

# 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 29, 2017**

**Gospel:** St. Luke 19:1-10

**Tone 7**

**Epistle:** 1 Timothy 4:9-15

**32nd Sunday After Pentecost**

**Sunday of Zacchaeus / New Martyrs and Confessors of Russia**

## JANUARY Bulletin Sponsor

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

### *Liturgical & Events Schedule*

#### **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

#### **Wednesday, February 1**

11:00 am: Park District Luncheon for adults

6:00 pm: Boy Scout Meeting- Bedford Park

7:00 pm: Vespers Liturgy for Feast of the Entrance of our Lord in the Temple (Pot luck Dinner to follow)

#### **Saturday, February 4**

9:00 am: Beyond the classroom (February education on Hip Hop) (This program meets in our church basement every Sat. from 9-11 a.m. for children in the 6-8 grades.

6:00 pm: Great Vespers

#### **Sunday, February 5**

9:40 am: Hours

10:00 am: D. L. / Sisterhood meeting / Church school / social

### **40 DAYS MEMORIAL**

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 / New Year terrorist attack in Turkey

February 19: 2 police officers killed in FL

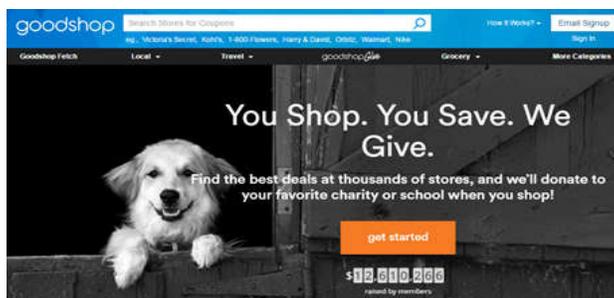
### **SCRIP FUNDRAISING PROGRAM UP & RUNNING**

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!



#### 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](http://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 5<sup>th</sup> w/ Mat. Susan

 Like us on Facebook! @summitstpanteleimon



7549 West 61st Place, Summit, Illinois 60501

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

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

## ENCYCLICAL OF HIS GRACE, BISHOP PAUL ON FAMILY LIFE

January 24, 2017 / Blessed Xenia of Petersburg / №. 12

To all Clergy, Monastics, and Faithful in the Diocese of the Midwest

Very Reverend and Reverend Fathers and Mothers, Beloved Brothers and Sisters in Christ,

Christ is in our midst!

My first job after earning my Bachelor's Degree in Psychology in 1976 was as a childcare worker in a home for physically, sexually, and emotionally abused children. And after I received my Masters of Social Work Degree in 1980, I worked for four years as a residential caseworker, offering individual therapy with families and children in the same type of setting. I saw kids for individual therapy once a week for forty-five minutes, and families twice a month for counseling. What struck me by this time is that if children were going to make any behavior gains in their treatment, the other 23 hours of the day were crucial in the home environment they lived in with the child care workers.

I share this at the outset as a way to introduce my desire to talk about family life and the Orthodox Christian faith. Most of our families have their children enrolled in some type of Church school in their parishes that runs about forty-five minutes every week. The point is to learn the Orthodox Christian faith and its practice. Realistically, however, forty-five minutes each week is akin to seeing a child in therapy for the same amount of time. The real impact of anything a child learns in Church school will be measured in how the Faith is lived out in their family life, not unlike children in a residential environment with his or her childcare workers the other twenty-three hours in a day. So this letter is about the other 23 hours in the lives of our Orthodox Christian youth in their families.

Years ago, a mother asked me how to get her children prepared for church on Sunday mornings. "It starts with what you do on Monday," I responded. "You don't wait until Saturday night or Sunday morning." In other words,

- If we don't pray, we are doing something else instead.
- If we don't practice almsgiving, we are doing something else instead.
- If we don't read Scripture, we are reading something else instead.
- If we want to witness Christian formation happen in our children, that formation needs to happen in the home.

At the last Diocesan Assembly I spoke of the importance of seeing the family as a "little Church." This is crucial to understanding how we "keep our children in the Church." In reality, it is not we who actually keep them in the Church; rather, our

children have to own that decision and make it their own. This means they need the freedom to say "no," or the choice is not voluntary.

What do I want to see happen in our Diocese when it comes to youth? Of course I support such things as an annual diocesan-wide youth activity. I think the camp programs are great, and I look forward to visiting them in the summer. I think it is good to see parishes cooperating with other OCA parishes, as well as those of other jurisdictions, in planning various youth activities and ministries. Surely, these are worthy efforts.

But I would like to see our Diocese begin to embrace the concept of the family as the little Church that it is, and to develop resources to support this vision. I think this is where real Christian formation takes place.

I would like to see a website developed that serves as a center for pointing people to resources they can use to assist them in ordering their home life in an Orthodox Christian manner. Such a site would provide resources that detail what kind of things should be happening in the home in order to provide a positive foundation for Orthodox Christian formation.

Of course, the home, as the little Church, should be a place of prayer, family meals, Scripture reading, engaging in family charitable activities. The home should be a place where repentance and forgiveness is experienced. But for those who especially attend public schools or are involved in multiple activities and commitments, this is not as easy as it sounds.

Our children and youth also are exposed to lifestyles and values that are contrary to our Faith and teaching. Consequently, our homes need to be places where they can talk with parents about their concerns, where difficult issues can be openly discussed rather than dismissed with the notion that what someone does "is wrong" or it is "no big deal." As important as morality is, there are other things for which we will be judged that our Lord deems to be more important.

We live in a world in which so many youth are sexually active, with little to no sense of right or wrong (whether homosexual or heterosexual). How can we help them to see the positive value in abstaining from sexual relations before marriage? Instead of coming across as a Church with "moral codes," how can we help our children to understand that despite the value differences, their peers and fellow students should not be seen as adversaries? They too are made in God's image and likeness and are capable of kindnesses, compassion and acts of charity. Things are not all bad or all good in this fallen world; that will finally be

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### *Family Life continued*

sorted out when the Lord comes in judgment, when He will separate the sheep from the goats.

Here is my vision for the website, mentioned above, devoted to the reality of the family as a “little Church.”

- It would be a place that could identify resources to support families and provide people with appropriate links.
- It would be a place for reflections offered by clergy and laypersons that will especially address today’s challenges in terms of lifestyle issues, as well as the impact of modern technology on learning and family life.
- It would be a place where our youth and young adults could offer their thoughts on what they deal with daily in their lives and offer solutions or recommendations.
- It would be a place where the Bishop could offer periodic reflections on the theme of family life — or even a monthly chat session with people in the diocese to discuss what is on their minds regarding family, faith, and kids.
- It would be a place where people could learn more about ordering their home life in such a manner as to make it more conducive to integrating families into the worship of the Church.
- It would be a place where families can learn more about the importance of living the ascetical life as a necessary and positive aspect of embracing the formation of the Christian life and virtue. Asceticism — especially prayer, fasting and almsgiving — is not just for monks and nuns.
- It would be a place where families could learn more about our sacramental life and its relationship to asceticism.
- It would be a place where family activities could be shared, thereby helping to build up our life in Christ.

In our witness to call people to repentance and His coming Kingdom,

- We are not to be puritans that hate the world and matter, or advocating an “us vs. them” mentality.
- We are called to embrace all that is given to us to use in a manner that glorifies our Creator.
- We are stewards of God’s creation; family life is a stewardship issue

Recently, I noticed that the Greek Orthodox Archdiocese of America’s Metropolis of Atlanta has a website devoted specifically to the topic of Orthodox Family Life — <http://www.familylifeministry.atlanta.goarch.org/>. The Greek Orthodox Metropolis of Chicago also has a similar resource. I have spoken with Mrs. Daria Petrykowski, long-time educator and a member of our Diocesan Council and

Father John Matusiak, our Diocese’s Communications Director, about developing such a website for our diocese. I am certain that there are others as well who have the skills to help. However, before doing so, I thought it wise to share my thoughts and hopes as a means of introducing this idea. A more detailed plan and the means to fund it would naturally follow. I look forward to hearing from you regarding any suggestions or comments you might have. Please do not hesitate to share your thoughts.

Thank you for taking the time to read this. Take care — you are always in my prayers, and I ask that you please keep me in yours as we embark on this vision together.

+Paul  
Bishop of Chicago and the Midwest

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### **Hawaiian Luau at St. Joe’s Catholic Church**



*Above: Hawaiian dancers at St Joe’s fundraiser*

In an effort to support and build rapport with area church’s and their congregations, Fr. Andrew, accompanied by Protodeacon Bob & Council VP Karen, attended the fundraising Luau at St. Joe’s Catholic Church.

*Below: Karen, Protodeacon Bob & Fr. Andrew in their traditional Hawaiian Leis.*



## Inexcusable Excuse-Making

by Fr. Steven Kostoff

In the Parable of the Great Supper—Luke 14:16-24—we find a revealing glimpse into humankind’s inexhaustible propensity for making excuses. This unending flow of excuses is often cloaked as tightly-argued rationalizations, served up with an unassailable logic, and promoted with sincere conviction. Psychologically, excuse-making is not to be confused with lying—at least on the conscious level (though this distinction can get a bit murky, in that we can actually believe our own lies as we believe in our excuses). These excuses serve to free us from responsibility, disentangle us from awkward situations, or even undermine our own well-being due to blindness or some hidden perversity of character.

It seems as if we “inherited” this propensity for making excuses from Adam and Eve as the story of the Fall unfolds in the Book of Genesis. After disobeying the divine commandment by eating of the fruit of the tree of the knowledge of good and evil, Adam and Eve offer excuses as to why they both succumbed to the serpent’s insinuations [Genesis 3]. These excuses were blatant evasions of moral responsibility. They covered up a refusal to repent. They assigned blame elsewhere, but accepted none for themselves. And these excuses were made directly to God! How strong, therefore, is the human need to fabricate excuses to rationalize away our sins! We see the same pattern depressingly repeated by children, corporate executives, clergy of the Church, and by husbands and wives in our homes. The domestic “paradise” established potentially within the Mystery of Marriage is undermined by the same processes that destroyed the original Eden of the first man and woman: temptation, assent, sin, refusal to repent, feeble excuses to justify and avoid responsibility, and negative consequences to follow. The “image and likeness of God” is obscured by this “dark side” of the human condition.

Returning to the parable found in Saint Luke’s Gospel, we hear that Christ relates a story about “a certain man who gave a great supper and invited many” [14:16]. This is clearly an image of our heavenly Father’s gracious invitation to experience the joy of fellowship with God in the eschatological Kingdom. A supper/banquet implies fellowship, sharing, and the joy of communal celebration. It has thus been a constant image of sharing our life with God in the Age to come, culminating in the glorious “marriage supper of the Lamb” in the Book of Revelation [19:9]. Even on an “earthly level” it is an invitation that is often readily accepted. Who wants to pass up a sumptuous meal? Nevertheless, with a realism that we can all relate to, the servant of the man who has prepared the supper is forced to hear a series of excuses that are meant to free the recipients of the invitation from the obligation to attend. But so as not to cause offense, they offer excuses that sound reasonable enough. As Christ says

explicitly in the parable, “but they all with one accord began to make excuses” [14:18]. What, then, does the servant of the parable hear? More or less, the usual: “The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’ And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’ Still another said, ‘I have married a wife, and therefore I cannot come’” [14:18-20].

Taken from the daily routine of obligations and responsibilities, again we acknowledge the reasonableness of these excuses. (Interpreted allegorically by the Fathers, the excuses, according to a note in the *Orthodox Study Bible*, refer to “people devoted to earthly matters, to things pertaining to the five senses, and to all the pleasures of the flesh”). However, the “master of the house” was not impressed, for we hear that he became “angry” upon the return of his servant with the news that the supper would only be thinly attended. The master of the house further responds by ordering his servant to bring in other guests, including “the poor, and the maimed and the lame and the blind” [14:21]. Discovering that “still there is room” [14:22], the servant is told to “go out into the highways and hedges, and compel them to come in, that my house may be filled” [14:23]. The master’s hospitality is so abundant, that he will invite—and even compel—“guests” that according to social etiquette would usually remain uninvited. In other words, those for whom the banquet should have been a natural culmination of an ongoing relationship—the elect of Israel in their chosenness by God—will find themselves on the outside, while wholly unexpected guests—the lawless Gentiles—will be given free and gracious access to the Kingdom prepared before the foundation of the world.

The excuses offered in the parable are easily translated into the one cliché that is ever-present in our daily vocabulary and repeated like a mantra when searching for a formula readily understood by one and all: “I am so busy!” In fact, everyone is not only “so busy,” but actually “*too* busy,” just like the figures in the parable. Therefore, we believe that our level of responsibility is lightened, and expectations for our time and energy must be minimal to be fair. Our relationships may suffer, but that is unavoidable. That is how the world and our lives are structured. So we have the “perfect” excuse as to why we cannot pray with any regularity, fast with any concentration, and practice charity with any concern. Committed Orthodox Christians are too busy to come to confession, read the Holy Scriptures, or come to non-Sunday liturgical services. Being too busy, we struggle to “fit” God into our packed schedules. If that fails, it cannot be helped—God will understand. Yet, other troubling questions seem to intrude themselves upon the safe haven of pleading the excuse of being busy. Although no claim is

*Continued p7*

## Prayer List - UPDATED 1-27-17

**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 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, Pat Svara

**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 Rebolgar, Eva Quagon (*Andy friend*), John & Mary Ann Magerko, Gloria Salgado (*Lynn's Friend*), Vivian (*friend of Becky 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.



### 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 8<sup>th</sup> 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.*



**TODAY FIRST ANNUAL POLISH-AMERICAN  
SMORGASBORD FEAST**

When: Today 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**

- |                       |                        |
|-----------------------|------------------------|
| 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  |

**FEBRUARY CELEBRATIONS**

BIRTHDAY	NAMES DAY	ANNIVERSARY
31-Julie Dardovski- (Jan) 31- Heidi Rutkowski- (Jan) 2- John Grabavoy Jr 4- Nathaniel Bremer 10- Luba Johnson 12- Fr. Gleason 17-Heidi Posada 19 Vitaly Muzyka 19- Sonia Harris 19- Robert Johnson 22- Scott Eggers 23- Chrissy Marron	NONE	2-9-80: Nicholas & Joann Cavaligos 2-10-73: His Beatitude retired Met. Herman 2-14-04: His Beatitude Met. Tikhon 2-21-98: Luis & Heidi Posada 2-21-14: His Grace Bishop David of Alaska

*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.*

**FEBRUARY - REPOSED**

29- John Mahalko (90) (Jan) 29- Olga V Foraker (05) (Jan) 1-Alexander Grabavoy (14) 5- Josephine Spengler (99) 9- Olga Akers (14) 8- Natalie Leonchik (98) 8- Jean Mueller (16) 10-Alexandra L. Samuta (86) 12-Mary Stopka (86)	12- Helene W Suchlak (06) 12- Mitrofan (Mike) Grabavoy (61) 16- Baby Girl Grabavoy (71) 17- Metropolitan Orestes (77) 18- Anthony John Nausieda (06) 20-Nicholas Tarchuk (99) 23-Mary Klimiuk (91) 27-Ivan Rosannacha (84)	1940: Ipolit Denika Maria Yakel Leontiy Trofimovich  1941: Dimitri Shchelkun Efirma Kuyava
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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.*