

**Sunday, July 9, 2017**

**Gospel:** St. Matthew 8:28-9:1

**Tone 4**

**Epistle:** Romans 10:1-10

**5th Sunday after Pentecost  
Hieromartyr Pancratius, Bishop of Taormena**

**July Bulletin Sponsor:  
Ron & Pat Svava in honor of their 50th Wedding Anniversary**

*Liturgical & Events Schedule*

**Sunday, July 9**

9:40 am: Hours  
10:00 am: D. L. / Social  
4:00 pm: Meeting at Burbank w/ Bishop Paul

**Thursday, July 13**

7:00 pm: Farewell party for Fr. Andrew given by Sam & his family @ Sam's Rest.

**Saturday, July 15**

9:00 am: Serbian Patriarchal Liturgy in Libertyville  
6:00 pm: Great Vespers

**Sunday, July 16**

9:40 am: Hours  
10:00 am: D. L. / Pat & Ron's 50th Ann.  
Molebian / NO SOCIAL  
1:00 pm: Reception for Pat & Ron



**KIDS SAFE CITY  
12<sup>th</sup> ANNUAL  
CANDLELIGHT BOWL**

A night out full of fun helps this youth organization. As a Board Member of Kids Safe City, I can attest to the good work they do. Come out for a night of bowling, food and fellowship.

When: Saturday, August 12

Check in - 7:00pm.  
(Together let's attend Vespers & go bowling)

Bowling Begins - 7:30pm &  
Buffet begins - 8:00pm.  
Tickets are \$25 & include 4 "Scotch Double's bowling games & buffet  
Raffle Prizes & Catering by PJ'S Drive-In  
Bowling at:

EL Mar Bowl, 8435 South Harlem Ave.,  
Bridgeview, IL



**40 DAYS  
REMEMBRANCE**

July 9: Met Iakovos & Terror attack in London & Fire-fighter Robert  
July 16: Mat. Olga Kapral  
July 23: Edward

**125th ANNIVERSARY OF ORTHODOXY IN  
CHICAGO (1892-2017) EVENTS**

Saturday, September 30, 2017

10:00 am: Pan Orthodox Hierarchical Divine Liturgy with many Orthodox Bishops @ Lane Tech Auditorium. (Western & Addison Streets-Chicago) Guest Homilist: + Rt. Rev. Irinel (Serbian Orthodox Diocese of Eastern United States)

3:00 pm: Testimonial Banquet @ St. Demetrios Greek Orthodox Cultural Center (Winona @ Foster Ave- Chicago).

Further info forthcoming over the next few weeks.

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**St. Panteleimon Orthodox Church**

OCA - Diocese of the Midwest

Fr. Andrew Bartek, Rector    Protodeacon Robert Northrup

Parish Council President: John Grabavoy





**Saint Sava Serbian Orthodox Monastery**  
 Serbian Orthodox Diocese  
 of New Gracanica and Midwestern America  
 32377 North Milwaukee Avenue, Libertyville, IL 60048

**Pan-Orthodox  
 Celebration  
 of Saint MARDARIJE  
 of Libertyville  
 and All-America**

**Save the Date**  
 Friday, July 14<sup>th</sup> – Sunday, July 16<sup>th</sup>, 2017




**Holy Synod commemorates 75th Anniversary of WWII internment of Aleut peoples**

During their retreat held in mid-May 2017 at the Holy Dormition Monastery, Rives Junction, MI, the members of the Holy Synod of Bishops of the Orthodox Church in America [adopted a resolution](#) commemorating the World War II internment of the Aleut peoples of the Aleutian And Pribilof Islands.



*Cemetery in Funter Bay, AK marks graves of many who lost their lives during World War II.*

“Before the Japanese invasion of Attu and Kiska, Alaska in 1942, nearly 900 Aleuts living in the Aleutian and Pribilof Islands had been forced to resettle to camps in southeast Alaska,” explained His Grace, Bishop David of Sitka and Alaska. “It was estimated that over ten percent of the evacuees perished during this little-known era of World War II history.”

The text of the resolution appears below.

**Remembering the 75th Anniversary of the Internment of the Aleut Natives of the Aleutian Islands**

In 1942, as the Japanese were expanding their attacks on the United States, they sent two carrier groups to the Aleutian Islands in the Alaska Territory. The purpose was to force the Americans to divide their forces and leave the true objective, Midway, with fewer defenses. The ruse didn’t work, but the Alaskan defense forces did manage to make the Japanese occupation a brief one. In the process, the Aleut Natives were removed from their homes and taken to Southeast Alaska for internment for the duration of the war “for their protection.”

There were several problems with this explanation for the move, non-natives did not have to leave, and the internment program was only half thought-out with no real plan for their destination or housing or provisions. The locations were chosen after they left the Aleutians while the transport ships were underway to “somewhere” away from harm. They no sooner got underway than they had their first of what would be too many deaths when a new born baby had to be buried at sea in route to Funter Bay. The approximately 885 Aleuts were divided between five sites, Funter Bay and Killisnoo, west of Admiralty Island; Wrangell Institute, a stopover site on Wrangell Island, southeast of Admiralty Island; Burnett Inlet, a permanent campsite on Wrangell Island; and Ward Cove on Revillagigedo Island. Meanwhile the occupying troops took advantage of their absence by looting their homes and leaving them with virtually nothing to return to but empty shells.

Whereas during the Second World War the Japanese attacked the Aleutian Islands in June of 1942 by bombing Unalaska/Dutch Harbor and capturing the islands of Attu and Kiska in an effort to divert forces of the United States away from the Midway Campaign of that war;

Whereas under the guise of moving people from harm’s way on the Aleutian Islands, the Aleuts who occupied these islands were removed “for their own protection” and placed in internment camps in Southeast Alaska;

Whereas this month marks the 75th Anniversary of the internment of the Aleut people of Alaska by the United States Government during World War II;

Whereas the internment, managed by the Department of the Interior, the Alaska Fish and Wildlife Service and the Alaskan Office of Indian Affairs was poorly handled and mismanaged, causing hardship, harm and even death to many of the Aleuts they claimed to be helping;

Whereas the people of Attu, being captured by the Japanese remained prisoners of war until the end of the conflict; **Page 6**

## Protodeacon Gregory Hatrak

Protodeacon Gregory Hatrak, 46, Director of Marketing and Operations for [Saint Vladimir's Seminary Press and Bookstore](#) and former [Bookstore Manager](#) for Saint Tikhon's [Seminary](#) and [Monastery](#), unexpectedly fell asleep in the Lord on Saturday, July 1, 2017.



Born December 22, 1970 in Minersville, PA, the son of Archpriest Michael and Matushka Valeria Hatrak, Protodeacon Gregory began serving in the altar at the age of three, nurtured by his father who was Rector of Saints Peter and Paul Church. Throughout his youth, he was active in the Boy Scouts and, during his years at Minersville High School, he played the saxophone in the marching band. At the age of 16, he served as a volunteer firefighter for the Minersville Rescue Hook and Ladder Company. Upon graduation from high school in 1988, he enrolled in Saint Tikhon's Seminary, South Canaan, PA, from which he graduated with a Bachelor of Theology degree through a joint program between the seminary and Marywood University, Scranton, PA. He went on to work at Saint Tikhon's Monastery, eventually serving as bookstore manager. He also served as a volunteer firefighter for the Lake Ariel Fire Company.

On October 19, 2008, he married the former Robyn Alexander. After his ordination to the diaconate by His Grace, Bishop [now Metropolitan] Tikhon on September 26, 2010, he began his tenure as manager of the bookstore at [Saint Vladimir's Seminary](#), Yonkers, NY. Because of his ability and expertise, he was promoted to the position of Managing Director of the bookstore and SVS Press. During his tenure, SVS Press and bookstore underwent tremendous growth and, in 2016, surpassed the one-million dollar mark. He maintained a rigorous travel schedule to ensure the visibility of SVS Press and its reputation and sales in national and global markets, including Great Britain. He was elevated to the dignity of Protodeacon on May 23, 2017 in recognition of his many years of devoted service to the Church.

In addition to his beloved Matushka Robyn and his parents, Protodeacon Gregory is survived by his brother, Matthew [Lori] Hatrak and sister, Natalie Hatrak.



## Andrew Cverko

Andrew Cverko, 95, 23rd Past National President of the [Fellowship of Orthodox Christians in America](#) [FOCA], fell asleep in the Lord on Monday, July 3, 2017.

Born in Campbell, OH on March 9, 1922, the son of Andrew and Anna Evan Cverko, Andrew was a graduate of Youngstown College, the Danna Musical Institute, and received his Masters degree at Kent State University. After serving in the US Navy from 1942 until 1945, he was an Instructor of Music and Chorus at Fowler/Vienna School District, Principal at Fowler/Vienna School District, member of the Mathews Local School District Board and retired school Superintendent of Mathews Local Schools. He served as President of the Ohio Music Education Association District Five and served as a Boy Scout Master in the Campbell area.

For 56 years, Andrew served as Choir Director at Saint Andrew Church, Maple Heights, OH, in addition to directing choirs in Campbell and Warren, OH. He also directed the Male Chorus of Northeast Ohio. For over 20 years, he served as Director of Saint Vladimir Retreat and Camp Center, Farmdale, OH—formerly the FROC Camp—which he founded. In addition to the FOCA, he was a member of numerous other Church-related organizations, including the Russian Brotherhood Organization Lodge 198 and the Eastern Orthodox Men's Society.

Andrew is survived by his wife, the former Anne Pecuszok, whom he married in 1967; his children Dave [Lisa] Cverko, Donya [Todd] Wilson, Dan [Agni] Cverko, Elaine Lawrence, Janet [Gary] King, June Stewart, and Andrew J. [Olga] Cverko; 16 grandchildren and 10 great-grandchildren.

### Matthew 8:28-9:1 (*Gospel*)

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" Now a good way off from them there was a herd of many swine feeding. So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region. So He got into a boat, crossed over, and came to His own city.

## The Sermon on the Mount's "either/or" choice by Fr. Steven Kostoff

Embedded at the heart of the Sermon on the Mount, Christ teaches us that "no one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon" [Matthew 6:24].

In these words, Jesus confronts us with an "either/or" choice. The "either/or" dilemma usually means that we have two starkly different choices before us, and also that the stakes are quite high in making that choice. "Either" we choose the one, "or" we choose the other—and the consequences of this choice are far-reaching indeed. We could actually say that in this teaching of Christ, we encounter an ultimate "either/or" choice, because on the one hand we have the choice of God—and for Jesus that is the living God revealed in the Scriptures and human experience—and on the other hand, we have the choice of mammon, an untranslated Semitic expression that means worldly wealth or property. Yet, we cannot treat mammon as a neutral term, for the connotation is that this wealth is gained by obsessive pursuit at the cost of a meaningful relationship with God. Jesus made this clear a bit earlier in the same general passage with these words: "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also" [Matthew 6:19-21]. To further illustrate the negative effects of the type of wealth associated with mammon, we can turn to Saint John Chrysostom who, with his characteristically powerful rhetoric, reveals the dangers of choosing mammon over God: "Now Jesus calls mammon here 'a master,' not because of its own nature but on account of the wretchedness of those who bow themselves beneath it. So also He calls the stomach a god, not from the dignity of such a mistress but from the wretchedness of those enslaved. To have mammon for your master is already worse itself than any later punishment and enough retribution before the punishment for any one trapped in it. For what condemned criminals can be so wretched as those who, once having God for their Lord, do from that mild rule desert to this previous obsession with money? Even in this life such idolatry trails immense harm in its path, with losses unspeakable. Think of the lawsuits! The harassment, the strife and toil and blinding of the soul! More grievous, one falls away thereby from the highest blessing—to be God's servant" [*The Gospel of Matthew, Homily 21.2*].

We will gain no benefit from trying to soften the words of Christ. However, I believe that a careful reading of

these words does not mean that Jesus is rejecting the ownership of what we like to call "things" or "possessions." It would be simplistic to reduce this passage to an anti-materialistic diatribe, pure and simple. Certainly Jesus realizes that we are in great need of food and drink, as well as clothing [6:25-33]. In fact, it is our responsibility to make sure that persons deprived of such basic needs are provided with them, to the point where our own judgement is at stake [Matthew 25:31-46]. I imagine that Jesus would also realize that we need a car to get to work and back with the earnings for our daily bread! Perhaps one important interpretive key in this teaching of Christ would be the use of the term "master," as pointed out for us in Saint John's words above. "Master" in this context means that to which we are drawn to obsessively—wholeheartedly, we could say. Something that demands our allegiance and deepest levels of commitment; our undivided attention and zealous pursuit. Or, even more bluntly, if mammon is our master, then we are its servants/slaves. This would be the "treasure" to which our hearts are drawn. But mammon is a treasure unworthy of our hearts! The effect would be to debase our very humanity by such idolatry.

Yet, if God is our "master," then that very wholehearted commitment and zeal, the allegiance and commitment implied in such a relationship, would result in making us God's worthy servants. And the word "servant" [Gk. *doulos*] can also mean "slave" - - and here with a very positive meaning! So, when Christ uses the verb "serve" [Gk. *douleuein*] it really means something like "being a slave to." Once again, with God this is good—but with mammon it is not! We know that the Apostle Paul often referred to himself as a "servant/slave" of Christ: "Paul, a servant of Jesus Christ, called to be an apostle...." [Romans 1:1]. Further, the apostle includes us in the good results of being a "slave" of God: "When you were slaves of sin, you were free in regards to righteousness.... But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life" [Romans 6:20, 22].

This "either/or" choice, sharply delineated by the term "master," is further reinforced by how Christ will use the words "love" and "hate." We almost invariably understand these words to express powerful emotional feelings, as in "I love you" or "I hate you." But these are Semitic expressions that actually mean "allegiance" and "non-allegiance." Some would also remind us that the Semitic expression "to hate" really means "to love less." We find this use of hate as meaning to "love less" in the almost shocking words of Christ, when He says, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, even his own life, he cannot be my disciple" [Luke 14:26]. Clearly, we are not to hear these words as referring to some sort of emotional abhorrence or disgust with our family members—and our own self! In following Christ, we are being challenged to sacrifice what we **Con't Page 5**

## Prayer List - UPDATED 4-23-17

**Prigsts:** His Beatitude Metropolitan Theodosius, His Beatitude Metropolitan Herman, John Kuchta, James Gleason (*Fr.'s spiritual father*), John Duranko, \*Eugene Tarris, \*Ted Bobosh, \*Joseph Gibson, \*John Reeves, \*Michael Matsko, \*Paul Lazor, \*John Klembara, Emilian Hutnyan, Deacon Bohdan Melnychenko

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

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

**Parishionzr's Family:** Sandra (*Karen's sister*), Erika Northrup, Mary Northrup, Raymond Northrup, Mark Svara, Joey Krush, Jan Kost (*Linda's sister*), Tommy Leonchik, Jason Kirnbauer, Lucille (*Carol's mom*), Stephen Holly & Walter Litzie Joe Kollar (*Fr.'s cousin*), Susie & her newborn baby Anthony

**Other Requests:** June (*Hruban friend*), Elizabeth Lilos, Jemsey Pradun, Hermenegil & Lydia Guerrero (*Neighbor*), Cathleen Rebollar, Eva Quagon (*Andy's friend*), John & Mary Ann Magerko, Vivian (*friend of Becky Eggers*), Deputy Chief Frank Batura, \*John Sedor, \*Daria Petrykowski, \*Helen Liss, \*Theodore Geletka,

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

**Captivz:** 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

already love for an even greater love. These words, then, are about ultimate allegiance and the new direction that our lives must take if we are to be His disciples.

The Sermon on the Mount presents us with some of the most arresting and attractive moral, ethical and spiritual teachings ever uttered within the realm of human history. The Sermon reveals Christ as the Teacher. And as the Messiah, Jesus is expressing the very will of God. This is why He can categorically claim, "Do not think that I have come to abolish the law and prophets; I have come not to abolish them but to fulfill them" [Matthew 5:17]. Jesus is thus giving us the most perfect interpretation of the Torah (Law). In the process, He is teaching us how to live according to the will of God. It is here that we face a challenge: If we are simply aware of the *existence* of the Sermon on the Mount, that will not be enough. A vague awareness of the contents of the Sermon—for Orthodox Christians, the Beatitudes that we hear at every Liturgy may pretty much cover that—may lead us to romanticize or idealize the teachings of Christ found there. We may further be aware of the "lilies of the field" and "the birds of the air." This may sound wonderfully poetic, but the context of those words is about our many anxieties and worries that undermine our trust in God. In that idealized notion of the Sermon, we may put aside the teach-

ings about anger, adultery, divorce, and loving our enemies. Or about striving to be "perfect, as your heavenly Father is perfect" [Matthew 5:48]. In other words, as Christians we need to *know* the Sermon on the Mount thoroughly, and not just know *about* it. As a pastoral suggestion, I would say that a regular reading of the entire Sermon—Matthew 5-7—on a monthly or bi-monthly pattern would serve us well. The seeds of the Sermon will be able to grow in time within our minds and hearts. When Christ finished the Sermon, we are told that "the crowds were astonished at His teaching, for He taught them as one who had authority, and not as their scribes" [Matthew 7:28-29]. We are no longer simply "the crowds," but the People of God equally astonished by His teachings and serving Jesus Christ as our Lord and Master.

### "Bless My Enemies, O Lord" A Prayer by St. Nikolai Velimirovic

Bless my enemies, O Lord. Even I bless them and do not curse them. Enemies have driven me into your embrace more than friends have. Friends have bound me to earth, enemies have loosed me from earth and have demolished all my aspirations in the world. Enemies have made me a stranger in worldly realms and an extraneous inhabitant of the world. Just as a hunted animal finds safer shelter than an un-hunted animal does, so have I, persecuted by enemies, found the safest sanctuary, having ensconced myself beneath your tabernacle, where neither friends nor enemies can slay my soul. Bless my enemies, O Lord. Even I bless them and do not curse them. *Con't Page 7*

**75TH Ann of WWII**

Whereas the result of this poor management placed the Aleuts in abandoned canneries and mines not meant to house so many people and not built for protection from winter's harshness, with inadequate food, unsanitary living conditions and no facilities for bathing or cooking and led to the death of over ten percent of the 885 people interred;

Whereas despite this mistreatment by their own government, these Orthodox Christians persevered with help from the local Tlingit Natives (many of whom were also Orthodox) and endured until the end of the war, burying their loved ones in a land so far from their home;

And whereas this event has gone largely unnoticed by many;

*Resolved*, that the Holy Synod of Bishops of the Orthodox Church in America, meeting in session at Holy Dormition Monastery in Rives Junction, Michigan

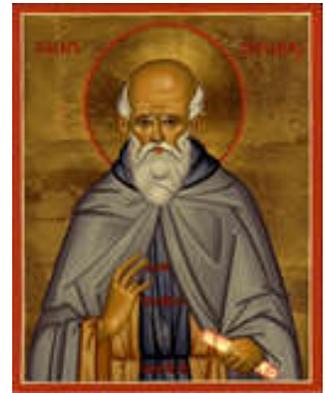
- 1) offers our prayers and support of the Aleut People of the former villages of Mukushin, Kashega, Biorka, and the reoccupied locations at: Unalaska, St. George, St. Paul, Akutan, Nikolski, and Atka;
- 2) stands with the Aleuts to say "Never Again!" should any people be forced to endure what these pious Orthodox people endured at the hands of our own government; and
- 3) will direct that prayers be offered by the Orthodox Faithful of our Church to remember the departed faithful of the interment camps to be included whenever Memorial Saturdays are observed in our Church.

PDFs of the [resolution](#) and a [listing of those who fell asleep in the Lord](#) in the internment camps are available on-line.

**WISDOM FROM THE FATHERS**

"But I say to you," the Lord says, "love your enemies, do good to those who hate you, pray for those who persecute you." Why did he command these things? So that he might free you from hatred, sadness, anger and grudges, and might grant you the greatest possession of all, perfect love, which is impossible to possess except by the one who loves all equally in imitation of God.

~Maximos the Confessor~



**JULY - REPOSED**

2- Annie Dubovik (97) 3- James Evans (92) 12- Agnes Grabavoy (11) 17- Natalie Whitko Cook (85) 20- Ulana (Julie) Mychowycz (98) 22- Michael Barilla Jr. (99) 23- Al29- Helen Yarmoluk (11) 31- Elsi Leonchik (16)	1950: Joseph Starodub Vasiliy Sviridiuk Naum Leshchuk	Anthony Swila Anthony Koziel David Sulavka
	1951: Koyo Yakshich Irene Korenchuk Alexander Kuzmich	Katherine Czaleyko Anastasia Litrenchuk Ignaty Lahovetz

*Remember those who have gone before us in prayer. If there is a name missing from the above list, please speak to Fr. Andrew before July 15 to have them added.*

**JULY - CELEBRATIONS**

BIRTHDAY		ANNIVERSARY
7- John Grabavoy Sr 12- Julie Walker 14- Elijah Eggers 17- Jonah Bremer 26- Katrina Gates	11- John Rutkowski 12- Justin Stokley 14- Jose Santiago 27- Richard Wolfe	7-15-67: Ronald & Patricia Svara 7-15-72: Robert & Luba Johnson
		<b>NAMESDAY</b> 7-31: Archbishop Benjamin of the West

*If there are those names to be added or removed, please contact Fr. Andrew before July 15.. He would like to list all members of your family Orthodox and non-Orthodox.*