

St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

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

Protodeacon Robert Northrup

Parish Council President: John Grabavoy



Sunday, January 22, 2017

Gospel: St. Luke 18:35-43

Tone 6

Epistle: 1 Timothy 1:15-17

31st Sunday After Pentecost

Apost. Timothy of the 70 / Monk Martyr Anastasius the Persian

JANUARY Bulletin Sponsor

By Mr. & Mrs. Nick Cavaligos in Memory of John Hartel

Liturgical & Events Schedule

Sunday, January 22

9:40 am: Hours

10:00 am: D.L. / Memorial Sunday / Social / Church School / Monthly Board Meeting

6:00 pm: Sanctity of Life Prayer Service w/ His Grace Bishop Paul @ St. Peter & Paul in Burr Ridge

Monday, January 23

11:00 am: OCL Meeting

Thursday, January 26

6:00 pm: Blessing Home

Friday, January 27

6:00 pm: Blessing Home

Saturday, January 28

6:00 pm: Great Vespers

Sunday, January 29

9:40 am: Hours

10:00 am: D.L. / Church School / Short Social

Noon: Annual meal w/ sister parishes

3:00 pm: Antioch Baptist Church: Deacons ordination service

40 DAYS MEMORIAL

January 22: Diane Northrup/Roger Seglem

January 29: Terrorist attack in Germany & Turkey

February 5: Russian choir who died in plane crash

February 12: Those who lost their lives in FL Airport

February 19: 2 police officers killed in FL

 Like us on Facebook! @summitstpanteleimon

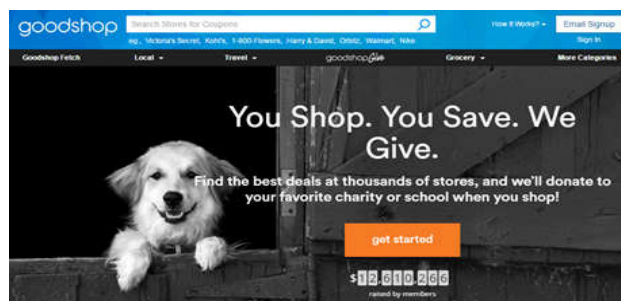
SCRIP FUNDRAISING PROGRAM UP & RUNNING

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!



What is **Goodshop**?

Goodshop provides the best shopping deals and coupons AND a donation will be made to St. Panteleimon Orthodox Church! Not only do you save with great coupons for your most frequently shopped stores, but you also give at no extra cost.

Great idea! How do I get started?

Go to www.goodsearch.com/goodshop and register. Enter *St Panteleimon Orthodox Church* in the 'cause' search box and you're on your way.

Did you know that \$90.24 was donated to the parish in 2016? How much more can be done in 2017?!

Goodshop also has a free app. Check it out!



Gertrude Hawk Candy Fundraiser

Please place your order by March 5th w/ Mat. Susan



Metropolitan Tikhon's Sanctity of Life message, video now available

Sunday, January 22, 2017 will be observed as "Sanctity of Life Sunday" in parishes across the United States. The commemoration, which marks the 44th anniversary of the Roe v. Wade decision that legalized abortion in the US, serves as a prelude to the annual March for Life, to be held in the US Capital on Friday, January 27—one week later than usual due to the inauguration of President-Elect Donald Trump.

The complete text of Metropolitan Tikhon's annual Archpastoral Message for Sanctity of Life Sunday appears below and is available for downloading and local distribution in PDF format.

Also available this year is a video interview with Metropolitan Tikhon, produced by the Orthodox Christian Network, in which he shares his experiences at the annual March and clearly presents the Orthodox Christian tradition with regard to upholding life as a sacred gift from God.

Updated information and resources related to the January 27 March will be posted on the OCA web site during the coming week.

Archpastoral Message of His Beatitude, Metropolitan Tikhon

Sanctity of Life Sunday / January 22, 2017

To the honorable Clergy, venerable Monastics, and pious Faithful of the Orthodox Church in America,

My beloved brothers and children in Christ:

When Christ approached the River Jordan to go down into its waters, John the Baptist trembled. With spiritual vision, he recognized the Lord that day, for they had met years earlier, before either of them had yet emerged from their mothers' wombs. Elizabeth felt John leaping within her upon hearing the voice of the Holy Virgin. John's little heart already burned with joy at perceiving the presence of Him Who was to take away the sins of the world. John was to spend his entire life preparing for a future encounter with this same Lamb of God, but what happened that day at the river was unlike anything he could have foreseen.

Christ, who had no sins of His own, took the weight of our sins upon Himself. At the Jordan, He submitted to a ritual purification of sins, in order to cleanse us from the grime of the passions. He descended into the waters as into a grave, so that we might be given new and everlasting life.

These bright themes echo in our ears in early January each year with the Church's celebration of the Feast of Theophany. The joy of sins forgiven, of hearts made clean, of spiritual eyes washed and illumined by the shining face of Christ: these are joys that "no one can take away from us" (cf. John 16:22).

It is only with such corrected vision, with such purified thoughts and hearts that, later in January each year, we can turn our attention, with sobriety and indeed with sorrow, to the anniversary of the Roe v. Wade Supreme Court decision and all that it entails.

And what, in fact, has legalized abortion led to? We need to ask this question and provide a frank, if only partial, answer, because in the nearly five decades since Roe, a deep cultural and moral cynicism has set in, and I fear that our ears, our minds and our hearts may have grown dull to the full horror of abortion. For many, this is but one among several political "issues"—stale, overemphasized, and divisive—while for others, it can bring long-hidden pain and grief to the surface. In either case, the Church, so it is sometimes suggested, is better off not speaking out.

The Lord, however, has endured His Church with a voice of mercy and truth, a voice of righteousness and peace (cf. Psalm 84:10). And as long as Rachel continues to weep for her children because they are no more, the Church's voice cannot be silent (cf. Matthew 2:18).

Therefore, the Church cannot refrain from consoling women who, for whatever reason—whether pressured or abandoned by others or overwhelmed by a sense of helplessness or despair—have had recourse to abortion. Where there is grief, the Church must offer hope; where there is trauma, she must offer healing, and where there is repentance, she must offer forgiveness and reconciliation.

The Church also has a perennial duty to educate her younger members about the sanctity of marriage and sexuality which are inextricably bound to the holy gift of new life. Where the world eagerly teaches our youth to identify with and serve their passions, adult Christians, by their word and example, must form them in a life of ascetic restraint, without which the passions bring about turmoil and destruction.

And, perhaps more controversially but no less true, the Church must provide a prophetic witness and forthright correction to the powerful of this world, to the abortion industry and those who give it financial and legal support. By introducing lethal instruments into the sacred intimacy of a mother's womb, the abortion industry has succeeded in commodifying human vulnerability and fragility. While deeming itself a provider of "reproductive health," it leaves in its wake the wreckage of psychological and physical trauma, spiritual ruin, and a death toll of staggering proportions, all the while amassing its own profit and prestige.

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Tikhon con't

No Christian can “stand with” such evil. No Church can fail to denounce it.

Our words, of course, must be confirmed by our deeds. In the many grassroots efforts of the Pro-Life Movement, such as neighborhood crisis pregnancy centers, volunteer counseling hotlines, and campus student groups, we see the commandment to “bear one another’s burdens, and so fulfill the law of Christ” put into action (Galatians 6:2). The humility and selflessness exhibited in such good works gives the lie to the caricature of the Pro-Life Movement as fueled by Pharisaical rancor.

Indeed, the Pharisees laid heavy burdens on their neighbors’ shoulders (Matthew 23:4), but our Savior came to take away the heavy yoke of sin. He stood among sinners on the shores of the Jordan, not in order to support or condone sin, but that all the world’s sins should be laid on His shoulders.

As His disciples, we have a mandate to bring all nations to Christ the Giver of Life, by baptizing them and by teaching them to observe all that He has commanded (Matthew 28:20). In our society this will often involve us in voicing unpopular opinions that, however gently and lovingly expressed, may well lead others to marginalize or reject us. The Lord repeatedly warned His disciples of this likelihood. But if we are to take part in Christ’s saving work of lightening His people’s heavy load of sin, then we cannot neglect such faithful witness. In humility, but also with boldness, we must stand with Christ. And—though the evil one tells us otherwise—Christ’s commandments are not burdensome. His yoke is easy. His burden is light (1 John 5:3; Matthew 11:30).

With love in Christ,
+ Tikhon
Archbishop of Washington; Met of All America and Canada

OCMC Mission Team Chicago to host benefit dinner February 23

Archpriest Michael Oleksa, a priest of the OCA Diocese of Alaska, professor and expert on Alaskan Native cultures and history, will be the guest speaker at Mission Team Chicago’s annual Benefit Dinner on Thursday, February 23, 2017.


“The Missionary Importance of the Alaskan Saints Today” will be Father Michael’s topic. The fundraiser, which will benefit the work of the Orthodox Christian Mission Center in Alaska and elsewhere, will be held at Saint John the Baptist Greek Orthodox Church, 2350 East Dempster Street, Des Plaines, IL. Doors will open at 6:30 p.m.

Tickets may be ordered on-line or by contacting MTCBenefit@yahoo.com or 317-709-0168, at \$35.00 per person.

The Orthodox Christian Clergy Association of Greater Chicago presents
The 9th Annual Pan-Orthodox

Sanctity of Life Sunday


Prayer Service and Presentation



*Come join in prayer that the Lord would
guide us all to keep life sacred,
followed by remarks by*

His Grace Bishop PAUL *of Chicago and the Midwest (OCA)*

Sunday, January 22, 2017 — 6 pm
Sts. Peter and Paul Orthodox Church
6980 County Line Road Burr Ridge, IL 60527



1 Timothy 1:15-17 (Epistle)

This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

Luke 18:35-43 (Gospel)

Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, “Jesus, Son of David, have mercy on me!” Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me!” So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, “What do you want Me to do for you?” He said, “Lord, that I may receive my sight.” Then Jesus said to him, “Receive your sight; your faith has made you well.” And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

On the Virtue of Goodness

In his list of virtues which comprise the fruit of Spirit working in one's life, Saint Paul lists that of "goodness" [Greek *agathosune*] about midway in the list [Galatians 5:22f]. One scarcely speaks of goodness as one of the virtues anymore. In our culture, describing something as "good" is rather tepid praise; it is like saying something is "okay," and "good" comes first in our ascending ladder of praise—"good, better, best." Love, joy, and kindness are praised and admired, but goodness is hardly remembered at all. Indeed, though it stood toward the summit of virtues in the ancient world, our culture replaces "goodness" as the summit of virtues with "tolerance"—a tolerance always subject to the whims of fashion and standing within a world which knows no unchanging moral compass. Those whims might dictate almost anything. One season eating meat is declared unethical, and the next the wearing of fur. But apart from these arbitrary declarations of fashion, pretty much everything is tolerated—except, paradoxically, true goodness.

That is because true goodness is divine. When a rich young ruler addressed Christ with an idle and unthinking bit of flattery as "good teacher" [Mark 10:17], Christ rebuked the man with the reminder that "no one is good but God alone." Christ of course did not mean that He was not divine, or that goodness was not to be found in the world, but that true goodness was transcendent, luminous, unworldly, and the word was not to be tossed around so casually.

Goodness, as we see from the words and works of God in the Scriptures, is binary and discriminating. That is, it discriminates virtue from vice, and righteousness from evil. It looks upon evil with loathing, hatred, and disgust, and is filled with anger and wrath against it—or (if one prefers) with moral indignation. The more one is good, the greater one's sense of moral indignation when one encounters instances of sexual slavery, of child abuse, of violence against women and racial oppression, of the greed of the one percent which grinds the faces of the poor and wages exploitive war for the sake of material gain. Anyone who encountered such vice and evil and who remained calm, murmuring, "Oh well, nobody's perfect" should not be praised for their tolerance, but censured for their lack of moral compass. True goodness rises up in wrath against such evil.

And in evil's binary opposite, such goodness rejoices in virtue. When it encounters kindness to the poor, gentleness in the face of brutality, a forgiving spirit which refuses to retaliate against wrong, when it meets with

honesty, industry, faithfulness, sexual purity, it exults and pours forth praise. We in the Church reaffirm and celebrate such a binary approach to life every time we sing one of psalms as a church antiphon: "The Lord loves the righteous, but the way of the wicked He brings to ruin" [Psalm 146]. As the ancient document known as the *Didache* long ago declared, there are two ways only—the way of life and the way of death, the path of wisdom and that of folly. Goodness discriminates, exulting in the former and abominating the latter. Modern secular society does not have a good grasp on the binary nature of goodness; it gets queasy and nervous whenever evil is denounced. Authentic goodness has been replaced by non-judgmental niceness. (Rather inconsistently, it has no trouble itself denouncing traditional Christianity and anything it considers "non-progressive.")

Our challenge as parents and teachers is to help our children to discriminate as well, training them to know instinctively what is worthy of praise and what is worthy of blame. The paths of wisdom and folly are not usually clearly marked in our day, and the path of folly which leads to death often looks superficially like the path of wisdom. A solid education therefore will not simply teach children reading, writing, and arithmetic, but also the even more valuable skills of discerning between virtue and vice, and of recognizing the excellence of the former. But we must do so with open eyes and courageous hearts, for children thus trained will not be welcomed by the world. Moral compromise, not integrity, is valued by the world, and leads to worldly success. (If you doubt this, look at the inner lives of those at the summits of political power, and ask yourself if they achieved those heights without making moral compromises.) True goodness always gives offence, and the notion that if a person is truly good he or she will be liked and rewarded by the world is nonsense. A good person will always offend those whose lack of goodness and purity as revealed by the goodness of the good person. But children trained to love goodness will choose virtue all the same, preferring the praise of God to the applause of the crowd.

This goodness, if it is true goodness, is not merely ethical, and has nothing to do with cold moralism with all its self-righteous judgmentalism. It is not the result of keeping abstract rules, but of sowing to the Spirit [Galatians 6:8]. It is the fruit of grace, not of self-exertion. Like the good Lord Himself, it is transcendent, divine, luminous. And acquiring such goodness is the only way to find our way home.

By Fr. Lawrence Farley

Prayer List - UPDATED 1-15-17

Priests: His Beatitude Metropolitan Theodosius, His Beatitude Metropolitan Herman, His Eminence Archbishop Iagovos His Grace Bishop Matthias, Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), John Duranko, ***Ted Bobosh**, Archimandrite Vladimir, ***Joseph Kopka**, ***Joseph Gibson**, * **Philip Lashbrook**, ***John Reeves**, **Fr. Emilian Hutnyan**, **Deacon Bohdan Melnychenko**

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

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

Parishioner's Family: Sandra (*Karen's sister*), Erika Northrup, Mary Northrup, Raymond Northrup, Mark Svara, Joey Krush, Jan Kost (*Linda's sister*), Tommy Leonchik, Jimmy Tilghman, Linda Davik, Jason Kirnbauer, Lucille (Carol's mom), Edward Arendt (Joann's uncle), Stephen Holly & Walter Litzie (*Fr.'s cousin*), (*Spengler Family*): Bruce (*fr.'s Kurt's brother*) Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve

Other Requests: June (Hruban friend), Elizabeth Lilos, Jemsey Pradun, Hermenegil & Lydia Guerrero (*Neighbor*), Cathleen Rebollar, Eva Quagon (*Andy friend*), John & Mary Ann Magerko, Gloria Salgado (*Lynn's Friend*), Vivian (*friend of Beccy Eggers*), Marlyn (Karen's friend), Laurel (Bill Rudolph's daughter), Carol Marino (*Fr cousin's friend*), Deputy Chief Frank Batura, ***John Sedor**, * **Daria Petrykowski**, ***Cynthia Koranda**, Marlyn (friend of Karen M.), Alice Sutko, Michelle & her unborn baby, Crystal & her unborn baby, Susie & 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.



Celebrate Valentine's Day a little early!

Take your sweetie out for a delicious **Lasagna Dinner** complete with salad, bread and dessert. Make your reservations early!

When: Saturday, February 11, 2017

Time: 4:00 p.m. To 7:00 p.m.

RSVP by February 8th for discounted cost

- Before 2/8: Adults ~ \$10.00 / Children (10 & under) ~ \$7.00
- After 2/8: Adults ~ \$15.00 / Children (10 & under) ~ \$10.00

Call Fr. Andrew at the Rectory 708-552-5276 OR Karen Muzyka 708-699-7497 to make your reservations.

Delivery available to shut-ins in SUMMIT ONLY.



**FIRST ANNUAL POLISH-AMERICAN
SMORGASBORD FEAST**

When: Sunday, January 29, 2017
Where: Sawa's Old Warsaw Restaurant, 9200 W. Cermak Road., Broadview, IL

Noon: Cocktails (cash bar)
1:00 pm: Dinner
Tickets: \$25 (now to 1/24/17). After 1/24/17: \$30. Children 10 & under \$12
See Karen Muzyka (708-699-7497) for tickets.

This event is open to all the surrounding sister parishes. Cash or checks payable to *St. Panteleimon Orthodox Church*. Checks can be mailed to:

Karen Muzyka
7253 White Ash Drive, Justice, IL 60458

M E N U

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| Carved Roast Beef | Chicken Noodle Soup |
| Ham off the bone | Mushroom Soup |
| Broasted Chicken | |
| Roast Duck | Best Salad Bar in Town |
| Sliced Roast Pork | Potato Salad |
| Smoked Polish Sausage | Three-Bean Salad |
| Fresh Polish Sausage | Macaroni Salad |
| | Beet Salad |
| Sauerkraut | Apple Blintzes |
| Boiled Potatoes | Cheese Blintzes |
| Potato Pancakes | Fresh Paczki |
| Cabbage Pierogies | Cherry Kolaczki |
| Stuffed Cabbage | Apricot Kolaczki |
| Potato Dumplings | Cheesecake |
| Mashed Potatoes | Various Cakes |
| Green Beans | Make your own Sundaes |

JANUARY CELEBRATIONS

BIRTHDAY	NAMES DAY	ANNIVERSARY
5- Karina Posada 5- Jack Eilrich 7-Lueleta Dardovski 8- Susie Joynt 17- Natalie Northrup 21-Alex Posada 24-Becky Eggers 31-Julie Dardovski 31- Heidi Rutkowski	Sunday After Nativity- Protodeacon Robert 19- Retired Bishop Mark of Boston	01-24-15 The Rt Rev. Daniel Bishop of Santa Rosa, CA 26-Fr. James Gleason

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.

JANUARY-REPOSED

1-Anna Wojciechowski (00) 2- Fr. Richard Everman (07) 4- George Bartek (83) 6- Helen Pender (16) 11- Matthew Lyons (16) 12- Adam Kuzmich (98) 13- Joseph Bloschynsky (00) 14- Joseph Dubovik (99)	14- Dorothy Michaluk (08) 16- Theodore Grabavoy (89) 20- Joshua Zdinak- (16) 22- Anna Grabavoy (77) 24- Helen Dubovik (11) 26- Jacqueline Marie Hansen (08) 29- John Mahalko (90) 29- Olga V Foraker (05)	1938: Paul Zeleniek Anisia Sloboda Theodore Kozliak Peter Begal 1939: Lawrence Zalena Ivan Yakel Michael Blarzko
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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.