

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, March 5, 2017

Gospel: St. John 1:43-51

Tone 4

Epistle: Hebrews 11:24-26, 32-12:2

**First Sunday of Lent
Sunday of Orthodoxy**

March Bulletin Sponsor

By Father Andrew in Memory of his ordaining Bishop His Eminence Metropolitan Nicholas

Liturgical & Events Schedule

Sunday, March 5

9:40 am: Hours

10:00 am: D.L. / Procession with Icons /
Church School / Social / Sisterhood
Meeting

6:30 pm: Sunday of Orthodoxy Vespers

Monday March 6

Pan Orthodox Priest Retreat - Overnight

Tuesday March 7

7:00 pm: Summit Board Meeting

Wednesday March 8

7:00 pm: Healing Service followed by Ortho-
doxy 101 Class

Friday, March 10

7:00 pm: Pre-Sanctified Liturgy followed by
Lenten pot luck meal

Saturday, March 11

9:00 am: Beyond the Classroom

11:00 am: Mother Gabriella - Pan Orthodox
Retreat

1:00 pm: Pysanky

5:30 pm: Confessions

6:00 pm: Great Vespers followed by Confes-
sions

Sunday, March 12

9:40 am: Hours

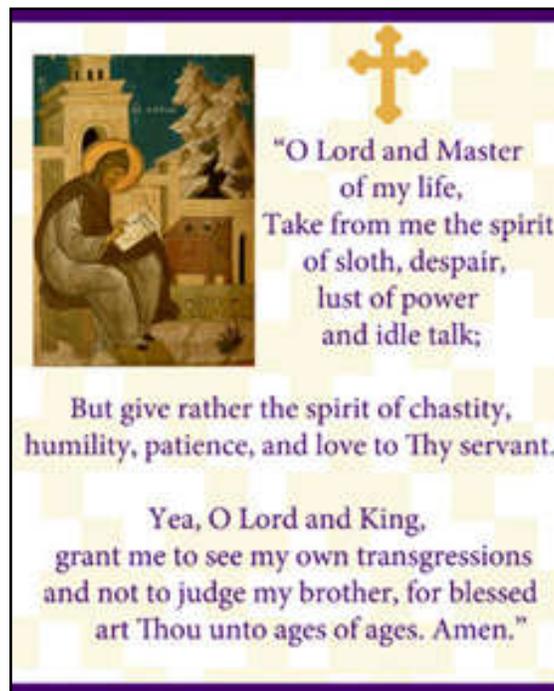
10:00 am: D. L. / Church School / Social

6:00 pm: Deanery Lenten Mission @ St.
Joseph in Wheaton

THE SYNODICON: THE AFFIRMATION OF THE ORTHODOX FAITH

As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.

This is the Faith of the Apostles; this is the Faith of the Fathers; this is the Faith of the Orthodox; this is the Faith which has established the universe



40 DAYS MEMORIAL

March 12: Mat. Juliana Schmemann
William (Navy Seal from Peoria)



Chicago-area Triumph of Orthodoxy Vesper Service TODAY

Saint George Antiochian Orthodox Church, 1220 South 60th Court, Cicero, IL will be the site of the Triumph of Orthodoxy Pan-Orthodox Vesper Service at 6:30 p.m. on Sunday, March 5, 2017.

Sponsored by the Orthodox Clergy Association of Greater Chicago, the annual service, traditionally celebrated on the evening of the first Sunday of Great Lent, will feature Priest Josiah Trenham, Pastor of Saint Andrew Antiochian Orthodox Church, Riverside, CA, as guest homilist.

The Pan-Orthodox Choir of Greater Chicago, under the direction of Gordona Trbuhovich, will sing the liturgical responses.

The public is invited to attend. Additional information may be found on the Chicago Synergy web site.



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!



CONFESSIONS

Confession will be heard before and after each Lenten service, Great Vespers and Sunday mornings before Liturgy.

Chicago's annual "Celebration of Books" to be held March 12-16

Holy Apostles Greek Orthodox Church, 2501 South Wolf Road, Westchester, IL once again will host the annual "Celebration of Books" in mid-March 2017.

The theme of this year's event — "Navigating God's Holy Word" — will be explored during three special presentations.

The Rev. Dr. Eugen Pentiu, Professor of Old Testament at Holy Cross Greek Orthodox School of Theology, Brookline, MA will speak on "Understanding the Old Testament." on Sunday, March 12. Vespers will be celebrated at 6:30 p.m. with Father Eugen's presentation slated to begin at 8:00 p.m.

"Hearing and Keeping the Word of God" is the theme of a presentation to be given by Dr. Alexis Torrance, Assistant Professor of Byzantine Theology at the University of Notre Dame, on Tuesday, March 14. Compline will be celebrated at 6:30 p.m., with Dr. Torrance's presentation scheduled for 8:00 p.m.

Dr. Bruce Beck, Assistant Professor of New Testament at Holy Cross Greek Orthodox School of Theology will offer a presentation titled "Reading Scripture with the Orthodox Church" on Thursday, March 16. The 8:00 p.m. presentation will follow the celebration of Compline at 6:30 p.m.

The week-long event also will feature a book store at which thousands of Orthodox books and resources will be available for purchase. The bookstore will be open daily from Monday, March 13 through Friday, March 17 from 10:00 a.m. through 2:00 p.m.

The Celebration of Books is sponsored by the Greek Orthodox Metropolis of Chicago's Religious Education Department. The public is invited to attend.

There is no charge. For additional information please call 708-562-2744.

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!

The Language of Unworthiness

By Fr. Lawrence Farley

In his first epistle to Timothy, Paul wrote, “It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am first” [1 Timothy 1:15]. The last part of Paul’s words is familiar to us Orthodox, since it forms part of our pre-communion approach to the Chalice, when we pray, “I believe, O Lord, and I confess that You are truly the Christ, the Son of the living God, who came into the world to save sinners, among whom I am first”. It is a powerful utterance, one which repays further reflection.

It is sometimes forgotten that the word “sinner” (*hamartolos* in the Greek) was used to describe a particular and terrible class of people. It did not describe everyone, but only those who had clearly, notoriously, and scandalously lost their moral compass. Normal people were not *hamartoloi*, and Saint Paul explicitly says that the Jews, who retained their moral compass by virtue of having their Law, were “not sinners from among the Gentiles” [Galatians 2:15]. Gentiles might have been *hamartoloi*, since they famously indulged in homosexuality, fornication, slaughter of the unborn and exposure and abandonment of the newborn, and every form of idolatry, but those who were Jews by nature and from birth were not such sinners. Indeed, many people in Israel were righteous and not *hamartoloi*: Zachariah and Elizabeth, the parents of John the Baptizer, were not such sinners, but were “both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord” [Luke 1:6]. Simeon, who received the infant Christ in the Temple, was also similarly “righteous and devout” [Luke 2:25]. Some, of course, were sinners, such as the woman (probably a prostitute) who burst into a Pharisee’s house when Jesus was dining there and anointed His feet with perfume and her tears [Luke 7:37], but most people were not. The term “sinner” described a certain and terrible social status, one resulting from decisions to live in open shame and contempt for all moral law.

That was, of course, precisely Saint Paul’s point in his first letter to Timothy, quoted above. Obviously Christ came into the world to save everyone, including righteous and devout persons like Zachariah, Elizabeth, and Simeon. But He also came into the world to save sinners — to save pornographers, child molesters, serial killers, and war criminals. Paul’s point was that no one, however horrible their past and however sinful their deeds, was beyond saving, for Christ shed His blood for the forgiveness of everyone, including sinners. A person need only repent and come to Jesus to find mercy and new life as part of His Church. Paul considered himself to be living proof of this. He was the first among sinners, the worst of them all, for he had persecuted the Church of God. He had raged against Christ’s people, blaspheming the Lord, denouncing His saints, and

hounding them to death wherever he could find them. Such was his great guilt that Paul considered that he was scarcely worthy to carry the glorious title of “apostle” [1 Corinthians 15:9], but even he found mercy from the Lord. Clearly, Paul declared, if Christ could save him, He could save anyone.

When we look in the New Testament and in the liturgical language of the Church, we see two different kinds of vocabulary. We see a vocabulary of sanctity, stressing the holiness of the Christian. The Christians were “saints” [1 Corinthians 1:2, Ephesians 1:1, Philippians 1:1, Colossians 1:2]. Once they were no people at all, but now through baptism they were the people of God [1 Peter 2:10]; they were now a chosen generation, a royal priesthood, a holy nation [1 Peter 2:9]. They were called to be “blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you shine as lights in the world” [Philippians 2:15]. They would walk with Christ in white, for they were worthy [Revelation 3:4]. This language is preserved in the Liturgy, for Saint Basil’s anaphora describes the faithful as “His own chosen people, a royal priesthood, a holy nation”, having been “cleansed in water and sanctified with the Holy Spirit”. At every Liturgy the priest invites the communicants to the chalice with the words, “the holy things for the holy!” — i.e. the holy gifts of Christ’s Body and Blood for His holy people, cleansed by baptism and living their faith. This is the language of sanctity, which expresses our sacramental status as the baptized people of God. It describes the tremendous change which Christ has worked in us, and looks at this transformation not with self-satisfaction, but with wonder. The language is the result of looking back over our shoulder to see how far Christ has brought us, and how different He has made us from the world around us.

But there is another kind of language also, the language of unworthiness and humility. This vocabulary looks not to our outer sacramental status, but to the inner state of the heart with its struggle for sanctification and its constant war against temptation and darkness. This interiority looks not back at the world from which we have been rescued, but ahead to the Lord and the finish line which awaits us. It sees not how far we have come, but how far we have yet to go, and recognizes the magnitude of the struggle before we reach our final goal. The flesh and the Spirit constantly strive against one another in the heart of every man, as the fleshly lusts war against the soul [1 Peter 2:11]. In the midst of this war we recognize only too well our own sins, our brokenness, our fallen and vulnerable state, and with Saint Paul cry out that nothing good dwells within us, in our flesh [Romans 7:18]. We confess ourselves unprofitable servants, the first among sinners. Such confessions are not false modesty, but only clarity of mind, precision of discernment, and the willingness to receive the verdict of our conscience when it smites us for our sins.

Con’t on Page 6

Archpastoral Message of His Beatitude, Metropolitan Tikhon Great Lent 2017

All mortal life is but one day, so it is said, to those who labour with love. There are forty days in the Fast: let us keep them all with joy [Canticle IX of the Canon, Monday of the First Week].

To the Venerable Monastics, Reverend Clergy and Pious Faithful of the Orthodox Church in America:

As the gates of repentance of Great Lent open to us and we take delight in the pleasures of the Fast, I ask your forgiveness for all the ways that I have offended or disappointed you, my brothers and sisters in Christ. The cross that each of us bears is one chosen especially for us according to our needs, but we recall the words of the Apostle, "God is faithful; he will not let you be tempted beyond what you can bear" (I Corinthians 10:13). I am grateful for your prayers, support and labors on behalf of the Orthodox Church in America and for your prayerful remembrance of her Primate and the Holy Synod.

During these days, I especially recall the blessings of this week at the Monastery of Saint Tikhon of Zadonsk when the majority of the time, for both monastics and seminarians, was spent participating in the full and rich divine services offered. My hope is that each of you can find some time this week to preserve for yourselves some moments of spiritual rest and renewal, even as you attend to the necessary tasks of family life, work, school, and other responsibilities.

I have found the following passage from the Homilies of Saint Gregory Palamas to be an encouraging reminder of how the transformative effects of our liturgical and spiritual disciplines can be found universally throughout history. This great saint offered the following words in his 6th homily for the Wednesday of the First Week of Great Lent:

For the last two weeks our city was given over to gluttony and lack of self-restraint, and straight away we had troubles, shouting, fights, disturbances, shameless songs and obscene laughter. But this week when the fast came it made everything more honourable. It took us away from frivolity's expensive cares, stopped us toiling for the sake of our useless stomachs, set us instead to works of repentance and persuaded us not to labor for the food which perishes but for the food which endures to eternal life. Where are now the slaughter of animals, the aroma of roasting meat, the variety of sauces and the cooks' best endeavours? Where are the men who run around the

streets and pollute the air with their impure voices? Where are those who beat the drum and make music around houses and tables, and their devotees who join in with applause and eat their fill of the food set before them to the accompaniment of kettledrums and flutes? Where are those who spend their days and nights at parties, who are always looking for places to drink, who keep each other company in drunkenness and the shameful acts that result from it? Once the fast was proclaimed all these evils went away and all things good took their place. Instead of disgusting songs, mouths now sing holy psalms. Instead of obscene laughter, there is salutary sorrow and tears. Instead of undisciplined outings and wanderings, everyone takes one and the same way to Christ's Holy Church. If unlimited eating produces a dense swarm of sins, fasting is the root of all virtues and the foundation of God's commandments.

We may not live in Thessalonica in the 14th century, but I know that every Orthodox Christian has experienced the change that takes place during the First Week of Great Lent, both inwardly and outwardly. Though we are a small and humble Church on a very large continent, I pray that we all may continue to bear witness to Christ in this fallen world and that, by God's grace, the transfiguration of our hearts, our communities and our society by the light of Christ and the resurrection, will continue for the life of the world and its salvation.

Please forgive me and pray for me, a sinner.

+ Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

PAN-ORTHODOX SOUTHWEST LENTEN RETREAT on "Spiritual Growth and the Virtues"

Guest Speaker:

Mother Gabriella of Holy Dormition Orthodox Monastery

When: Saturday March 11 from 11:00am-4:30pm

Where: Sts. Peter & Paul Orthodox Church 8410 131st Street Palos Park, IL 60464

Open to teens and adults / Free / Babysitting available for children 5 & up for \$10 a child)

Schedule: 11:00am Session 1 / Noon: Small Groups / 12:30 Lenten Lunch / 1:30: Quiet Time / Free time / 2:00 Session 2 / 3:00 pm Q/ A / 3:30 Great Vespers

Register: <https://form.jotform.com/frmouisa/pan-orthodox-lenten-retreat> / Email: pjannakos@gmail.com

Prayer List - UPDATED 2-19-17

Prigsts: 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**

Parishiongrs: **Karen Muzyka**, **Ronald Stachowiak**, **Rebecca Eggers**, **Sonja Harris**, **Pauline Michals**, **Marilyn Michals**, **Pat Svava**

Parishiongr's Family: **Sandra** (*Karen's sister*), **Erika Northrup**, **Mary Northrup**, **Raymond Northrup**, **Mark Svava**, **Joey Krush**, **Jan Kost** (*Linda's sister*), **Tommy Leonchik**, **Jason Kimbauer**, **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 Becky Eggers*), **Marlyn** (*Karen's friend*), **Laurel** (*Bill Rudolph's daughter*), **Deputy Chief Frank Batura**, ***John Sedor**, * **Daria Petrykowski**, ***Cynthia Koranda**, **Alice Sutko**, **Mike Jacobson & Brian Turner** (*fr's friends*) **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**

Captivzs: **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.

Youth invited to enter FOCA's "Celebration of Faith" art contest

The [Fellowship of Orthodox Christians in America](#) [FOCA] recently announced that "Who is My Neighbor" will be the theme of its 2017 "Celebration of Faith" contest.

Inspired this year by Christ's parable of the Good Samaritan found in Luke 10:25-37, the creative arts contest is open to all Orthodox Christian youth who are communicants of a canonical parish or mission. Participants are invited to create and submit original artistic projects in the areas of literature, musical composition, photography and the visual arts. The deadline for submitting entries is May 15, 2017. [A detailed list of rules](#) for each category and an entry form may be accessed on the FOCA web site.

All entries will be displayed from at the 91st National FOCA Convention, slated to be held at the Sheraton Harrisburg Hershey Hotel near Hershey, PA September 1-4, 2017. [Additional convention information](#) will be available shortly.

Entries should be sent to FOCA Celebration of Faith, c/o Danielle Kovach, 8 Ginesi Drive, Clark, NJ 07066; dkovach517@aol.com.

OUR JOURNEY TO PASCHA! 2017		
SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 5th	 Publican and the Pharisee Reading: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	Trust in God, not yourself! Ask for His help before every task this week!
Normal Fast Week FEBRUARY 12th	 The Prodigal Son Returns! Reading: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Use up/freeze meats this week.
Meatfare FEBRUARY 19th FAREWELL TO MEAT TODAY	 The Last Judgment Reading: 1 Corinthians 8: 8-9; 2 Gospel: Matthew 25: 31-46	Pray facing east this week. Christ is returning from the east and we wait for Him! Use up/freeze dairy this week.
Cheesefare FEBRUARY 26th FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! FORGIVENESS SUNDAY Reading: Romans 13: 11-14:4 Gospel: Matthew 6: 14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 5th	 SUNDAY OF ORTHODOXY Reading: Hebrews 11: 24-26, 32-12:2 Gospel: John 1: 43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 12th	 ST GREGORY PALAMAS Reading: Hebrews 1:10-2:3 Gospel: Mark 2: 1-12	Bring a Chotki (prayer rope) to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 19th	 VENERATION OF THE HOLY CROSS HALF WAY TO PASCHA! Reading: Hebrews 4: 14-5: 6 Gospel: Mark 8:34-9: 1	Wear your cross to church and kiss the cross each morning with a bowl!
4th Sunday of Lent MARCH 26th	 ST JOHN of the LADDER Reading: Hebrews 6:13-20 & Eph 5:9-19 Gospel: Mark 9: 17-31 & MT 4:25-5: 12	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 2nd	 ST MARY of EGYPT Reading: Hebrews 9: 11-14 Gospel: Mark 10: 32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! April 9th GREAT WEEK BEGINS	 ENTRY OF OUR LORD INTO JERUSALEM Reading: Phillipians 4: 4-9 Gospel: John 12: 1-18	Place your palms and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 14th	 GREAT AND HOLY FRIDAY JESUS DIES ON THE CROSS CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet, & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 16th NO FASTING!	 HOLY PASCHA! (CHRIST IS RISEN!) Gospel: John 1: 1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and good night!

Fr Lawrence Con't

We need both vocabularies to achieve spiritual balance, recognizing the greatness of our sacramental status and our calling and also the weakness of our mortal flesh in striving to live up to our exalted status. Naturally the language of unworthiness prevails in our liturgical life, for it is the language of humility, and without humility no progress can be made in our spiritual journey. We are indeed saints, the holy people of God, His royal priesthood, saved and cleansed and washed and sanctified. We are also unprofitable servants, debtors to His mercy, liable at any time to fall headlong, ever dependent upon His Spirit to hold us up.

In my pre-Orthodox Christian life I have lived among those who did not balance and treasure both vocabularies. As a Pentecostal charismatic, the language of sanctity and privilege was the only vocabulary allowed. We were saints, and were told "How to Live Like a King's Kid" (an actual book title), encouraged to believe that we were entitled to health, victory, and wealth, and could somehow lay hold of immunity to suffering, poverty, and the common lot of man. Refusing the traditional vocabulary of unworthiness fostered a spirituality of entitlement and pride, and fostered delusion and illusion, and resulting in a loss of interiority and humility. Through such lack of balance, many fell away entirely, some fell into a kind of prelest or presumption, and most remained trapped in a state of spiritual adolescence. The cost of avoiding the language of unworthiness and humility was very high indeed.

That is why Orthodoxy retains both vocabularies, balancing an appreciation of our glorious sacramental status with our interior brokenness and the necessity for struggle. We are indeed called to be saints, as the priest reminds us every Liturgy. But we are also the first among sinners. This is the paradox, and in this paradox we find safety and salvation.



Congratulations Cece Boswell!!

Recently Cece attended a speech & drama competition. Her school competed with 10 others. In the se

rious play entitled "Trapped by a Stroke" she played two characters. For her outstanding performance, she won FIRST PLACE! Her medal will be awarded her at the end of the school year in front of all staff and students.

Additional awards she has recently received are:

- Outstanding Classroom Citizenship
- Outstanding Classroom Effort
- Accomplishment - being at or above the expected Winter 2017 level for NWEA MAP (test/exam) for Reading
- Accomplishment - increasing her overall NWEA MAP testing exam score

GREAT JOB CECE!
WE ARE PROUD OF YOU!



Like us on Facebook! @summitstpanteleimon

MARCH CELEBRATIONS

BIRTHDAY		NAMES DAY
8- Jason Kirnbauer	27-Herminigel (neighbor)	1- His Grace Bishop David of Alaska
9- Tanya Wolfe	27-Ronal Svara	4- His Grace Bishop Daniel of Santa Rosa
23- Valerie Boswell	28-John Sutko	17: Archbishop Alejo of Mexico
23-Steve Nemic	30-Steve Grabavoy	23- Archbishop Nikon Of Boston

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.

MARCH-REPOSED

3- Olga Romsa (16)	22- "Mike" Dushan Daniel Bellich (88)	1943:
3- Mary Pradun (16)	24- Glenna Struckman (91)	Adam Korenchuk Timothy Starko
13- Metropolitan Nicholas (11)	29- Ronald E. Anderson (01)	Vasiliy Brayko Justin Tsyugh
13- Mary Pradun (15)		Anna Homko Paul Makovetsky
14- Olga Romsa (16)	1942:	Theodore Yarmotzek
19- George Michals (09)	Vasiliy Makovskiy Matrey Kuchek	Boris Golubovich
19-Mary Pradun(16)	Julia Simrak	Philip Gritzuk (Rizdy)

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.