

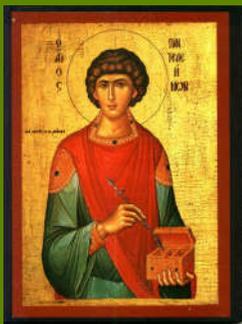
# St. Panteleimon Orthodox Church

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, August 21, 2016**

**Gospel:** St. Matthew 14: 22-34

**Tone 8**

**Epistle:** 1 Corinthians 3:9-17

**9th Sunday after Pentecost**

**Apostle of the 70 Thaddeus / Ven. Avramii of Smolensk**

**August Bulletin Sponsor**

*In Thanksgiving for the St Panteleimon Parish by Karen Pradun*

## *Liturgical & Events Schedule*

### **Sunday, August 21**

9:10 am: Hours

9:30 am: D.L. / Mem. Sunday Panachida / Social

NOON: Hot Dog Social @ Archangel Michael in Burbank

### **Wednesday, August 24**

7:30 pm: Monthly Board Meeting

### **Saturday, August 27**

11:00 am: Picnic Set-up

1:00 pm: Community Picnic

6:00 pm: Clean-up followed by Great Vespers

### **Sunday, August 28**

9:10 am: Hours

9:30 am: D.L. / 40 Day Remembrance / Social

Noon: St Luke's Picnic

### **Thank You from the Guerrero's**

Dear Fr. Andrew,

I want to thank you and your wonderful congregation for your continued prayers, best wishes, blessings and not least, your friendship. We firmly believe in the power of prayers.

I want you to know that my doctors might have finally found a way to give me relief. As you know, I have been in and out of hospitals for the last two years until a month and a half ago when I had a pacemaker implanted. This past week, I have felt better than I have in months which has given me time to reflect on my blessings.

Please know that we will forever have you in our hearts, thoughts and prayers.

Warm regards, Lidia & Gil Guerrero

## **40 DAYS MEMORIAL**

**August 21:** Terrorist attack in France / Police officers killed in Baton Rouge & Kansas City

**August 28:** Terrorist attack in Germany / Catholic Priest killed in France @ Altar

**September 4:** Patti

**September 11:** Firefighter Todd / Alexandra (Elsie) / Phoebe

**September 18:** Olga Petrick

### **Matthew 14:22-34 (Gospel)**

Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Now in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid."

And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!" And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God." When they had crossed over, they came to the land of Gennesaret.

7549 West 61st Place, Summit, Illinois 60501

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

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

## Annual Pilgrimage to the Orthodox Monastery of the Transfiguration

Mother Christophora and the nuns of the Orthodox Monastery of The Transfiguration, Ellwood City, PA welcomed



*Archbishop Mark Blesses Fruit*

hundreds of pilgrims during the first weekend of August 2016 for the community's annual pilgrimage marking the celebration of its patronal feast day.

The monastery church was filled on Friday evening, August 5, for the festal Vigil served by His Eminence, Archbishop Mark of Philadelphia and Eastern Pennsylvania, guest hierarch; Priest Nikolai Breckenridge, New Kensington, PA; and Protodeacon John Oleynik, Canonsburg, PA. The nuns and friends hosted the pilgrims at the dinner that followed.

On Saturday, August 6, the day of the feast, Archbishop Mark and His Eminence, Archbishop Melchisedek of Pittsburgh and Western Pennsylvania, concelebrated the Hierarchical Divine Liturgy in the monastery's outdoor Saint Elizabeth Pavilion Chapel. Nineteen priests from the OCA and the Greek and Antiochian Archdioceses led the hierarchs in the opening procession. Archbishop Mark delivered a stirring homily at the Liturgy, after which he presided at the traditional blessing of fruit.

For the first time this year, youth pilgrims had been invited to showcase their talents during the afternoon. Three teenage pilgrims offered oratorical presentations, while a fourth sang a beautiful rendition of "Blessed is the Man." Participating youths were given gift certificates to the monastery store as a sign of thanks on behalf of the community.



*Archbishop Melchisedek blesses the faithful*

Many pilgrims were anointed during the celebration of the Sacrament of Holy Unction, after which Great Vespers was celebrated. On Sunday, August 7, Archpriest Peter Pawlack celebrated Matins and the Divine Liturgy.

In August 2017, the community will celebrate the 50th anniversary of the monastery's establishment by Mother Alexandra—the former Princess Ileana of Romania—who fell asleep in the Lord 25 years ago.

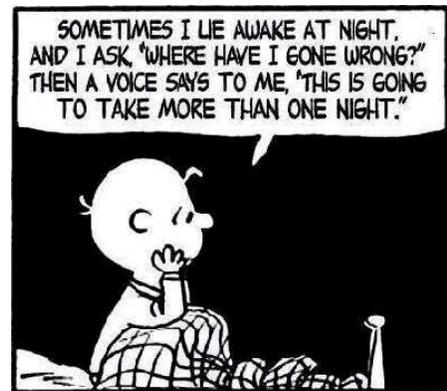
## Chicago Pan-Orthodox Choir to host full-day Master Class for male voices October 1

Saint Peter and Saint Paul Church here will be the site of a Master Class for male voices on Saturday, October 1, 2016. All Orthodox Christian singers, chanters, clergy and choir directors are invited to attend.

Sponsored by the Pan-Orthodox Choir of Greater Chicago, under the direction of Gordona Trbuhovich, the program will feature presentations by master musicians from the "Konevets" Quartet from St. Petersburg, Russia. Sessions will be presented in English and Russian.

In addition, participants will have an opportunity to join the quartet at Vespers and a public concert.

Additional information found on Diocese Website.



## Chicago's Wright College to offer courses taught-by diocesan priest

Wright College of the City Colleges of Chicago will offer 16-week courses in the Old and New Testaments, Introduction to Religious Studies, and Humanities taught by Archpriest Elijah Mueller of Saint Makarios Mission, Hyde Park/Chicago, this fall. The deadline for registration is August 22, 2016. To register contact Father Elijah at [elijahmueller@sbcglobal.net](mailto:elijahmueller@sbcglobal.net) or 312-714-9775.

Wright College offers an easy enrollment procedure, small classes, and reasonable tuition. Credits easily transfer to other colleges, and the courses may be applied to the clergy's Continuing Ed credits.

Father Elijah also oversees the Diocese of the Midwest's Saint Macrina Orthodox Institute.

## Fire destroys church at Ascension Monastery, Clinton, MI

CLINTON, MI [ROEA/OCA]: With sadness, the Romanian Orthodox Episcopate of the Orthodox Church in America reported that the church at the Monastery of the Ascension of the Lord here was destroyed by fire around noon on Friday, August 12, 2016. The cause of the blaze is as yet unknown.

His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate and Priest Vicar Dan Hoarste traveled to the monastery to be with the monastic community immediately upon learning of the blaze. His Beatitude, Metropolitan Tikhon requested the faithful to keep the monastery brotherhood in their prayers. During this difficult time, the Episcopate also offers prayers to grant peace and comfort to the monastic community during this difficult test.

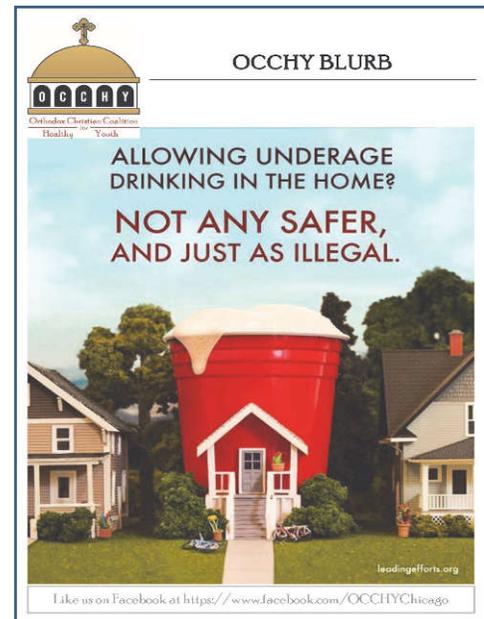
Out of concern and a display of support, the Episcopate is establishing a fund for the monastery. Information on making donations may be found on the Episcopate's web site. The total collected will be distributed to the monastery and will be reported in Solia-The Herald.



*The damage to the church was extensive.*



*Flames engulf wooden church.*



## New Skete celebrates 50th Anniversary

On Saturday, August 6—the Great Feast of the Transfiguration of our Lord—the monastics of New Skete celebrated their 50th Anniversary in conjunction with their annual pilgrimage.

The day opened with the celebration of the festal Matins and the Divine Liturgy, at which Metropolitan Tikhon was present and delivered the homily. [[An audio of his homily](#) is available on-line.] A full day of activities that included tours, a talk on monastic life, a photo exhibit and guided hikes followed. Pilgrims also enjoyed a variety of ethnic foods. The pilgrimage ended with the celebration of Vespers and a Healing Service.

In the afternoon, Archpriest Michael Oleksa of the Diocese of Alaska offered a presentation titled “The History of Monastic Missionary Activity in Russian Alaska.”

A monastic community of the Orthodox Church in America since 1979, New Skete was established in 1966 by a small group of Byzantine Rite Franciscan monks. The monks are renowned for their breeding of German Shepherd dogs and their training of all breeds. In 1969, seven Poor Clare nuns from Indiana, inspired by the vision of contemporary monastic life, settled near the monks and joined New Skete. The nuns of New Skete have been baking their world-famous cheesecakes for decades. In 1983, a third community was established when eight dedicated parish members expressed their desire to live in accordance with the monastic way of life and formed the Companions of New Skete.

[An interview with New Skete's Mother Cecelia](#), who painted the icon of the Transfiguration commemorating the communities' 50th Anniversary, is available on-line.

## “That’s an Outrageous Thing to Accept”

By Father Lawrence Farley

Missionary work no longer commands the cultural respect it once did. Indeed, missionary work is often grouped together with other forms of cultural and colonial imperialism, and derided as an insensitive imposition of foreign culture, one rooted in a lack of appreciation for the self-evident values of the indigenous peoples. In a word, who do missionaries think they are coming into another person’s home and telling them that everything there needs changing? The charges (at least in the Protestant West) retain some tinge of credibility, in that the missionaries’ proclamation of the Gospel was indeed often accompanied by their concurrent desire to “civilize the Natives”—i.e. to make them (for example) rather less African and rather more English. The eschatological nature of the Church and her Gospel was not well served by the fact that often missionaries flew a European flag over their mission station and were in fact funded by people in Europe who had more to their agenda than the simple saving of souls. In coming at length to reject the paternalism of the colonializing power, people in these nations often came to reject the missionaries which sent them, along with their Christian Faith.

We see such an understandable approach in the distinguished Nigerian author of *Things Fall Apart*, Chinua Achebe. As interviewed first by the Canadian Broadcasting Company in 1994 and now re-released, the author spoke as follows: “Really, being a Christian, being educated in the things of the West... one really shouldn’t be any those things.... The history of Africa is such that our business should be to restore what was lost.... We betrayed [Africa].... My father, for instance, who became the first generation Christian, he abandoned the faith of his fathers.... We were led into accepting that what our forefathers, our ancestors have done throughout the millennia was somehow misguided and that somebody else who had come from afar can straighten us out. That he has the way, the truth, and the life, and that we have been sunk in blindness. That’s an outrageous thing to accept.”

Mr. Achebe was no angry firebrand. In fact he said in the same interview that he found many good things in Christian culture. He spoke softly and with the *gravitas* acquired over a lifetime of suffering and experience. I mention him specifically because he gave articulate expression to what multitudes of others are saying rather less softly and articulately. What are we to make of his views? Is the very concept of missionary work outrageous, a form of ideological imperialism?

Any fair assessment must begin by agreeing with at least some of Achebe’s critique. Especially in the English missions to Africa, one must admit that missionaries, despite

possibly the best of intentions, have often acted as the instruments of colonialism and foreign nationalism.

In C. S. Lewis’ memorable phrase (from his essay, *Religion and Rocketry*), “‘Gun and Gospel’ have been horribly combined in the past.” Very often missionaries gave the impression, or even proclaimed boldly, that pretty much everything was wrong with the culture of the people they were trying to convert, and that all of the people from that culture who died before the coming of the missionaries were now in hell. This, I suggest, is not only poor theology, it is also stupid strategy. Telling a person that their grandpa and grandma are now burning in hell, but that they can avoid their company if they renounce everything their grandparents held dear, is (not to put too fine a point on it) a hard sell, and would scarcely be characterized by its hearers as “good news.” The Great Commission cannot adequately be paraphrased, “Go into all the world and tell everyone that they are damned unless they become like you.” But it often formed the starting point for many missions. Fortunately, (as Father Michael Oleksa points out in his excellent book *Orthodox Alaska*), the East has at least sometimes taken a more nuanced and sensitive approach than the classical West, one that can show greater appreciation for at least some of the “pagan” practices. A better theology (and a better strategy) will stress primarily how the Gospel fulfills all that was good in the hosting culture. It will look for points in that pagan culture which can serve as a kind of *praeparatio evangelica*, just as the Law served such a *praeparatio* in a Jewish context.

But Mr. Achebe’s point concerned not just the ham-fisted methods of the missionaries, but rather the underlying assumptions of all mission work *per se*, and as such he might not have been much more sanguine about Orthodox missions than he was about Anglican ones. Is it really true that saying a culture had been misguided for millennia, and that a visitor can tell them in what ways it needs fixing is outrageous?

The first thing is to see that the original cultures from which the missionaries came were as at least misguided for millennia as the cultures to which they came. That is, unless one is a Jew, every person on earth came from an ancestral culture which was once misguided. Take the first Greek Christians for example. At one point, they also had to accept that what their ancestors had done throughout the millennia was somehow misguided and that somebody else who had come from afar (namely the Jewish apostles and their successors) could straighten them out. Mr. Achebe’s view is quite reasonable if all religions are equally valid, wonderful, saving, and if they all produced the same spiritual fruits and eternal results. Being a Western-educated man, he doubtless found this easy to believe, as well as nationally congenial. But this is a presupposition, not a fact—and a presupposition, one may add, with little real evidence to sustain it. But anyway, if polytheism is not legitimate diversity, but dangerous idolatry, then his reason for indignation falls away.

**Con’t Next Page**

## Prayer List

**Prizsts:** Anthony Spenglar, John Kuchta, Fr. James Gleason (*Fr.'s spiritual father*), \***Ted Bobosh**, \***Moses Berry**, \***John Magramm**, John Duranko, Dean, Archimandrite Vladimir, \***Joseph Gibson**, \***Yves Babich**

**Matushka:** \***Carol Janacek**, \***Christina Kolenda**, \***Barbara Matusiak**, Pani Patricia Duranko,

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

**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, 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 Beccy Eggers*), Vivian (*friend of Beccy Eggers*), Julianna (*Hruban Family*), 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*), Roger Seglem, Chris Rios

**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 \***Cynthia Koranda**, Adrianna & her newborn Janiah, Rebecca & her unborn baby, Janet Nickolaou

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

### Fr. Lawrence Con't

The missionaries came offering what they said was a cure for a fatal disease. If the Nigerians to whom they came in fact *had* no such disease, then the missionary project was indeed outrageous. But what if they *did* have the disease?

The Christian worldview says that with the tiny exception of Israel, all the world had the disease and was sunk in blindness, sin, labouring under the tyranny of death and the devil. God's light came into that darkness like the point of a sword, striking the earth at once particular place—Jerusalem in the midst of the Holy Land—and radiating out from there. Certainly God had not left Himself without a witness (Acts 14:17), but left His fingerprints throughout the world, so that His eternal power and divine nature could be clearly seen (Romans 1:20). But despite this, the world mostly ignored Him and turned to idols, exchanging glory for corruption, and sinking further into death. The divine cure consisted of re-making the world, creating a new nature, a new humanity, one freed from sin, guilt, and mortality. God created this reality in His Son—in Him the world was renewed and recreated; in Him the powers of death had been pushed aside and banished; in Him eternal life and incorruption entered the cosmos.

The nature of this cure dictated the nature of its diffusion and spread. Eternal life and joy was all found in Jesus, crucified and risen from the dead, and these powers could flow into us if we united ourselves to Christ. Then His nature and life, His sonship and glory, would become ours as well. But how could people the world over become united with Christ apart from missionary endeavour? "How shall they call upon Him in Whom they have not believed? And how shall they believe in Him Whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?" (Romans 10:14-15). Missionary work, at his apostolic heart, is not about the ascendancy of one culture over another (the refusal to require circumcision was proof enough of that); it is one starving beggar telling another starving beggar where to find bread. If, contrary to Mr. Achebe's thinking, the world is *not* starving to death spiritually, then all missionary effort is indeed useless ecclesiastical tomfoolery. But the fact of spiritual starvation seems clear enough. In fact, the really outrageous thing would be to deny it. ~

## AUGUST

BIRTHDAY	NAMES DAY	ANNIVERSARY
8-Joann Cavaligos 12-Cecelia Boswell 20- Katerina Cavaligos 28-Aaron Stachowiak	9- Retired Metropolitan Herman & Retired Bishop Matthias 13- Retired Bishop Tihkon of the West 21- Archbishop Irenee of Ottawa & all of Canada 23- His Grace Bishop Irineu of Dearborn Heights 26- Natalie Northrup 30- His Grace Bishop Alexander of the South	8-22-64: Archpriest Anthony & Matushka Spengler 8-24-00: Chris & Julie Walker 8-11: John & Alice Sutko

*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: AUGUST

3- Mary Cronin (03) 4- Anastasia "Stacy" Brongiel (10) 7- Proskovia Sonopol (95) 15- Olga Nemic (12) 19- Roman Davik (86) 22- Ann Stevens (92)	22- Phyllis Howard-Harvey (14) 23- Helen Lisowski (87) 24- Dolores (Artisuk) Howard (98) 24- Walter Leonchik (09) 25- Olga Gritzuk (00)	1952: Michael Yarmoluk          Nikolai Fissiuk Filimon Lodik  1953: Ipolit Demsky          Mefodiy (Moses) Rotan Michael Rizdy          Stephan Mazur Olga Panasiuk          Steve Koutis
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*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.*

### Venerable Abramius the Archimandrite and Wonderworker of Smolensk

Saint Abramius of Smolensk, a preacher of repentance and the Dread Last Judgment, was born in the mid twelfth century at Smolensk of rich parents, who had twelve daughters before him, and they begged God for a son.

From childhood he grew up in the fear of God, he was often in church and had the opportunity to read books. The parents hoped that their only son would enter into marriage and continue their illustrious lineage, but he sought a different life. After the death of his parents, having given away all his wealth to monasteries, to churches and to the destitute, the saint walked through the city in rags, asking God to show him the way to salvation.

He was tonsured in the monastery of the Most Holy Theotokos, five versts from Smolensk, at Selischa. Having passed through various obediences there, the monk fervently occupied himself with copying books, culling spiritual riches from them. The Smolensk prince Roman Rostislavich (+ 1170) started a school in the city, in which they taught not only in Slavonic, but also from Greek and Latin books. The Prince himself had a large

collection of books, which St Abramius used. He had struggled for more than 30 years at the monastery, when in the year 1198 the igumen persuaded him to accept the dignity of presbyter. Every day he served the Divine Liturgy and fulfilled the obedience of clergy not only for the brethren, but also for the laity.

Soon the monk became widely known. This aroused the envy of the brethren, and then of the igumen also, and five years later, the monk was compelled to transfer to the Exaltation of the Cross monastery in Smolensk itself. With offerings from the devout, he embellished the cathedral church of the poor monastery with icons, and with curtains and candle-stands. He himself painted two icons on themes which most concerned him. On one he depicted the Dread Last judgment, and on the other the suffering of the trials of life. Lean and pale from extreme toil, in priestly garb the ascetic resembled St Basil the Great in appearance. The saint was strict both towards himself, and towards his spiritual children. He preached constantly in church and to those coming to him in his cell, conversing with rich and poor alike.

The city notables and the clergy demanded that Bishop Ignatius bring the monk to trial, accusing him of seducing women and tempting his spiritual children. But even more terrible were the accusations of heresy and the reading of forbidden books.

*Con't next page*

## Holy Trinity Church, St. Paul, MN celebrates 100th Anniversary

Holy Trinity parish, Saint Paul, MN, celebrated its 100th anniversary the weekend of July 16-17, 2016. The celebration opened with an unexpected blessing as before Vespers on Saturday, parishioner Mike Lotti presented the parish with a beautiful icon of the Mother of God from the Iviron Monastery on Mount Athos. In June, Mike and four pilgrims from Saint Mary's Cathedral, Minneapolis, MN, had traveled to Mount Athos, where they selected the icon as a gift to Holy Trinity Church in honor of its centennial celebration.

His Grace, Bishop Paul of Chicago joined Archpriest Jonathan Proctor, Holy Trinity's Pastor for the past 26 years, and the parish's faithful in prayerful remembrance of those hearty founders who planted the community in 1916 and those departed members who sustained it in subsequent years. Among the many in attendance were descendants of the parish's early founders.

"After Saturday evening Vespers, everyone was invited to a block party on the corner of Case and Forest Streets," said Father Jonathan. "Volunteers had distributed invitations throughout the community to include neighbors in our celebration. Picnic food was bountiful, thanks to the generous donations from local businesses. The evening entertainment provided a wide range of talented performers, including the Karen Cultural Association Dancers of Minnesota. Children's activities included pony rides, a bouncy house, face painting and a spectacular visit by members of the Saint Paul Fire Department, who opened their truck to the curious and displayed an ever-expanding ladder.

"The theme of the centennial was 'Looking Back, Living Now,'" Father Jonathan continued. "In this context, a colorful booklet documenting the parish's history was distributed as a memento of the celebration. A continuous slide presentation and an historical exhibit featuring artifacts and photographs were displayed in the narthex, and tours of the sanctuary were offered on the half-hour throughout the evening."

On Sunday morning, Bishop Paul was greeted with the traditional bread and salt by Holy Trinity's most senior member, Zina Minich. "As the choir sang the beautiful hymns and responses throughout the Hierarchical Divine Liturgy, a sense of timeless continuity seemed to unite all in praise and gratitude to God for our many blessings," Father Jonathan continued. "At the close of the Liturgy, Bishop Paul presented the parish with a Synodal Gramota, after which a group photo was taken to capture a moment in time for future generations."

The celebration concluded with a banquet in the parish's Archangel Michael Hall with many guests, parishioners and neighbors enjoying dinner and the festive spirit.

## Venerable Abramius Con't

For this they proposed to drown or burn the ascetic. At the trial by the Prince and the Bishop, the saint answered all the false accusations. Despite this, they forbade him to serve as a priest and returned him to his former monastery of the Most Holy Theotokos. A terrible drought occurred in consequence of God's wrath over the unjust sentence, and only when St Ignatius pardoned St Abramius, permitting him to serve and preach, did the rain again fall on Smolensk.

The bishop St Ignatius built a new monastery, in honor of the Placing of the Robe of the Most Holy Theotokos, and he entrusted the guidance of it to St Abramius, and he himself settled into it, retiring from the diocese because of age. Many wished to enter under the guidance of St Abramius, but he examined them very intensely and only after great investigation, so at his monastery there were only seventeen brethren. St Abramius, after the death of St Ignatius, having become his spiritual friend, urged the brethren, more than before, to think about death and to pray day and night, that they be not condemned in the Judgment by God.

St Abramius died after the year 1224, having spent 50 years in monasticism. Already at the end of the thirteenth century a service had been compiled to him, together with his disciple St Ephraim. The terrible Mongol-Tatar invasion, seen as the wrath of God for the nation's sins, not only did not stifle the memory of St Abramius of Smolensk, but rather was a reminder to people of his calling to repentance and recollection of the dread Last Judgment.



## SCRIPT PROGRAM UP & RUNNING

Who to see: Matushka Susan

When: 1<sup>st</sup> & 3<sup>rd</sup> 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!



# 2<sup>nd</sup> Annual Community Picnic

## 1<sup>st</sup> Annual Block Party

### Saturday, August 27

### 1:00 pm - 6:00 pm

**EVERYONE IS WELCOME!!**



**Ethnic Dancers**  
**Local DJ-Music**  
**Raffles**

**Slip 'n Slide: Slide all day for \$1.00 (age doesn't matter!)**  
**Dunkin' Booth: 3 throws-\$1.00**  
**Dunk the Mayor, Padre & other local officials**

**Beer Tent ~~~ Bake Sale**

Foods	
Hot Dog, Chips	\$2.00
Hamburger, Chips (Cheese available)	\$3.00
Beverages	\$1.00

**Tours of the church!**  
**Fire Truck / Firemen visit**  
**Volleyball**

#### WHERE?

**St. Panteleimon Orthodox Church**

7549 West 61st Place / Summit, IL. 60501

Fr. Andrew Bartek: 708-552-5276

<http://saintpanteleimon.org/>

**Games For Big & Little Kids**  
**\$1.00 / game**

**Bean-Bag Toss**

**Face Painting**

**Other games**

