

St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

Fr. Andrew Bartek, Rector
 Protodeacon Robert Northrup
 V. Rev. Anthony Spengler, Attached
 Reader James Tilghman
 Parish Council President: John Grabavoy



Sunday, January 1, 2017

Gospel: St. Mark 1:1-8

Tone 3

Epistle: 2 Timothy 4:5-8

28th Sunday After Pentecost

The Circumcision of our Lord and Savior Jesus Christ / St. Basil the Great, Archbishop of Caesarea in Cappadocia / Sunday before Theophany

JANUARY Bulletin Sponsor

By Andrei & Linda Davik, in Memory of & for Health of their Families

Liturgical & Events Schedule

Sunday, January 1, 2017

9:40 am: Hours

10:00 am: Divine Liturgy of St Basil

NOON: Open House @ Rectory

Tuesday, January 3

10:00 am: March for Life Meeting

Wednesday, January 4

9:30 am: Divine Liturgy for George Bartek
 (Fr.'S Dad 34 Ann)

Thursday, January 5

6:30 pm: Holy Night Supper (RSVP)

7:30 pm: Great Blessing of Water

Friday, January 6

9:30 am: Divine Liturgy for Feast of Theophany followed by Breakfast Club

Saturday, January 7

9:00 am: Outside the Class room in Church Basement

6:00 pm: Great Vespers

Sunday, January 8

9:40 am: Hours

10:00 am: Divine Liturgy

NOON: Annual Yolka Dinner (Free will offering)

ADDITIONS TO MONTHLY CALENDAR

The Village of Summit clergy have re-established a congenial relationship. Consequently, you will see various events at their churches listed in our bulletin and publications. We are invited to attend. Please do so as you can. I am sure we will have visitors from their churches at our events. Please give them a warm welcome.



FIND us on Facebook!

@summitpanteleimon



SPECIAL DATES IN JANUARY

Saturday, January 14

5:00 pm: Great Vespers w/ Bishop Paul (followed by dinner @ Venetian Gardens-Sign-up sheet in back of Church. RSVP)

Sunday, January 15

9:00 am: Greeting of Bishop in Church
 9:30 am: Divine Liturgy w/ Bishop Paul (we must leave by 12:45 to go to the March for Life in Chicago)

2:00-4:00 pm March For Life Chicago

Sunday, January 22

6:00 pm: Sanctity of Life Service @ Burr Ridge

Sunday, January 29

Noon: Annual Dinner w/ sister churches (RSVP)

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!



7549 West 61st Place, Summit, Illinois 60501

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

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

Bishop Paul visits St. Andrew parish, Maple Heights, OH, honors Fr. Emilian Hutnyan

On Wednesday, November 30, 2016, His Grace, Bishop Paul celebrated the Divine Liturgy for the feast of Saint Andrew the Apostle, patron of Saint Andrew Church, Maple Heights, OH.

During the Liturgy, Bishop Paul presented a jeweled cross to Archpriest Emilian Hutnyan, rector, on the occasion of the 25th anniversary of his ordination to the priesthood. Many clergy from the Cleveland Deanery and region concelebrated, while the nuns from Holy Transfiguration Monastery, Ellwood City, PA sang the liturgical responses.

Following the Liturgy, the parish hosted a Lenten banquet in honor of their patron saint and long-time pastor for 130 people.

May God grant Father Emilian many years of inspired ministry!

Fr. Andrew attended the celebration.



40 DAYS MEMORIAL

December 25: Dianne / Jovan

January 1: Officer killed in TX. / Children killed in school bus crash in TN

January 8: Turkish girls who died to school fire / Those who died in TN fires & tornadoes / The entire Brazilian National soccer team who died in plane crash / John Hartel

January 22: Diane Northrup / Roger Seglem

January 29: Terrorist attack in Germany & Turkey

The Circumcision of our Lord and Savior Jesus Christ

Commemorated on [January 1](#)

On the eighth day after His Nativity, our Lord Jesus Christ was circumcised in accordance with the Old Testament Law. All male infants Underwent circumcision as a sign of God's Covenant with the holy Forefather Abraham and his descendants (Gen. 17:10-14, Lev. 12:3).



After this ritual the Divine Infant was given the name Jesus, as the Archangel Gabriel declared on the day of the Annunciation to the Most Holy Theotokos (Luke 1:31-33, 2:21). The Fathers of the Church explain that the Lord, the Creator of the Law, underwent circumcision in order to give people an example of how faithfully the divine ordinances ought to be fulfilled. The Lord was circumcised so that later no one would doubt that He had truly assumed human flesh, and that His Incarnation was not merely an illusion, as certain heretics (Docetists) taught.

In the New Testament, the ritual of circumcision gave way to the Mystery of Baptism, which it prefigured (Col. 2:11-12). Accounts of the Feast of the Circumcision of the Lord continue in the Eastern Church right up through the fourth century. The Canon of the Feast was written by Saint Stephen of the Saint Sava Monastery (October 28 and July 13).

In addition to circumcision, which the Lord accepted as a sign of God's Covenant with mankind, He also received the Name Jesus (Savior) on the eighth day after His Nativity as an indication of His service, the work of the salvation of the world (Mt.1:21; Mark 9:38-39, 16:17; Luke 10:17; Acts 3:6, 16; Phil 2:9-10). These two events, the Lord's Circumcision and Naming, remind Christians that they have entered into a New Covenant with God and "are circumcised with a circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11). The very name "Christian" is a sign of mankind's entrance into a New Covenant with God.

St. Basil the Great, Archbishop of Cæsarea in Cappadocia

Commemorated on [January 1](#)

Saint Basil the Great, Archbishop of Caesarea in Cappadocia, “belongs not to the Church of Caesarea alone, nor merely to his own time, nor was he of benefit only to his own kinsmen, but rather to all lands and cities worldwide, and to all people he brought and still brings benefit, and for Christians he always was and will be a most salvific teacher.” Thus spoke Saint Basil’s contemporary, Saint Amphilochius, Bishop of Iconium.

Saint Basil was born in the year 330 at Caesarea, the administrative center of Cappadocia. He was of illustrious lineage, famed for its eminence and wealth, and zealous for the Christian Faith. The saint’s grandfather and grandmother on his father’s side had to hide in the forests of Pontus for seven years during the persecution under Diocletian.

Saint Basil’s mother Saint Emilia was the daughter of a martyr. On the Greek calendar, she is commemorated on May 30. Saint Basil’s father was also named Basil. He was a lawyer and renowned rhetorician, and lived at Caesarea.

Ten children were born to the elder Basil and Emilia: five sons and five daughters. Five of them were later numbered among the saints: Basil the Great; Macrina (July 19) was an exemplar of ascetic life, and exerted strong influence on the life and character of Saint Basil the Great; Gregory, afterwards Bishop of Nyssa (January 10); Peter, Bishop of Sebaste (January 9); and Theosebia, a deaconess (January 10).

Saint Basil spent the first years of his life on an estate belonging to his parents at the River Iris, where he was raised under the supervision of his mother Emilia and grandmother Macrina. They were women of great refinement, who remembered an earlier bishop of Cappadocia, Saint Gregory the Wonderworker (November 17). Basil received his initial education under the supervision of his father, and then he studied under the finest teachers in Caesarea of Cappadocia, and it was here that he made the acquaintance of Saint Gregory the Theologian (January 25 and January 30). Later, Basil transferred to a school at Constantinople, where he listened to eminent orators and philosophers. To complete his education Saint Basil went to Athens, the center of classical enlightenment.

After a four or five year stay at Athens, Basil had mastered all the available disciplines. “He studied everything thoroughly, more than others are wont to study a single subject. He studied each science in its very totality, as though

he would study nothing else.” Philosopher, philologist, orator, jurist, naturalist, possessing profound knowledge in astronomy, mathematics and medicine, “he was a ship fully laden with learning, to the extent permitted by human nature.”

At Athens a close friendship developed between Basil the Great and Gregory the Theologian (Nazianzus), which continued throughout their life. In fact, they regarded themselves as one soul in two bodies. Later on, in his eulogy for Basil the Great, Saint Gregory the Theologian speaks with delight about this period: “Various hopes guided us, and indeed inevitably, in learning... Two paths opened up before us: the one to our sacred temples and the teachers therein; the other towards preceptors of disciplines beyond.”

About the year 357, Saint Basil returned to Caesarea, where for a while he devoted himself to rhetoric. But soon, refusing offers from Caesarea’s citizens who wanted to entrust him with the education of their offspring, Saint Basil entered upon the path of ascetic life.

After the death of her husband, Basil’s mother, her eldest daughter Macrina, and several female servants withdrew to the family estate at Iris and there began to lead an ascetic life. Basil was baptized by Dianios, the Bishop of Caesarea, and was tonsured a Reader (On the Holy Spirit, 29). He first read the Holy Scriptures to the people, then explained them.

Later on, “wishing to acquire a guide to the knowledge of truth”, the saint undertook a journey into Egypt, Syria and Palestine, to meet the great Christian ascetics dwelling there. On returning to Cappadocia, he decided to do as they did. He distributed his wealth to the needy, then settled on the opposite side of the river not far from his mother Emilia and sister Macrina, gathering around him monks living a cenobitic life.

By his letters, Basil drew his good friend Gregory the Theologian to the monastery. Saints Basil and Gregory labored in strict abstinence in their dwelling place, which had no roof or fireplace, and the food was very humble. They themselves cleared away the stones, planted and watered the trees, and carried heavy loads. Their hands were constantly calloused from the hard work. For clothing Basil had only a tunic and monastic mantle. He wore a hairshirt, but only at night, so that it would not be obvious.

In their solitude, Saints Basil and Gregory occupied themselves in an intense study of Holy Scripture. They were guided by the writings of the Fathers and commentators of the past, especially the good writings of Origen. From all these works they compiled an anthology called Philokalia. Also at this time, at the request of the monks, Saint Basil wrote down a collection of rules for virtuous life. By his preaching and by his example Saint Basil assisted in the spiritual perfection of Christians in **Con’t on Page 4**

St Basil Con't

Cappadocia and Pontus; and many indeed turned to him. Monasteries were organized for men and for women, in which places Basil sought to combine the cenobitic (koine bios, or common) lifestyle with that of the solitary hermit.

During the reign of Constantius (337-361) the heretical teachings of Arius were spreading, and the Church summoned both its saints into service. Saint Basil returned to Caesarea. In the year 362 he was ordained deacon by Bishop Meletius of Antioch. In 364 he was ordained to the holy priesthood by Bishop Eusebius of Caesarea. "But seeing," as Gregory the Theologian relates, "that everyone exceedingly praised and honored Basil for his wisdom and reverence, Eusebius, through human weakness, succumbed to jealousy of him, and began to show dislike for him." The monks rose up in defense of Saint Basil. To avoid causing Church discord, Basil withdrew to his own monastery and concerned himself with the organization of monasteries.

With the coming to power of the emperor Valens (364-378), who was a resolute adherent of Arianism, a time of troubles began for Orthodoxy, the onset of a great struggle. Saint Basil hastily returned to Caesarea at the request of Bishop Eusebius. In the words of Gregory the Theologian, he was for Bishop Eusebius "a good advisor, a righteous representative, an expounder of the Word of God, a staff for the aged, a faithful support in internal matters, and an activist in external matters."

From this time church governance passed over to Basil, though he was subordinate to the hierarch. He preached daily, and often twice, in the morning and in the evening. During this time Saint Basil composed his Liturgy. He wrote a work "On the Six Days of Creation" (Hexaemeron) and another on the Prophet Isaiah in sixteen chapters, yet another on the Psalms, and also a second compilation of monastic rules. Saint Basil wrote also three books "Against Eunomius," an Arian teacher who, with the help of Aristotelian concepts, had presented the Arian dogma in philosophic form, converting Christian teaching into a logical scheme of rational concepts.

Saint Gregory the Theologian, speaking about the activity of Basil the Great during this period, points to "the caring for the destitute and the taking in of strangers, the supervision of virgins, written and unwritten monastic rules for monks, the arrangement of prayers [Liturgy], the felicitous arrangement of altars and other things." Upon the death of Eusebius, the Bishop of Caesarea, Saint Basil was chosen to succeed him in the year 370. As Bishop of Caesarea, Saint Basil the Great was the newest of fifty bishops in eleven provinces. Saint Athanasius the Great (May 2), with joy and with

thanks to God welcomed the appointment to Cappadocia of such a bishop as Basil, famed for his reverence, deep knowledge of Holy Scripture, great learning, and his efforts for the welfare of Church peace and unity.

Under Valens, the external government belonged to the Arians, who held various opinions regarding the divinity of the Son of God, and were divided into several factions. These dogmatic disputes were concerned with questions about the Holy Spirit. In his books *Against Eunomios*, Saint Basil the Great taught the divinity of the Holy Spirit and His equality with the Father and the Son. Subsequently, in order to provide a full explanation of Orthodox teaching on this question, Saint Basil wrote his book *On the Holy Spirit* at the request of Saint Amphilochius, the Bishop of Iconium.

Saint Basil's difficulties were made worse by various circumstances: Cappadocia was divided in two under the rearrangement of provincial districts. Then at Antioch a schism occurred, occasioned by the consecration of a second bishop. There was the negative and haughty attitude of Western bishops to the attempts to draw them into the struggle with the Arians. And there was also the departure of Eustathius of Sebaste over to the Arian side. Basil had been connected to him by ties of close friendship. Amidst the constant perils Saint Basil gave encouragement to the Orthodox, confirmed them in the Faith, summoning them to bravery and endurance. The holy bishop wrote numerous letters to the churches, to bishops, to clergy and to individuals. Overcoming the heretics "by the weapon of his mouth, and by the arrows of his letters," as an untiring champion of Orthodoxy, Saint Basil challenged the hostility and intrigues of the Arian heretics all his life. He has been compared to a bee, stinging the Church's enemies, yet nourishing his flock with the sweet honey of his teaching.

The emperor Valens, mercilessly sending into exile any bishop who displeased him, and having implanted Arianism into other Asia Minor provinces, suddenly appeared in Cappadocia for this same purpose. He sent the prefect Modestus to Saint Basil. He began to threaten the saint with the confiscation of his property, banishment, beatings, and even death.

Saint Basil said, "If you take away my possessions, you will not enrich yourself, nor will you make me a pauper. You have no need of my old worn-out clothing, nor of my few books, of which the entirety of my wealth is comprised. Exile means nothing to me, since I am bound to no particular place. This place in which I now dwell is not mine, and any place you send me shall be mine. Better to say: every place is God's. Where would I be neither a stranger and sojourner (Ps. 38/39:13)? Who can torture me? I am so weak, that the very first

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Prayer List

Priests: His Beatitude Metropolitan Theodosius, His Beatitude Metropolitan Herman, His Eminence Archbishop Iakovos 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**, **Andrew Yarvonitsky**, **Andrew Clements**

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, Jason Kirnbauer, Andrei Davik,

Parishioner's Family: Donna Parhas (*Nick's Cousin*), Stephen Holly & Walter Litzie (*Fr. 's cousin*), George Cavaligos (*Nick's brother*), Christos Parhas (*Nick's cousin*), Constantine Cavaligos (*Nick's dad*), Sandra (*Karen's sister*), Erika Northrup, Mark Svava, Mary Northrup, Dianne Northrup, Raymond Northrup, Joey Krush, Jan Kost (*Linda's sister*), Bruce (*Fr. Kurt's brother*), June, James (*Hruban Family*), Tommy, Jimmy, Linda Davik, (*Spengler Family*), Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve, Lauren, Tanya Wolfe.

Other Requests: Lucille (*Duke*), Elizabeth Lilos, Jemsey Pradun, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebolgar, Gloria Salgado (*Lynn's Friend*), Eva Quagon (*Andy friend*), Mary Ann Magerko, John Magerko, Carol Bregin (*Friend of Lynn*), Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Vivian (*friend of Becky Eggers*), Carol Marino (*Fr cousin's friend*), Deputy Chief Frank Batura, Royal (*Mark's friend*), ***John Sedor**, * **Daria Petrykowski**, ***Cynthia Koranda**, Michelle & her unborn baby, Crystal & 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.

Colossians 2:8-12 (*Epistle, Circumcision*)

Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power. In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.

Hebrews 7:26-8:2 (*Epistle, Saint Basil*)

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the

throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

2 Timothy 4:5-8

(*Epistle, Sunday Before Theophany*)

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.



JANUARY CELEBRATIONS

BIRTHDAY	NAMES DAY	ANNIVERSARY
5- Karina Posada 7-Lueleta Dardovski 8- Susie Joynt 17- Natalie Northrup 21-Alex Posada 24-Becky Eggers 31-Julie Dardovski	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.

DECEMBER-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.

Luke 2:20-21,40-52 (Gospel, Circumcision)

Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them. And when eight days were completed for the circumcision of the Child, His name was called JESUS, the name given by the angel before He was conceived in the womb. And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him. His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it; but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances. So when they did not find Him, they returned to Jerusalem, seeking Him. Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were astonished at His understanding and answers. So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously." And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" But they did

not understand the statement which He spoke to them. Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. And Jesus increased in wisdom and stature, and in favor with God and men.

Luke 6:17-23 (Gospel, Saint Basil)

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all. Then He lifted up His eyes toward His disciples, and said: Blessed are you poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.