moscow and, in the same year, he directed choral selections for the musical soundtrack of the film, *Little Odessa*, with Twentieth Century Fox. He is Founder and Director of the Spirit of Orthodoxy Choir and Music Director at Saints Peter and Paul Orthodox Church, Jersey City, NJ.

Bishop John of Naro-Fominsk visits OCA Chancery

His Grace, Bishop John of Naro-Fominsk, Administrator of the Patriarchal Parishes in the USA, visited the Chancery of the Orthodox Church in America here on Monday, April 4, 2016.



Metropolitan Tikhon and Bishop John with [from left] Archpriest John Jillions, Protopresbyter Leonid Kishkovsky and Archpriest Eric G. Tosi.

The visit was Bishop John’s first since his consecration to the episcopacy in Russia in 2014.

Accompanied by Deacon Mark Rashkov, Bishop John was welcomed by His Beatitude, Metropolitan Tikhon; Protopresbyter Leonid Kishkovsky, OCA Director of External Affairs; and Archpriests John Jillions and Eric G. Tosi, Chancellor and Secretary respectively.

Metropolitan Tikhon and Bishop John prayed together in the Chancery’s Saint Sergius of Radonezh Chapel, where they also venerated the relics of the Saints of North America. During a lenten luncheon, they engaged in discussions on a variety of topics, including the work of the Assembly of Canonical Orthodox Bishops of the USA, the June 2016 Great and Holy Council of the Orthodox Church, and issues related to the Church’s ministry in the US. Metropolitan Tikhon especially thanked Bishop John for his assistance when he accompanied him and the OCA delegation on their official visit to the Russian Orthodox Church in December 2014.

Metropolitan Tikhon presented relics of Saint Herman of Alaska, which will be placed in Saint Nicholas Patriarchal Cathedral, New York, NY, to Bishop John prior to his departure.

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**, ***Christina Kolenda**, 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**) **Nzw:**

Ephesians 5:9-19 (Epistle, Saint)

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

Hebrews 6:13-20 (Sunday, Epistle)

For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you." And so, after he had patiently endured, he obtained the promise. For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. Thus God, determining to show more abundantly to the heirs

of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

Matthew 4:25-5:12 (Gospel, Saint)

Great multitudes followed Him – from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan. And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying: Blessed are the poor in spirit, For theirs is the kingdom of heaven.

Blessed are those who mourn, For they shall be comforted. Blessed are the meek, For they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, For they shall be filled. Blessed are the merciful, For they shall obtain mercy. Blessed are the pure in heart, For they shall see God. Blessed are the peacemakers, For they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, For theirs is **Con't Page 8**

Cross-Bearers Con't

My ultimate allegiance is to Him, and to no other person or party. With the Apostle Paul, I also confess, 'I am not ashamed of the Gospel; it is the power of God for salvation to every one who has faith...' [Romans 1:16]. Such a confession already takes us far beyond passively being a "cross-wearer" to actively becoming a "cross-bearer." Dying to sin in Baptism makes the impossible possible. And with a faith in Christ that is ever-deepening in maturity, we can further exclaim with the great Apostle, "And those who belong to Christ Jesus have crucified the flesh with its passions and desires" [Galatians 5:24].

The Third Sunday of Great Lent—the Adoration of the Life-Giving Cross—reveals, I believe, that here is something that makes Lent potentially great. Here are reasons that make taking Lent seriously a worthy and noble endeavor. We are slowly learning to be Cross-bearers; in the process, we transform the simple profession, "I am a Christian," into a power-

Martyr Terence and 40 others beheaded at Carthage

Commemorated on [April 10](#)

The Holy Martyr Terence and his companions suffered under the emperor Decius (249-251). The emperor issued an edict commanding all subjects to offer sacrifice to the pagan idols.

When the governor of Africa Fortunianus received this edict, he gathered the people into the city square, set out cruel instruments of torture and declared that everyone without exception had to offer the sacrifice to the idols.

Many, afraid of torture, complied. However, St Terence and forty other Christians bravely affirmed their faith in the Savior and ridiculed the idols. Fortunianus was amazed at their boldness and he asked how they as rational people, could confess as God, One Whom the Jews crucified as a malefactor.

St Terence answered that their belief was in the Savior, Who voluntarily endured death on the Cross and rose on the third day. Fortunianus saw that Terence inspired the others by his example, and so he ordered him to be isolated in prison with his three closest companions: Africanus, Maximus, and Pompeius. Fortunianus was determined to force the rest of the martyrs, including Zeno, Alexander and Theodore, to renounce Christ.

Neither threats nor terrible tortures could sway the holy martyrs. They burned them with red-hot iron, they poured vinegar on the wounds, they sprinkled on salt, and they raked them with iron claws. In spite of their sufferings, the

saints did not weaken in their confession of Christ, and the Lord gave them strength.

Fortunianus gave orders to lead the martyrs into the pagan temple, and once again he urged them to offer sacrifice to the idols. The valiant warriors of Christ cried out, "O Almighty God, Who once sent down fire on Sodom for its iniquity, destroy this impious temple of idolatry." The idols fell down with a crash, and then the temple lay in ruins. The enraged governor gave orders to execute them, and the martyrs, glorifying God, bowed their necks beneath the executioner's sword.

After the execution of the thirty-six martyrs, Fortunianus summoned Terence, Maximus, Africanus and Pompeius before him. He showed them the martyrs' bodies and again urged them to offer sacrifice to the idols. The martyrs refused. The governor put heavy chains on them, and gave orders to starve them to death. By night, an angel of the Lord removed the martyrs' chains and fed them.

In the morning, the guards found the saints cheerful and strong. Then Fortunianus ordered sorcerers and conjurers to carry snakes and all kinds of poisonous creatures into the prison. The guards looked into the cell through an opening in the ceiling and saw the martyrs unharmed, praying, and the snakes crawling at their feet. When the sorcerers opened the door of the prison cell, the snakes bit them. The furious Fortunianus gave orders to behead the holy martyrs. Christians took up their holy bodies and buried them with reverence outside the city.



OCCHY BLURB

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Gospel readings con't

the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

Mark 9:17-31 (Sunday, Gospel)

Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not. He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me." Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. So He asked his father, "How long has this been happening to him?" And he said, "From childhood.

And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us. Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!" Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?" So He said to them, "This kind can come out by nothing but prayer and fasting." Then they departed from there and passed through Galilee, and He did not want anyone to know it. For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

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

Commemorated on [April 10](#)

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

PASCHA FLOWERS

If you would like your loved ones remembered in health or repose at the Paschal Divine Liturgy, please let Fr. Andrew know. The cost of the flowers, as in past, will be \$20.

Fr. Andrew- (5)

- In Memory of his ordaining Bishop Metropolitan Nicholas
- In Memory of his parents, George & Dorothy and all of his family
- For the Health of all our Parishioners & Friends of the parish
- For the Health of all the Summit Fire & Police personnel
- For the less fortunate of the Village of Summit

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

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