

St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

Christ is risen! Indeed He is risen!



Antipascha: St Thomas Sunday

Troparion — Tone 7

From the sealed tomb, You did shine forth O Life! Through closed doors You did come to Your disciples, O Christ God! Renew in us, through them, an upright spirit, By the greatness of Your mercy, O Resurrection of all!

Kontakion — Tone 8

Thomas touched Your life-giving side with an eager hand, O Christ God, When You did come to Your apostles through closed doors. He cried out with all: You are my Lord and my God!

Greatmartyr, Victory-bearer and Wonderworker George

Troparion — Tone 4

You were bound for good deeds, O martyr of Christ: George; by faith you conquered the torturer's godlessness. You were offered as a sacrifice pleasing to God; thus you received the crown of victory. Through your intercessions, forgiveness of sins is granted to all.

Kontakion — Tone 4

God raised you as his own gardener, O George, for you have gathered for yourself the sheaves of virtue. Having sown in tears, you now reap with joy; you shed your blood in combat and won Christ as your crown. Through your intercessions, forgiveness of sins is granted to all.



St. Panteleimon Orthodox Church

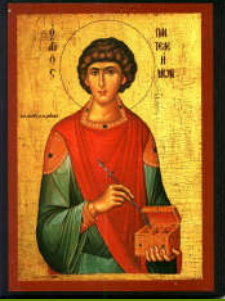
OCA - Diocese of the Midwest

Fr. Andrew Bartek, Rector

V. Rev. Anthony Spengler, Attached

Protodeacon Robert Northrup

Parish Council President: John Grabavoy



Sunday, April 23, 2017
Gospel: St. John 20:19-31

Tone 1

Epistle: Acts 5:12-20

AntiPascha / St. Thomas Sunday
Holy Great Martyr, Victorybearer & Wonderworker George

April Bulletin Sponsor

AVAILABLE

Liturgical & Events Schedule

Sunday, April 23

9:15 am: Resurrection Matins followed by
Divine Liturgy / Memorial Sunday
/ Social / Church School

5:00 pm: St Peter & Paul 85th Ann. Banquet

Tuesday, April 25

7:00 pm: Monthly Board Meeting @ Sam's

Wednesday, April 26

7:30 pm: Orthodoxy 101 Class

Saturday, April 29

3:00 pm: Great Vespers

4:00 pm: Chicken Kiev Fundraiser dinner

Sunday, April 30

9:15 am: Resurrection Matins followed by
D.L. / Social / Church School

40 DAYS REMEMBRANCE

April 30: Marilyn / Terror Attack London

May 7: Vera

May 14: Terrorists attacks that happened in
Russia & Syria / Shirley, John

May 21 Terrorist attack victims from Egypt,
San Bernardino, CA school shoot-
ings, Judge Raymond

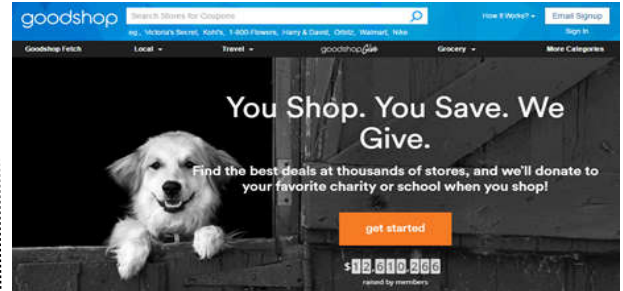
SCRIP FUNDRAISING PROGRAM UP & RUNNING

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.

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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!

Antipascha: St Thomas Sunday

Commemorated on April 23

Some icons depicting this event are inscribed "The Doubting Thomas." This is incorrect. In Greek, the inscription reads, "The Touching of Thomas." The Slavonic inscription is, "The Belief of Thomas." When Saint Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

This day is also known as "Antipascha." This does not mean "opposed to Pascha," but "in place of Pascha." Beginning with this first Sunday after Pascha, the Church dedicates every Sunday of the year to the Lord's Resurrection. Sunday is called "Resurrection" in Russian, and "the Lord's Day" in Greek.



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“Break on through (to the other side)”

By Steven Kostoff

The Orthodox Church’s claim that Pascha is “the Feast of Feasts” is far more than poetic rhetoric. On the most basic level, it reminds us that the very existence of the Church is dependent upon the reality of Christ’s bodily resurrection “from the dead.” The Feast of Pascha makes that abundantly clear with an intensity that can be overwhelming. This, in turn, reinforces the blunt apostolic insight found in the words of Saint Paul: “If Christ has not been raised, then our preaching is in vain and your faith is in vain” [1 Corinthians 15:14]. No amount of modern “reinterpretation” of the Lord’s resurrection to the contrary can effectively silence or refute what the Apostle wrote. The Christian Faith – and the Church – stands or falls on the truthfulness of the bodily resurrection of Christ. The Apostle Paul further warns us that a non-resurrected Christ has even worse consequences for those who would mistakenly proclaim a resurrection that never actually occurred: “We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true the dead are not raised” [v. 15]. Finally, and with a brutal honesty that reveals the Apostle’s clarity of thought, he does not shrink from exposing the futility of purpose that a non-resurrected Christ would collapse into: “If for this life only we have hoped in Christ, we are of all men most to be pitied” [v. 19]. That assessment sounds just about right to me.

Yet after decisively dealing with such theoretical scenarios, Saint Paul confidently proclaims the Gospel that he had himself received (literally that which was “handed over” or “traditioned” to him): “But in fact Christ has been raised from the dead, the first-fruits of those who have fallen asleep” [1 Corinthians 15:20]. Therefore, when someone dies, we do not have to “grieve as others do who have no hope” [1 Thessalonians 5:13].

Christian hope is directed to the future and the eschatological fulfillment of God’s providential care for, and direction of, our common human destiny, culminating in a transfigured cosmos and “the redemption of our bodies” [Romans 8:23]. This is only possible if the “last enemy” – death itself – has been overcome from within, revealed to the world in and through the Risen Lord. Little surprise, then, that Pascha is the “Feast of Feasts” and “Holy Day of Holy Days” if all of the above is what we indeed celebrate! Pascha has inaugurated the current paschal season of forty days – culminating in the Ascension—during which we intensify our focus on the Lord’s triumph over the sting of death. We, too, with the Apostle Paul exclaim with glad hearts: “But thanks be to God, who gives us the victory through our Lord Jesus Christ” [1 Corinthians 15:57].

The natural cycle of life and death can weary the human heart with the inescapability of its endlessly reoccurring patterns: “Vanity of vanities...! All is vanity.... A generation goes, and a generation comes, but the earth remains forever” [Ecclesiastes 1:2,4]. “And therefore,” according to Father Georges Florovsky, “the burden of time, this rotation of beginnings and ends, is

meaningless and tiresome.” Our dissatisfaction with this closed cycle undermines the very claim that it is all “natural,” and therefore acceptable to the human spirit. On the contrary, human beings are always seeking an escape into whatever “reality” will allow us at least some temporary relief from the oppressiveness of a closed universe forever marred by corruption and death. If not Stoic resignation – “the impassibility or even indifference of the sage” (Father Florovsky)—then perhaps a desire to transcend the limitations imposed upon us by “nature,” will lead to a desperate search for an ecstatic experience – the Dionysian impulse.

If I may indulge in a pop culture reference from the heady rock music of the past (about forty years ago now!), there exists a song that more-or-less captures this desire for liberation: “Break on Through (to the Other Side).” For the moment forgiving the fatal excesses and self-indulgent pretensions of the singer-songwriter of this popular song; we can hear in its strained lyrics the human need to pass over (“break on through”) into a realm (“the other side”) that promises a heightened experience of reality that our mundane world cannot deliver. Of course, this can begin with “religion” or what we call “mysticism.” On a more secular level, the search for transcendence can be attempted through science or art. Within the context of the song we are now discussing, however, this possibly/probably refers to the rebellion associated with transgressing moral and ethical norms that seem to be restrictive and not liberating. This would be the dead world of bourgeois middle-class values supported by an insufferably bland moralistic Christianity—in other words, to all that the word “suburbia” implied in the 60s. This is justified by the individual desire for self-autonomy, “freedom,” or a stance against hypocrisy. Only God knows how much of this was only a self-justification for indulging the passions and acting irresponsibly. In other words, the quest for freedom can easily degenerate into “license.” When the imagination fails, there is always the more prosaic and ever-popular “eat, drink and make merry, for tomorrow we die.” When practiced with serious abandon, though, this leads to a “breakdown” rather than a “breakthrough.” (Alas, this was the fate of our singer-songwriter).

All of these attempts to “break on through to the other side” can be both exhilarating and dangerous, heroic or pathetic, inspiring or disgusting. When pursued with a seriousness that reveals the human spirit’s refusal to submit, not only to mediocrity, but to the laws that eternally legislate the “house of the dead” that our world has become through human sinfulness, then such attempts at self-transcendence can earn our respect.

Con’t Page 4

Fr. Steven Con't

Yet, an air of futility permeates all such autonomous attempts at self-liberation, for the human person has no such inherent capabilities apart from the power of God. A wholly different issue is raised by promethean pride that resists any "authority" greater than the self – including God. (It was the anarchist Bakunin who said: "If God exists, then I am a slave"). Here we cross over into the world of "mystical insolence" and demonic rebellion.

Yet, it is only Christ Who has truly "broken through" to the "other side." Again, this claim can only be made based upon the "fact" of the bodily resurrection of Christ. Death itself – the fear of which subjects us to "lifelong bondage"—has been transcended in the voluntary death of Christ; a "resurrecting death" that was revealed to the Lord's astonished disciples when He appeared among them following His burial and said: "Peace be with you" [John 20:19]. This was not a case of resuscitation and the resumption of natural life within the time and space of this world, for the Apostle Paul writes: "For we know that Christ being raised from the dead will never die again; death no longer has dominion over him" [Romans 6:9]. The human spirit's "natural" desire for self-transcendence is no longer wasted on rebelliousness, utopian dreams, or nihilistic despair. Now it is Truth itself which has set us free. And this Truth is Christ. It is actually the will of a merciful and loving God Who desires this for us; and God has acted to make this possible by raising Christ from the dead, the "first fruits" of a general resurrection that we await in patient expectation of God fulfilling the promises made to us "according to the Scriptures."

We can close these "fragments" with again turning to Father Georges Florovsky who, employing some of the remarkable liturgical hymns that illuminate our celebration of Pascha, describes the one meaningful "breakthrough"—our liberation from death—in the following manner: "Amidst the darkness of pale death shines the unquenchable light of Life, the Life Divine. This destroys Hell and destroys mortality. 'Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death' (kontakion). In this sense Hell has been simply abolished, 'and there is not one dead in the grave.' For 'He received earth, and yet met heaven.' Death is overcome by Life. 'When Thou didst descend into death, O Life Eternal, then Thou didst slay Hell by the flash of Thy Divinity'" [Vespers of Great and Holy Friday].

John 15:17-16:2 (Gospel, Saint)

These things I command you, that you love one another. If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.' But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning. These things I have spoken to you, that you should not be made to stumble.

They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.

Handwritten text in gold ink that reads "Christ is Risen!". The word "Christ" is on the top line, "is" is in the middle, and "Risen!" is on the bottom line. The ink is a bright yellow-gold color and has a slightly textured, calligraphic appearance.

John 20:19-31 (Gospel)

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."

And Thomas answered and said to Him, "My Lord and my God!" Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Prayer List - UPDATED 4-16-17

Priests: His Beatitude Metropolitan Theodosius, His Beatitude Metropolitan Herman, His Eminence Archbishop Iagovos Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), John Duranko, *Eugene Tarris,*Ted Bobosh, *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 Svava

Parishioner'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, Karina, Michelle & her newborn baby Katherine, Susie & her unborn family

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*), Laurel (Bill Rudolph's daughter), Deputy Chief Frank Batura, *John Sedor, *Daria Petrykowski, *Cynthia Koranda, *Helen Liss, *Theodore Geletka, Alice Sutko, Mike Jacobson & Brian Turner (*fr's friends*), Mark Sirovatka (*Trustee's brother*), Michael Wodarczyk (*Fire-man*), Crystal (Frank Batura's daughter-in-law) & 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.

Acts 5:12-20 (Epistle)

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly. And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with indignation, and laid their hands on the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out, and said, "Go, stand in the temple and speak to the people all the words of this life."

Acts 12:1-11 (Epistle, Saint)

Now about that time Herod the king stretched out his hand to harass some from the church. Then he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was during the Days of Unleavened Bread. So when he had arrested him, he put him in prison, and delivered him to four squads of soldiers to keep him, intending to bring him before the people after Passover. Peter was therefore kept in prison, but constant prayer was offered to God for him by the church. And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison. Now behold, an angel of the Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands. Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me." So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision. When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him. And when Peter had come to himself, he said, "Now I know for certain that the Lord has sent His angel, and has delivered me from the hand of Herod and from all the expectation of the Jewish people."

Kristus vstal zmrty'ch! Skutec ne vstal!

Czech

Kristus er opstanden! Ja, sandelig opstanden!

Danish

Christus is opgestaan! Hij is waarlijk opgestaan!

Dutch

Kristus nousi Kuolleista! Totisesti Nousi!

Finnish

Tá Críod ar éirigh! Go deimhin, tá e ar éirigh!

Irish Gaelic

Kriste aghsdga! Cheshmaritad aghsdga!

Georgian



Khristus Zmartvikstau! Zaiste Zmartvikstau!

Polish

Hristos a Inviat! Adevarat a Inviat!

Romanian

Khristos voskres! Voistinu voskres!

Russian

Kristus vstal zmr'tvy'ch! Skutoc ne vstal!

Slovak

Kristos Voskres! Voistinu voskres!

Ukrainian