

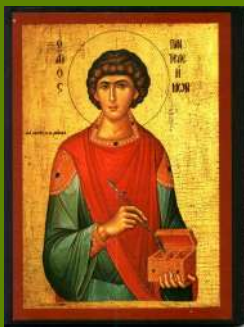
St. Panteleimon Orthodox Church

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, July 3, 2016

Gospel: St. Matthew 4:18-23

**2nd Sunday after Pentecost / All Saints of America & Russia
Martyr Hyacinth / Relics Hieromartyr Philip, Met. of Moscow**

Tone 1

Epistle: Romans 2:10-16

July Bulletin Sponsor

Father Andrew In Memory of his cousin, Ronnie Basala

Liturgical & Events Schedule

Sunday, July 3

9:10 am: Hours

9:30 am: D.L. / 40 Day / Social / Sisterhood Meeting

Wednesday, July 6

Deanery Camp begins until July 10

11:00 am: Village of Summit Senior Lunch

Saturday, July 9

6:00 pm: Great Vespers

Sunday, July 10

9:10 am: Hours

9:30 am: D.L. / Social

Romans 2:10-16 (Epistle)

...but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God. For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Matthew 4:18-23 (Gospel)

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him.

Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

40 DAYS MEMORIAL

July 3: Riassaphor Monk Vladimir & Ann Komos / Those killed in terrorist attack in Israel

July 24: Marisol Vasquez & those that lost their lives in Orlando nightclub / Fr. Justin Foster / Lawrence Moriak

July 31: Infant killed by alligator in Fl. & Thomas Stefanavich, Ronald Basala / Those who lost their lives @ Terrorist attack @ Turkey airport

August 7: Johanna Pleska

ANNUAL PATRONAL LAMB ROAST SUNDAY JULY 31 @ NOON

MENU:

Grilled Leg of Lamb / Chicken / Spanakopita (Greek Cheese & Spinach Pie) / Rice / Bread / Salad / Desserts / Pop & Alcoholic drinks

COST:

RSVP by July 24: \$20-Adults (12+); / \$8-children \$8. After July 24 will be \$25 for Adults & \$10 for children. ****Note tix are an extra \$5 for adults & \$2 for children at the door****

CALL:

Karen: 708-699-7497 or

Fr. Andrew: 708-552-5276

If you email Fr. Andrew at

padrebartek@gmail.com he will respond with a confirmation. If you don't get one, CALL HIM.

7549 West 61st Place, Summit, Illinois 60501

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

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

Holy and Great Council concludes on the Sunday of All Saints

The Holy and Great Council officially concluded with the Patriarchal concelebration of the Divine Liturgy on June 26, 2016—the Sunday of All Saints—at which His All-Holiness, Ecumenical Patriarch Bartholomew of Constantinople presided. The Council’s concluding session was held one day earlier.

According to a release issued by the [Press Office of the Holy and Great Council](#), His All-Holiness, Ecumenical Patriarch Bartholomew, “expressed his joy for the willing and positive response of the Local Autocephalous Orthodox Churches in attendance. At the same time, he underlined the immense efforts, over many years, by all Autocephalous Churches in preparation of the topics on the Council’s agenda.

“The Primates of Local Orthodox Autocephalous Churches who participated in the Holy and Great Council stressed the importance as well as the historical significance of the convocation of this Council,” the release continued. “They also expressed their confidence that the Council opens a new era of conciliarity for the Orthodox Church to express its positions on the contemporary problems of man in the world.”

The Churches of Antioch, Russia, Bulgaria, and Georgia did not participate.

The release noted that “the issues discussed in the Holy and Great Council covered important topics such as the Mission of the Orthodox Church in the Modern World, the Orthodox Diaspora and the Operational Regulations of the Episcopal Assemblies, the Autonomy and the Way for Proclaiming It, the Importance of Fasting and its Compliance Today, the Sacrament of Matrimony and its Impediments, and the Relations of the Orthodox Church with the Rest of the Christian World.

“His All-Holiness added that conciliarity is another word that characterizes the unity, holiness, catholicity and apostolicity of the Church, referring to its Eucharistic and eschatological identity and consciousness,” the release concluded.

A wealth of information, including the message and encyclical of the Holy and Great Council, the final texts of documents, transcriptions of numerous addresses, daily press briefings, and photo galleries [is available on-line](#).

Bulgarian Diocese concludes 53rd annual Conference

His Grace, Bishop Alexander chaired the 53rd annual Diocesan Conference of the Orthodox Church in America’s Bulgarian Diocese at Saint Nicholas Church here June 25-26, 2016.

Two days earlier, on June 23, a Diocesan Clergy Convocation opened with the celebration of Vespers for the Feast of the Nativity of Saint John the Baptist at Holy Dormition Monastery, Rives Junction, MI.

“The clergy, in the presence of Bishop Alexander, discussed canonical, personal and diocesan matters arising from the surprising election of the Bishop to a second See,” said Archpriest Don A. Freude, Chancellor. “The clergy unanimously recommended that these discussions continue at the business session of the Diocesan Conference on June 25.”

During that meeting, Bishop Alexander reported on his archpastoral visitations, as well as matters of concern for the Diocese. Reports also were presented by the Chancellor, Treasurer, the delegates to the Metropolitan Council and the Diocesan Auditors.

“The clergy and lay delegates offered insights into the life of their respective parishes as they approved the budget for 2016-2017,” said Archpriest Andrew Jarmus, Conference Chair. “Moreover, the delegates took up the discussion on Bishop Alexander’s new episcopal responsibilities that the clergy had initiated at their convocation.”

The Conference concluded on Sunday, June 26 with the celebration of the Hierarchical Divine Liturgy, at which Bishop Alexander presided. During the Liturgy, Deacon Esteban Vazquez to the priesthood. Over 170 people attended the Liturgy. At its conclusion, Bishop Alexander spoke of the vitality of so small a diocese inasmuch as, in three years, three of its native sons had been ordained to the priesthood.

Immediately after the Liturgy, attendees enjoyed a festive banquet and renewed friendships, some of which dated back to the Diocese’s first Conference in 1963 while others had been initiated and nurtured within the past year.

A Diocese of the Orthodox Church in America since 1976, the Bulgarian Diocese spans nine states with 17 parishes, three recently established missions, and one monastery. Bishop Alexander is the Diocese’s second ruling Bishop.

Johanna Pleska, Mother of Archbishop Melchisedek

DAYTON, OH [OCA]: Johanna Pleska, beloved mother of His Eminence, Archbishop Melchisedek of Pittsburgh and Western Pennsylvania, fell asleep in the Lord on Sunday, June 26, 2016. Additional information and service times will be posted as they are received.

An Infant's Burial

by Father Steven Kostoff

Editor's Note: Fr. Steven Kostoff, Rector of Christ the Savior / Holy Spirit Church, Cincinnati, OH, recently posted to his congregation some reflections on the burial of a newborn child. They speak eloquently to this tragic yet thoroughly Paschal event. We include portions of them here for their pastoral sensitivity and their illustration of the depths and power of the theological message expressed by the burial service.

Yesterday, we served *The Order for the Burial of an Infant* over and on behalf of a two-day old boy, who died at Children's Hospital on Saturday.

Humanly speaking, there is nothing more heartbreaking than this: a tiny infant dressed in white baptismal clothes, lying in the middle of the church in a coffin that looks more like a small box, surrounded by his grieving family and friends. With an open casket, I was deeply struck by the innocence, purity and beauty of this **"undefiled infant,"** as he was called in the funeral service. It was difficult *not* to keep returning to his coffin and looking at him. Here was an indelible image that will always remain with me. In addition, we witnessed his poor mother, still recovering from giving birth on Friday, together with a father who was momentarily elated with the birth of his firstborn son, joined together in mutual grief at their little son's burial service. The initial impact of death is that of irrevocable loss. This is why we sing so realistically, **"I weep and wail when I think upon death ..."**

We use a completely different funeral service for infants, basically meaning children under the age of seven. This was the first time I had ever served this particular funeral office in my years as a priest. I was struck by the beauty of the service, the certainty of an infant's entrance into the Kingdom of God, and the complete absence of prayers for the "forgiveness of sins" of the departed infant. There is no sin for which he needs to be *forgiven* — including so-called "original sin." The service explicitly states that **"he has not transgressed Thy divine command"** (Ode 6 of the Canon); and that **"infants have done no evil"** (Ode 9 of the Canon). Since transgressing the divine commandment is inevitable in a fallen world, we pray over a departed adult that God will forgive his/her sins. But for an infant, the service repeatedly refers to the departed infant as **"undefiled," "uncorrupted," "most-pure," "truly blessed,"** and even **"holy."** This is not sentimentalism meant to make us feel better. It rather reveals a profound theological truth.

A child, according to Orthodox Christian teaching, is not born a "guilty sinner." A child is not baptized in order to wash away the stain of "original sin" with its attendant

guilt. We believe that a child is born bearing the *consequences* of "original sin," often referred to as "ancestral sin" by Orthodox theologians precisely in order to distinguish it from "original sin." The consequences of ancestral sin are corruption and death. A child is born into a fallen, broken, and corrupted world, grievously wounded by sin and death. There is nothing sentimental in that assessment of our human condition! Disease and physical deformities are a part of this world, caused by humankind's initial alienation from God—and providentially allowed by God. Thus a child is never too young to die. And hence the tragic nature of life, nowhere more clearly revealed than in the death of an innocent infant. An infant is baptized in order to be saved from the consequences of the ancestral sin that lead each and every person inevitably to sin and be subject to corruption and death. The child needs to be "born again of water and the Spirit"—the Mystery of Baptism—in order to "put on Christ" and the gift of immortality that is received only through sacramentally partaking of the death and resurrection of Christ.

The entire funeral service was permeated by the sure hope and conviction that this little child has been **"translated unto Thee,"** and that he is now **"a partaker of Thy Heavenly good things."** (Ode 6 of the Canon). His death is treated realistically, and the pathos of an uncompleted earthly life is clearly acknowledged. Yet his death is his entrance to life with God in His eternal Kingdom:

By Thy righteous judgment, Thou hast cut down like a green herb before it has completely sprouted, the infant that Thou hast taken, O Lord. But, as Thou hast led him unto the divine mountain of eternal good things, do Thou plant him there, O Word.

The sword of death has come and cut thee off like a young branch, O blessed one that has not been tempted by worldly sweetness. But, lo, Christ openeth the heavenly gates unto Thee, joining Thee unto the elect, since He is deeply compassionate. (Ode 5 of the Canon)

O Most-perfect Word, Who didst reveal Thyself as perfect Infant: Thou hast taken unto Thyself an infant imperfect in growth. Give him rest with all the Righteous who have been well-pleasing unto Thee, O only Lover of mankind. (Ode 3 of the Canon)

The suffering hearts of the mother and father are not forgotten in the prayers of the service, expressed with a certain rhetorical style that may no longer be fashionable, but which retains a genuinely poignant realism:

No one is more pitiful than a mother, and no one is more wretched than a father, for their inward beings are troubled when they send forth *Con't Page 7*

Statement of the Holy Synod of the OCA on Sincerely Held Religious Beliefs Regarding Marriage

The following statement was approved by the Holy Synod of Bishops of the Orthodox Church in America during a session of the Holy Synod on June 16, 2016 at Dormition of the Mother of God Monastery in Rives Junction, MI. It is approved for posting and use by all dioceses, parishes, institutions and monasteries of the Orthodox Church in America.



General Standard

The Orthodox Church in America teaches and maintains as a sincerely held religious belief that God has established marriage as a lifelong, exclusive relationship between one man and one woman, and that all intimate sexual activity outside the marriage relationship, whether heterosexual, homosexual, or otherwise, is immoral, and therefore sin (Genesis 2:24-25; Exodus 20:14, 17, 22:19; Leviticus 18:22-23, 20:13, 15-16; Matthew 19:4-6, 9; Romans 1:18-31; I Corinthians 6:9-10, 15-20; I Timothy 1:8-11; Jude 7). This principle undergirds the teaching of the Holy Synod of the Orthodox Church in America that Marriage is the most perfect realization of love between a man and a woman in which two become one and in which love unites in such a way that two lives become one life in perfect harmony. We believe that God created the human race male and female and that all conduct with the intent to adopt a gender other than one's birth gender is immoral and therefore sin (Genesis 1:27; Deuteronomy 22:5). Marriage can only be between two people whose birth sex is male and female. The Orthodox Church's marriage service specifically states, "Establish them in the holy union which is from Thee. For in the beginning Thou didst make them male and female, and by Thee the woman is joined unto the man as a helper and for the procreation of the human race." Again the service states explicitly, "For by Thee is the husband joined unto the wife. Unite them in one mind; wed them into one flesh, granting to them of the fruit of the body, and the procreation of fair children."

The Holy Synod of the Orthodox Church in America upholds and reaffirms such statements such as the July 2, 2013 [Synodal Affirmation of Marriage](#); the July, 1992 [Synodal Affirmations on Marriage, Family Life, Sexuality, and the Sanctity of Life](#); and other such statements and pastoral letters including the [June 28, 2015 Statement on US Supreme Court Decision](#) by His Beatitude Metropolitan Tikhon.

Facilities Use

The Orthodox Church in America teaches and maintains as a sincerely held religious belief "that the earth is the Lord's,

and the fullness thereof; the world and those who dwell therein." (Psalm 24:1). The Church rejects the notion that there is a division between the material and spiritual world and that the two are somehow subject to separate and distinct moral and religious standards. It is for this reason that the resources of the Church – its property, its financial assets, and all that belongs to it of a material nature – may be used only for purposes and in ways consistent with the Church's sincerely held religious beliefs and doctrines as reflected in Holy Scripture, the Tradition of the Church, the Holy Canons of the Church, and the encyclicals of our Holy Synod defining our faith, morals, and doctrines. The facilities of the Church may, in the sole discretion of the Church, be made available for use by other parties for activities consistent with the sincerely held religious beliefs of the Church and upon terms and conditions established by the Parish Council under guidelines approved by the diocesan bishop. Under no circumstances will such activities include those contrary to and incompatible with the sincerely held religious beliefs of the Church, including, but not limited to, events, services or receptions related to non-Orthodox sacraments (including weddings between persons of the same sex and related receptions), non-Orthodox worship services, and partisan political activities.

The following is an example of a statement that will be adopted by each diocese, parish, institution and monastery of the Orthodox Church in America. The Diocesan Hierarchy can adjust the statement in conjunction with the considered needs and circumstances.

The (*Name of the Parish/Hall/Facility*) is the property of the (*Name of the Parish/Institution/Monastery*), a non-profit church organization located in (*Location*). Due to sincerely held religious beliefs, documented in the Biblical, dogmatic and canonical documents of the Orthodox Church, we do not permit the (*Name of the Parish/Hall/Facility*) to be used for the following purposes: events, services or receptions related to non-Orthodox sacraments (including, but not limited to, baptisms, weddings or funerals); non-Orthodox worship services; and partisan political or social rallies."

SCRIPT PROGRAM UP & RUNNING

Who to see: Matushka Susan

When: 1st & 3rd Sundays of each month

- In order for the program to be cost effective for us, a minimum \$300 order must be placed.
- A list of participating businesses is available for your review.

This is a great way for you to do your regular shopping and it benefit your church! Try it out!

Prayer List

Priests: Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), ***Ted Bobosh**, ***Moses Berry**, ***John Magramm**, John Duranko, ***Leonid Kishkovsky**, Dean, ***Daniel Rental**, Archimandrite Vladimir, ***Joseph Gibson**

Matushka: ***Carol Janacek**, ***Christina Kolenda**, Pani Patricia Duranko,

Parishioners: Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Jason Kirnbauer, Sonja Harris, Pauline, Marilyn

Parishioner'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*), Jan Kost, (Linda's sister) Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Bruce (*Fr. Kurt's brother*), Daniel Tiani (*friend of Becky Eggers*), Vivian (*friend of Becky Eggers*), Julianna (*Hruban Family*), James, June, James (*Hruban Family*), Tommy, Jimmy, **Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve** (*Spengler Family*), Tony (*Marcia's Brother*), Lauren (*Fr. Andrew's cousin*), Eddie (*fr Andrew's cousin*)

Other Requests: Lucille (*Duke*), Dianne (*Bill Rudolph*), Elizabeth Lilos, Jemsey Pradun, Mae Joanna Bass, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebollar, ***John Sedor**, ***Daria Petrykowski**, Emily & Scott preparing for marriage, fire fighter Brandon & Chrissy preparing for marriage, ***Cynthia Koranda**, Adrianna & her unborn baby, Rebecca & her unborn baby

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

Captives: 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**)

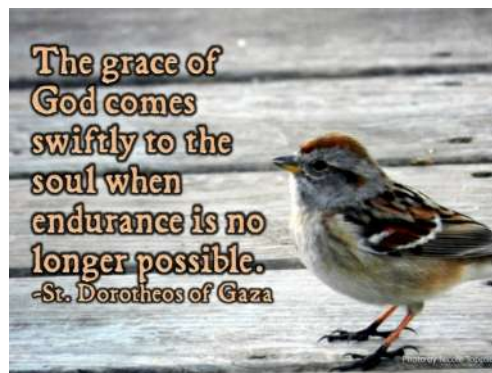
In Memoriam: Child Anna Trent

Anna Trent, four-year-old granddaughter of Priest Zachariah Trent, Rector of Saint John the Forerunner Church, Indianapolis, IN, and daughter of James and Katie Trent, Downers Grove, IL, fell asleep in the Lord as a result of a swimming pool drowning accident on Sunday, June 19, 2016.

The Funeral for a Child will be celebrated at Saint Joseph Church, 412 Crescent Street, Wheaton, IL at 10:00 a.m. on Friday, June 24. Additional information will be posted as it is received.

Condolences may be sent to the Trent Family, 3109 Hodson Court, Indianapolis, IN 46241-6111.

May the Child-of-God Anna's memory be eternal!



ANNUAL UKRAINIAN FESTIVAL

WHEN : Sunday, July 17 FROM: Noon-?
WHERE: 8410 W 131 Streett, Palos Park, IL 60464

All Are Welcome / Free Parking / Free Admission

Menu: Perogies / Stuffed Cabbage / Smoked Sausage / Cheeseburger / Hot dogs / grilled corn
Live Music / Dancing Clowns / Pony Rides / Bingo / Basket Raffle / Volleyball / Children games / Fire Truck / Firemen

J U L Y

BIRTHDAY	NAMES DAY	ANNIVERSARY
7- John Grabavoy, Sr. 12- Julie Walker 14- Elijah Eggers (Child) 27- Richard Wolfe	20- Elijah Eggers 24- Chrissy Marron 25- Marcia Grabavoy 31- Abp. Benjamin of San Francisco	7-12 : Jay & Arlene Tilghman 7-15-67: Ronald & Patricia Svara 7-15-72: Robert & Luba Johnson 7-22-07: Jonathan & Irina Cline

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

In blessed repose: J U L Y

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- Alex Tan (92)
29- Helen Yarmoluk (11)

1950:
Joseph Starodub
Anthony Swila
Vasiliy Sviridiuk
Anthony Koziel
Naum Leshchuk
David Sulavka

1951:
Koyo Yakshich
Katherine Czaleyko
Irene Korenchuk
Anastasia Litrenchuk
Alexander Kuzmich
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 to have them added.



Bulletin Blurb

Orthodox Christian Coalition
Healthy for Youth

*A new strategy for
fighting addiction.*

**Effective Friday, July 1st
Chicago raises cigarette-
buying age to 21.**





Our new altar boy Gabrielle Eggers (Fr. Dc. & Mathushka's grandson [age 5]) with Gregory Boswell, our oldest altar server [age 14] showing him how it's done.



Our new altar boy, Gabrielle, stands on a chair to ring the bells during 'Memory Eternal' after the Memorial Service.

An Infants burial Cont

their infants before them. Great is the pain of their hearts because of their children ... (Ikos following Ode 6 of the Canon)

This is further intensified in a hymn that seeks to articulate the words of the infant as if he could communicate with those left behind. Here we find a realistic acknowledgment of intense grief, suffused with a certain hope that God can bring relief to that very grief:

“O God, God, Who hast summoned me: Be Thou the consolation of my household now, for a great lamentation has befallen them. For all have fixed their gaze on me, having me as their only-begotten one. But do Thou, Who wast born of a Virgin Mother, refresh the inward parts of my mother, and bedew the heart of my father with this: Alleluia.”
(Ikos following Ode 6 of the Canon)

These hymns and prayers are profoundly comforting, not primarily for psychological and emotional reasons, but because they reveal what is actually *true*: that Christ has overcome death, trampling it down on our behalf by His glorious Resurrection. Death itself has been transformed from within. Horror and darkness give way to hope and life. The healing grace of God does not come through pious, psychological or emotional sentiment, but through the awareness of this Truth as it penetrates our minds and hearts through the gift of faith. What other kind of “comfort” can there be when parents, relatives and friends must bear the cross of the death of a beloved infant? Grief and sorrow over such a loss never leave us, but they can be transmuted and transformed in time by the joy of knowing God’s love, poured out to us through His beloved Son and our Savior, Jesus Christ.

Synaxis of the Saints of North America

Commemorated on [July 3](#)

On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God’s promise to redeem fallen humanity. Their example encourages us to “lay aside every weight, and the sin which so easily besets us” and to “run with patience the race that is set before us” (Hebrews 12:1). The saints of North America also teach us how we should live, and what we must expect to endure as Christians. **Con’t Page 8**

Third Annual St. Macrina Orthodox Institute Conference, “Diakonia and the Liturgy of Good Works in the World,” to be held August 12-13

The Midwest Diocese’s Saint Macrina Orthodox Institute will hold its Third Annual Conference at the new Saint Iakovos Retreat Center here August 12-13, 2016.

The theme of this year’s conference will be “Diakonia and the Liturgy of Good Works in the World.” The talks will emphasize the broader understanding of diakonia as service which extends the depth and power of sacramental life into our interactions with the world, especially through the generosity and love shown through the good works of charity and ministry to those in need.

“We have many good speakers lined up, beginning with our keynote speaker, Matushka Vera Proctor, Director of FOCUS Minnesota, who will speak on *‘The Myrrhbearers’ Great Boldness in the Faith in Jesus Christ: As He Is, so are We in This World,’*” said Archpriest Elijah Mueller, Institute Director. “There also will be talks on Scripture and history and modern saints, all showing the connection between liturgy and the divine call to good works.”

Other presenters include:

- Rebecca Luft, who will speak on “The Liturgy of Love of Your Neighbor: Commands of Law and Gospel.”
- Dr. Eric Jobe, whose presentation is titled “Serving Tables: Diaconal Ministry in Liturgy and Charity in Ancient Israel and the Mediterranean World.”
- Anna Strelka, who will conduct a practicum for catechists.
- Archdeacon Kirill Sokolov, who will lead the diaconal practicum.
- Deacon Jacob Van Sickle, who will speak on “Fourth Century Models of Christian Philanthropy and Diakonia.”
- Dr. Helen Theodoropoulos, who will address the topic of “Modern Saints as Examples of Diakonia.”

Participants may also request private meetings with His Grace, Bishop Paul.

The \$180.00 registration fee includes conference materials, instruction, lodging and meals. Registration fee for commuters is \$120.00. In cases of financial hardship, please contact Father Elijah at 312-714-9775. Registration deadline is July 25.

North American Saints Con't

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. St Herman of Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs. The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, St Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were St Innocent Veniaminov (March 31 and October 6) and St Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetov died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place.

On March 25, 1891, Bishop Vladimir went to Minneapolis to receive St Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

St Tikhon (Belavin), the future Patriarch of Moscow (April 7, October 9), came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, St Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow.

St Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. St Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

St Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at St Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, St Raphael was a trusted and capable assistant to St Tikhon in his archpastoral ministry. St Raphael reposed on February 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was "How to expand the mission." Guidelines and directions for missionary activity, and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Sts John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. St John became the first clergyman to be martyred in Russia on October 31, 1917 in St Petersburg. St Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.