

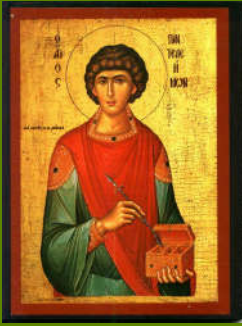
# St. Panteleimon Orthodox Church

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, October 30, 2016**

**Tone 2**

**Gospel:** St. Luke 8:26-39

**Epistle:** 2 Corinthians 11:31-12:9

**19th Sunday After Pentecost**

**Hieromartyr Zenobius and his sister Zenobia, of Aegæ in Cilicia  
Apostles Tertius, Mark, Justus, and Artemas, of the Seventy**

## October Bulletin Sponsor

*Mr. & Mrs John Magerko for the Health of their family & friends*

## Liturgical & Events Schedule

### Sunday, October 30

9:10 am: Hours  
9:30 am: D.L. / Social / Church School  
1:00 pm: Grand Banquet Chicago

### Tuesday, November 1

9:30 am: March For Life Meeting- Chicago

### Wednesday, November 2

6:30 pm: Boy Scout Meeting - Bedford Park  
7:30 pm: Bible Study

### Thursday, November 3

11:00 am: Summit Park- Bingo

### Saturday, November 5

3:00 pm: Great Vespers  
4:00-7:00 pm- Harvest Dinner (Fundraiser)  
6:00-11:00pm: Summit Park: Pro Wrestling  
Event

**TURN BACK CLOCKS TONIGHT**

### Sunday, November 6

**(NEW TIME FOR SERVICES)**

9:40 am: Hours  
10:00 am: D.L. / Panachida for Pat Svara  
Family / Luncheon / Church  
School / Sisterhood Monthly  
Meeting  
1:00 pm: Youth hiking outing followed by  
bon-fire @ Church

## GERTRUDE HAWK FUNDRAISER CANDY DRIVE

Please gather orders from friends, co-workers,  
family members and, of course, your own. They  
can be given as gifts at Thanksgiving or House-  
warming gifts during the Christmas season.

Order forms due by Nov. 6 for Thanksgiving  
delivery. Payment due by Nov. 27<sup>th</sup>.



## IMPORTANT IN- FORMATION

**Change in time of  
Hours & Divine Liturgy**

It was decided at the Annual meeting to  
change the start of Liturgy to 10:00 (from  
9:30) for a two-month trial. Many  
parishioners come to church between 9:30 &  
10:00. People thought, since many parish-  
ioners live about 30-45 min away, having a  
later start time might help attendance. Those  
with children will have a little more time to  
get ready to come to church.

This does not mean it is okay to arrive at  
10:00-10:30! Prayer begins with the Hours.

**This change will take place Sunday,  
Nov 6.**

New schedule:

9:40am-Hours & 10:00am-Liturgy  
Please be on time. Thank You!

*From Fr. & the Board!*

## CARSON'S DAY FUNDRAISER

This is an easy way to raise money for our  
parish. The book is \$5 (and every book we sell  
the church keeps the \$5) and there is over \$500  
of coupon savings. The beauty is you can also  
shop on line w/ special codes to get your  
savings & delivery to your home.

The event is November 9-12 & includes the  
following stores:

Bon-Ton	Bergner's
Boston Store	Carson's
Elder-Beerman	Younkers
Herberger's	

Remember you can shop on line from the  
convenience of your lounge chair!



7549 West 61st Place, Summit, Illinois 60501

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

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

## SCRIP FUNDRAISING 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 Corinthians 11:31-12:9 (Epistle)

The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, God knows – such a one was caught up to the third heaven. And I know such a man – whether in the body or out of the body I do not know, God knows – how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

### 40 DAYS MEMORIAL

October 30: Dcn. Bassam

November 13: Protodeacon Alexis / Patricia

## SVOTS Education Day podcasts available on Ancient Faith Ministries

Three presentations delivered at Saint Vladimir’s Orthodox Theological Seminary’s annual open house—Orthodox Education Day—on Saturday October 1, 2016 are now available on the web site of Ancient Faith Ministries [AFM]. All presentations, including the Fourth Annual Father John Meyendorff Lecture delivered by Dr. Mary B. Cunningham of the University of Nottingham, were related to the day’s theme, “Celebrating Mary.”



*Nuns from All Saints Monastery offer presentation on The Hope Project.*

Dr. Cunningham addressed a capacity crowd in the seminary’s Metropolitan Philip Auditorium on “The Mystery of Mary: The Mother of God in Orthodox Christian Tradition.” She spoke with both scholarly precision and devoted warmth about the person of the Virgin Mary, while endeavoring to reconcile for listeners the narrative and typological strands within Orthodox Christian tradition that create a tension: on the one hand, they describe a humble teenager from Galilee while, on the other hand, they highly elevate a woman to queen-like dignity through magnificent liturgical epitaphs. She went on to resolve the seeming tension by explaining the Virgin Mother’s place in salvation history, in which her personal story (with noticeable historical “gaps”) is subsumed within Christological events. Quoting Saint Andrew of Crete’s Homily on the Dormition, she concluded that Mary “is the great world in miniature, the world containing him who brought the world from nothingness into being, that it might be a messenger of his own greatness.” Dr. Cunningham’s lecture is slated to be released on AFR on October 12.

Already available on AFR is a second Education Day presentation, titled “Imagining the Akathistos Hymn in Late Byzantine Art”, by Nicole Paxton Sullo, Ph.D. Candidate, History of Art Department, Yale University. A third presentation, “The Hope of the Hopeless: The HOPE Project,” was offered by the Sisters of All Saints Greek Orthodox Monastery, Calverton, NY, who addressed ways to provide resources and healing for victims of human trafficking. The presentation will be available on AFR on October 19.

Additionally, SVOTS alumna Jenny Haddad Mosher, Ph.D. Candidate, Religion and Education, Union Theological Seminary, presented a lively teen workshop titled “O Champion Leader: The Teenage Girl Who Changed the World.”

“We are especially gratified that our friends and alumni came out to Ed Day this year, not only to hear the excellent talks by our superb speakers, but also to support us during a trying time,” said seminary CEO Archpriest Chad Hatfield. “Because we wanted to recognize and pay due respect to our neighbors during a local tragedy — the line-of-duty death of a brave firefighter — we had decided to completely reorganize our day’s schedule at the last moment, yet our supporters still came

Con’t Page 3

## *Education Day Con't*

out, thus honoring our intent toward our neighbors while making our event truly successful and a wonderful gathering of God's People."

Father Chad continued by stating that "we wanted to 'pay forward' their kindness, so we decided spontaneously to tithe whatever net profit we receive from this year's Ed Day to The Hope Project, run by All Saints' nuns. Truly, we who gathered on Ed Day felt like one family under the Virgin's protection."

A gallery of the day's services, presentations and festivities is available on the seminary web site.

There is a link on our website to Ancient Faith Radio.

## **Beyond the Plateau: Is your parish focused on Mission or Maintenance?**

*By Fr Jonathan Ivanoff*

Clergy and members of parishes that are beginning to decline will tend to notice something happening. At first, what begins to happen is very subtle, hardly noticed. It comes up during warm conversation, perhaps during coffee hour, and may even be, at the beginning of this period, something that is undertaken with joy and laughter as parishioners engage in it during their conversations with one another. It is nostalgia.

And it always begins with the words, "Remember when...?"

Nostalgia is a killer. Many people in our churches sometimes speak rhapsodically about those "good old days" in the forties, fifties, sixties, or whatever decade is in vogue. We reminisce about and yearn for full churches and full Sunday schools, but what we don't realize is that society itself has changed. We no longer live in the "churched culture" of many of our childhoods. A "churched culture" is not so much characterized by the numbers of those actively participating in the life of the Church, but rather by a very noticeable feeling throughout society that the Church is important, that it matters. To an awful lot of people today, the Church not only does not matter, it matters less and less as the years go by. It's not that they see the Church as harmful or hurtful; they see the Church as not really relevant or helpful.

Yet, many of us in the Church, at various levels of involvement and ministry, act as if nothing has changed. We continue to act as if the general population is seeking *us* out (churched culture, maintenance mindset) rather than acting like the Church we find in Acts, and seeking the world out (mission mindset). It is for this reason that we have as many declining and dying parishes as we do.

And why do we prefer to see one way over the other? Because the parish of a churched culture is calm, peaceful, organized. Think "Ozzie and Harriet." (Anybody under 50 immediately is asking, "Who are they?" And that, in part, proves the point.) The parish of the mission mindset, however, is going to be none of these things. It is going to be hectic, challenging, disturbing even—not exactly everybody's cup of tea, which is why many people don't want it and why we have trouble seriously imagining what it would be like.

What the "maintenance" mindset leads to is a preoccupation with whether our churches are growing, rather than whether our mission to the world is flourishing; whether our churches are able to manage their accounts, rather than whether we can fulfill our God-given directives. We have been preoccupied with maintenance when we *must* be preoccupied with mission. But church growth is not about growth alone. As one church growth author has noted, "Our current problems cannot be conveniently reduced to whether the church membership statistics are growing or declining. Our current problems have more to do with mission than membership, more with service than survival, more with the planet than the church plant (i.e., facilities), more with the human hurts and hopes of the world than the hemorrhaging of a denomination.... We are called to share the Kingdom, not to grow churches." We don't grow churches, only God can do that. When we confuse the two, we get the problems with which we are now struggling.

So maintenance or mission? Which is it? It can't be both; this preoccupation with maintenance, with census numbers, is self-defeating. The more we are concerned with maintenance, the less we focus on mission; the weaker our mission, the more we decline; the more we decline, the higher our preoccupation with maintenance. This downward spiral ends when the remaining remnant can no longer afford to keep the enterprise together.

Focusing on maintenance can be depressing, tedious, dreary, and discouraging. Focusing on mission can be uplifting, visionary, joyous, and inspiring. And, it's not difficult to change the parish's focus from one to the other: what's needed is a little trust (in God—this is what changes mere "belief" to active and powerful "faith"), cooperation (between priest and parish leadership; one or the other alone cannot do this effectively, let alone powerfully), education (on what can be done, as well as what shouldn't be done), and training and equipping.

The good news is that turnaround ministry is possible and can happen, but only if a declining parish's priest *and* parishioners are willing to commit themselves to the effort of turnaround ministry. Such an effort will require the entire parish working together as a team to turn the tide and make a full comeback to healthy witness and ministry. **Con't Page 5**



## God So Loved This World

by Fr Steven Kostoff

*“Remember, never to fear the power of evil more than your trust in the power and love of God” [Apostle Hermas of the Seventy].*

In perhaps his most complex, yet theologically rich Epistle—that to the Romans—the Apostle Paul provides a passage now justifiably famous for articulating his “theology of the Cross.” This passage in many ways stands at the heart of this Epistle and has been endlessly analyzed and commented on throughout the centuries.

Saint John Chrysostom’s commentaries are known to this day for their multiple insights into this passage and the entire Epistle. A significant part of this passage reads as follows:

“While we were yet helpless, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us.

“Since, therefore, we are now justified by his blood, much more shall we be saved by him for the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we have been reconciled, shall we be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation” [Romans 5:6-11].

We may question the Apostle Paul’s characterization of humanity as “ungodly,” “sinners,” and “enemies” (of God) as unduly bleak or negative, but that may reflect our own unwillingness to look long and hard into the abyss of a fallen humanity engulfed in evil and desperately in need of salvation. Yet, despite that “dark hole” in which we collectively find ourselves—and this regardless of how the brighter side of human nature, reflected in the lives of countless human beings, has always striven to live moral and ethical lives—the Apostle Paul assures us that the love of God, incarnate in Christ, prevailed on our behalf, and thus God acted in order to reconcile us to Himself—a reconciliation that was effected “by the death of his Son.” This is the Gospel, for this is “Good News.”

If we turn to the Gospel According to Saint John, we hear what is basically the same revealed truth expressed in different language by the Evangelist:

“For God so loved the world that he have his only-begotten Son, so that those who believe in him may not perish, but have life everlasting” [John 3:16].

Now for Saint John, the word “world” stands for the *fallen* world of sin and death, of humanity alienated and estranged from God, a “world” both so indifferent and hostile to God’s presence that the “giving” of the only-begotten Son culminated

in His crucifixion. Thus, what the Apostle Paul affirms about humanity—“ungodly,” “sinners” and “enemies”—is included by Saint John’s all-encompassing term “the world.” But, again, it is *this* world that God “so loved.” As the New Testament scholar, Andrew L. Lincoln expressed it, “The force is not, then, that the world is so vast that it takes a great deal of love to embrace it, but rather that the world has become so alienated from God that it takes an exceedingly great kind of love to love it at all.”

Recent events of the most horrific kinds imaginable are forcing us to take a careful look at the words of the Apostle Paul and the Evangelist John—both for their negative and positive insights. The most pressing of these terrible events are, of course, the random mass shootings in our own nation that leave behind nothing but carnage, mayhem and inexpressible grief. We are learning the hard way that there are no longer that many “safe” public places that we can resort to, from shopping malls to elementary schools. Global terrorism seems even more insidious in its utter callousness and disregard for human life, as women and children are killed with a chilling indifference. These are acts of evil, and they deeply trouble us, as well as make us fearful. We are now facing the renewal of racial tensions in our country. And, as Christ taught, there are “wars and rumors of wars” throughout the world that are further destructive of innocent lives [Mark 13:7-8]. Not too difficult to think that our world is spinning out of control.

The inspired authors of the New Testament saw this with utter clarity. The apostles and evangelists are neither myopic nor utopian. In this they are simply following their Lord and the realism with which he approached human hearts wandering far away from God, “because he knew all men and needed no one to bear witness of man; for he himself knew what was in man” [John 2:25]. They understood that there are no real limits to the depths to which sin implanted in the hearts of men can plunge the world around us into. This is the way of the world [see 1 John 2:15-17]. In no way whatsoever did they promise that all this would somehow go away with the advent of Christ.

The New Testament witness to this is that God entered into the world of human sinfulness once and for all in the person of Christ, that He both suffered on the Cross because of human sin, but in the process, as the eternal Son of God, He absorbed all of that sin, death and evil, nailed it to the Cross, and thus overcame it from within. We were “bought with a price” [1 Corinthians 6:20]. As a Christian, I would say that there are no real “answers” to the human misery around us, but that

*Con’t Page 5*

## Prayer List

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

**Matushkii:** \***Carol Janacek**, \***Barbara Matusiak**, **Mary Perez**, **Snezana Ruzic**, **Laryssa Hutnyan**, Pani Patricia Duranko

**Parishioners:** Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Sonja Harris, Pauline, Marilyn, Jason Kirnbauer, Laura Grabavoy, Greg (altarboy) Boswell

**Parishioner's Family:** Donna Parhas (*Nick's Cousin*), 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, Jan Kost (*Linda's sister*), Bruce (*Fr. Kurt's brother*), June, James (*Hruban Family*), Tommy, Jimmy, (*Spengler Family*), Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve

**Other Requests:** Lucille (*Duke*), Dianne (*Bill Rudolph*), Elizabeth Lilos, Jemsey Pradun, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebollar, Gloria Salgado (*Lynn's Friend*), Eva Quagon (*Andy friend*), Mary Ann Magerko, John Magerko, Carol Bregin (*Friend of Lynn*), Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Vivian (*friend of Beckky Eggers*), Avzi (*Sam's Son*), Carol Marino (*Fr cousin's friend*), Roger Seglem, Deputy Chief Frank Batura\***John Sedor**, \***Daria Petrykowski**, \***Cynthia Koranda**, Stephanie & her unborn baby, Michelle & her unborn baby,

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

**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.

### Fr. Steven Con't

Christ is our "Yes" to life that comes from God, "for all the promises of God find their Yes in Him" [1 Corinthians 1:20].

It may get worst before it gets any better. We need to cling to Christ with faith, hope and love. We especially need to be alive in the Church, for in the Church we will preserve our sanity and our basic humanity. We will learn and receive the grace to lead lives worthy of our calling as disciples of Christ and to strive to make the world around us a better place for our children and for our neighbors. We will make every attempt to fight against evil with good. And, I hope that we will be able to embrace the truth behind these powerful words from an early Christian witness from the ancient Church: "Remember, never to fear the power of evil more than your trust in the power and love of God."

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, Who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God" [2 Corinthians 1:3-4].

### Fr. Jonathan Con't

While moving forward often requires reflective moments of looking back, pure nostalgia for times gone by can slowly grind to a halt any efforts to move a declining church forward. Those wishing to move their churches to full health and growth must remember that memory of the past must be coupled with vision of the future and real mission in order to achieve a holistic approach to real church growth.

#### FINDING HOPE

The Holidays can be difficult for families impacted by the loss of a loved one. Vitas Healthcare invites children & teens of all ages with their caregiver family to attend this creative and compassionate event honoring & remembering those beloved. There will be music & crafts & more!

Vitas Healthcare  
8525 W 183rd Street / Ste M, Tinley Park 60487

Saturday Nov. 5 from 9:30-12:15  
RSVP by Oct 31: 708-781-4405  
A light breakfast & lunch will be served

## NOVEMBER

BIRTHDAY	NAMES DAY	ANNIVERSARY
4- Dianna Howard 7- Ronald Stachowiak 11- Nicholas Northrup 12- Chris Walker 14- Justin Walker 15- Alena Grabavoy 17- Duke Jovanovich 20- Jay Tilghman 21- Jianna Walker 25- Brianna Posada 26- Brianna Northrup	6- His Grace Bishop Paul 6- His Grace Bishop Varlaam retired from Vancouver 8- "Slava" Mark & Helen Hruban 8- Jeffrey Northrup 22- CeCe Boswell 25- Katerina Cavaligos 25- Retired Archbishop Lazar of Ottawa 30- Fr. Andrew 30- Andrei D	10-31-92 Steve & Laura Grabavoy 11-02-02 His Grace Irineu of Dearborn Heights 11-15-80 Archbishop Nathaniel of Detroit

*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: NOVEMBER

30- Raymond J Machen (05) OCT 31- Carol Kozak OCT 2- Paul W Harris (07) 7- John Janchenko (13) 9- Ray Kozak 11- Dorothy Bartek (05) 11- Erich Spengler (14) 14- Ned Grabavoy 14- Irene Grabavoy (85)	15- Al Adolf Akers (97) 21- Jennie Genslinger (05) 22- Lorraine M. Sandusky (01) 24- Lillian Novak (14) ***** 1958 Damian (James) Cheska Theodosia (Sophie) Kandrof Paul Kuzinetz Elisabetha Sviridiuk (Swedo)	1959: Charles Wallace Milan Michael Wender Theodore Nichenoruk (Nispuruk) Anthony Novostarov
--	---	--

*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.*

### Luke 8:26-39 (Gospel)

Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, Return to your own house, and tell what great things God has done for you. And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

## Hieromartyr Zenobius of Aegae in Cilicia

*Commemorated on October 30*

The Hieromartyr Zenobius, Bishop of Aegea, and his sister Zenobia suffered a martyr's death in the year 285 in Cilicia. From childhood they were raised in the holy Christian Faith by their parents, and they led pious and chaste lives. In their mature years, shunning the love of money, they distributed away their inherited wealth giving it to the poor. For his beneficence and holy life the Lord rewarded Zenobius with the gift of healing various maladies. He was also chosen bishop of a Christian community in Cilicia.

As bishop, St Zenobius zealously spread the Christian Faith among the pagans. When the emperor Diocletian (284-305) began a persecution against Christians, Bishop Zenobius was the first one arrested and brought to trial to the governor Licinius. "I shall only speak briefly with you," said Licinius to the saint, "for I propose to grant you life if you worship our gods, or death, if you do not." The saint answered, "This present life without Christ is death. It is better that I prepare to endure the present torment for my Creator, and then with Him live eternally, than to renounce Him for the sake of the present life, and then be tormented eternally in Hades."

By order of Licinius, they nailed him to a cross and began the torture. The bishop's sister, seeing him suffering, wanted to stop it. She bravely confessed her own faith in Christ before the governor, therefore, she also was tortured.

By the power of the Lord they remained alive after being placed on a red-hot iron bed, and then in a boiling kettle. The saints were then beheaded. The priest Hermogenes secretly buried the bodies of the martyrs in a single grave. St Zenobius is invoked by those suffering from breast cancer.



## SUMMIT PARK DISTRICT EVENTS

**NOTE: Because our parish is located in Summit, all parishioners are able to participate in any scheduled event.**

- **Thursday Nov 3:** Bingo (11am-12:30pm - 50+ RSVP)
- **Saturday Nov 5:** Pro Wrestling Event (6-11pm \$10)
- **Thursday Nov 10:** Movies (50+ 11:00am-1:00pm RSVP)
- **Wednesday Nov.16:** Pedway Tour Lunch (9am 4:00pm \$25)
- **Thursday Nov. 17** Senior Luncheon (50+ 11:00am-1:00pm - RSVP)
- **Sunday Nov. 20:** 10-Ten Minute Plays (Adults only \$5)
- **Thursday Dec 1:** Christmas Around the World & Holiday Lights (9am-4:00pm \$45) / Bingo (11:00am-12:30pm 50+ RSVP)
- **Thursday Dec. 8:** Movies (11:00am-1:00pm 50+ RSVP)
- **Saturdays through 12/3:** Ballet Class: (Children: both boys & girls- Saturdays 11-11:45 am - \$35)
- **Saturdays through 12/3:** Hip-Hop Class (From 12:12:45 - \$35)
- **Corner Kickers (U6-U8-U10) (Mon & Fri at 5:15pm thru Dec 15**
- **Hip Hop Cycling Thursday from 6-7pm & Saturday 9:30-10:30 thru Dec 17 Free**
- **Tae Kwon do: Mon-Wed 6:00pm \$50**
- **Saturdays through 12/17:** Zumba Gold 50+- 1:00-2:00 - \$30 / Zumba from 2:00-3:00pm - \$30
- **Saturdays through 12/3:** Aqua Zumba @ Argo H.S. from 3-4 - \$30
- **Mondays through 12/19:** Tumbling from 6:15-7:15 - \$20
- **A Phone call from Santa (Ages 3-8) Registration from Nov. 24-Dec 13 / Calls will be made on Wednesday December 14 @ 5:00pm FREE**

*Any Questions contact the Summit Park District @ 5700 S Archer Rd @ 708-496-1012*

*(Please tell them you are from St Panteleimon) They also have a Facebook Page*

## CARPATHO-RUSYN SOCIETY (Lake Michigan Chapter)

NOTE: You do not need to belong to the chapter to participate in any event.

Rusyn, Russian, Slovak, Ukrainian (The quest for Identity among Carpatho-Rusyns): A lecture by John Righetti on Saturday Nov 12 @ 1:00pm at the Nativity BVM Ukrainian Catholic Church Hall , 8530 West 131<sup>st</sup> Street Palos Park 60464

RSVP: Ken Cuprisin - kencuprisin@gmail.com or call 708-895-3074 / Arlene Gardiner: a-gardiner@sbcglobal.net Refreshments will be served.



## Dr. David Ford addresses OTSA annual meeting

Dr. David C. Ford, Professor of Church History at Saint Tikhon's Orthodox Theological Seminary [STOTS] here, delivered an address titled "Saint Photios the Great, the Photian Council and Relations with the Roman Church" at the annual meeting of Orthodox



Theological Society in America [OTSA] at Holy Cross Greek Orthodox School of Theology, Brookline, MA September 29-30, 2016. Also attending the conference—the theme of which was "Conciliarity and the Council of Crete"—was his wife, Dr. Mary Ford, the seminary's Associate Professor of New Testament and Spirituality.

"It was a very good experience to be at the meeting, where several interesting first-hand reports were given about the recent Council in Crete," said Dr. Ford. "The keynote address was given by Dr. Elizabeth Prodromou, a trained political scientist, on some of the geo-political realities that inevitably influenced that Council and the various back-stories behind it."

In his address, Dr. Ford recounted the enthralling story of the high-level controversy between Saint Photios the Great and Pope Nicholas I of Rome in the 860s, when Nicholas attempted to declare who was the legitimate patriarch of Constantinople — Photios, or his predecessor Ignatius, who had resigned. In addition to solving this controversy, the Photian Council of 879-880, which was accepted by the Papacy for the next 200 years, outlawed any changes to the Nicene Creed, thus forbidding the Filioque clause added to the Creed in the West. The Council also repudiated Roman claims to jurisdiction over the Eastern Churches.

"A number of Orthodox theologians have emphasized the ecumenical authority of the Photian Council of 879-880," Dr. David observed. "In fact, I began my talk with a quote written in 1996 by Alexander Golitzin, now His Grace, Bishop Alexander of Dallas, the South and the Bulgarian Diocese of the OCA, [in which he stated that] 'given the convocation of another ecumenical council, the Orthodox Church would almost certainly recognize the synod of 879 as the Eighth Ecumenical Council.'"

Dr. Ford proceeded to make a case for the Photian Council to be recognized as the Eighth Ecumenical Council — with

the Palamite Councils of 1341-1351 then being recognized as the Ninth Ecumenical Council.

"This would make it even more clear to everyone that the Orthodox Church will never recognize any change to the Nicene Creed, and will never allow Papal authority over Her, and that She holds the crucial distinction between God's Essence and His Energies, which was articulated and proclaimed in the Palamite Councils, at the level of unchanging, dogmatic, eternal Truth," Dr. Ford concluded.

Organized in 1966 under the auspices of the Standing Conference of Canonical Orthodox Bishops in the Americas, the OTSA promotes Orthodox theology, fellowship and cooperation among Orthodox Christians and serves as a means to coordinate the work of Orthodox theologians in the Americas.



## Bishop Paul visits Minneapolis' St. Mary's Cathedral, honors choir on 125th anniversary

On Friday and Saturday, September 30 and October 1, 2016, His Grace, Bishop Paul visited Saint Mary's Cathedral here for the celebration of the parish's patronal feast day and the 125th anniversary of the cathedral choir.

On Friday evening, the festal Vigil was celebrated. During Saturday's Hierarchical Divine Liturgy, Bishop Paul awarded the gold cross to Priest William Neumann, who is attached to the cathedral. He also awarded the purple kamilavka to Priests Benjamin Tucci, the cathedral's Associate Pastor, and Christopher Maciolek, Priest-in-Charge of Three Holy Hierarchs Mission, Northfield, MN.

During the Divine Liturgy, Bishop Paul ordained Deacon Herman Klarr to the priesthood.

Synodal gramoti were presented to the cathedral parish on the 125th anniversary of its reception into the Orthodox Church and to Archpriest Andrew and Matushka Alexandra Morbey for their years of pastoral ministry to the cathedral community. A diocesan gramota was presented to Deacon Gregory Ealy and James Varian, Director and President of the choir respectively, marking the choir's 125 years of prayerful ministry. A festive banquet followed the Liturgy and presentations.

On Sunday, October 2, Bishop Paul celebrated the Divine Liturgy

*Con't Page 9*