



The Forerunner

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek - Rector



JULY BULLETIN SPONSOR

In memory of Joanie Puharich Kovach - Given by Michael Kovach & Robert Puharich families

Liturgical and Events Schedule

Sunday, July 16

9:35 AM: Hours

10:00 AM: Divine Liturgy / Monthly Panachida
Social sponsored by the Kovach Family

Wednesday, July 19

7:30 PM: City Council Meeting

Saturday, July 22

6:00 PM: Vespers / Confessions

Sunday, July 23

9:35 AM: Hours

10:00 AM: Divine Liturgy / Blessing of Vehicles / Monthly Council Meeting



The Commemoration of the Holy Fathers of the First Six Ecumenical Councils. Commemorated on July 16

In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in “One, Holy, Catholic, and Apostolic Church.” By virtue of the catholic nature of the Church, an Ecumenical Council is the Church’s supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of arch-pastors and pastors of the Church, and representatives of all the local Churches,

from every land of the “oikumene” (i.e. from all the whole inhabited world).

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under Saint Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian. The Fifth Ecumenical Council (Constantinople II) (July 25) “Concerning the Three Chapters,” was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos. The fact that the Seventh Ecumenical Council (Nicea II) is not commemorated today testifies to the antiquity of today’s celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, **Con’t Page 6**

PLEASE KEEP OUR SHUT-INS IN YOUR PRAYERS

Send a “Thinking of You” card or remember their Birthday with a card. If anyone needs to be added, please contact Fr. Andrew.

Mrs. Mary Fredericks

Mrs. Audrey Chengelis

Mrs. Julia Simko

Mrs. Mary Jane Puskas

Emilia Yannitto

Matushka Helen Psinka

Mrs. Dorothy Shirilla

Mrs. Pauline Fesz

Mrs. Marion Zwinski

Joan Cross

Irene & Al Mazanek

Revised Version of “Essential Orthodox Christian Beliefs” Released

The Departments of the Orthodox Church in America has released a partially revised version of “Essential Orthodox Christian Beliefs”.

As reported on June 9, the initial version of Essential Orthodox Christian Beliefs, compiled by the Departments of the OCA, was released. The announcement generated thousands of downloads across the English-speaking world.

In fulfillment of the vision for the document to be “periodically refined and perfected,” the 1.1 version revises the second half of Chapter 11, the Orthodox understanding of non-Orthodox and non-Christian religions.

“We are grateful for the interest that is being expressed in this groundbreaking project,” stated Archpriest Thomas Soroka, Project Manager for the Departments of the OCA. “Our goal is to ensure that the text is clear, accurate, and as complete as possible. We especially wish to emphasize the messages that the one God is Father, Son, and Holy Spirit, that Jesus Christ is the only-begotten Son of God and the only Savior of the world given to men through whom they must be saved, and that the Orthodox Church is the one, holy, catholic, and apostolic Church. We appreciate the feedback from Orthodox Christians of goodwill who wish to see this project

flourish as a valuable and accurate resource available to all. In our ongoing work, we will continue to revise other sections and areas that may seem unclear, inaccurate, or misleading.”

As stated in the document, newer versions supersede older versions. We urge readers and catechists to use the latest versions available in their instruction.

Continued feedback on the work may be sent to Archpriest Thomas Soroka at tsoroka@oca.org.

Matthew 9:1-8 (Gospel)

So He got into a boat, crossed over, and came to His own city. Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.” And at once some of the scribes said within themselves, “This Man blasphemes!” But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? But that you may know that the Son of Man has power on earth to forgive sins” – then He said to the paralytic, “Arise, take up your bed, and go to your house.” And he arose and departed to his house. Now when the multitudes saw it, they marveled and glorified God, who had given such power to men.

PRAYER LIST– Updated 7-12-23


PARISHIONERS: Achilles Arvan / Audrey Chengelis / George Horodnic / Irene Horodnic / Pauline Fesz / Mary Fredericks / Paula Kennedy / Sue Kennedy / George Kolesar / Barbara Kolesar / Thomas Kristian / Mary Ruth Mico / Mary Jane Puskas / Kenny Ruff / Dorothy Shirilla / Julia Simko / Marion Zwinski / Erica & her unborn baby / Mary and her unborn child

FAMILY & FRIENDS: Archbishop Benjamin / Bishop Matthias / Fr. James Gleason (Fr.) / Fr. Michael Rustick (Fr.) / Fr. Emil Hutnyan / Fr David Lis. (Fr.) / sub-deacon Wylie Meath (Fr) / Bruce (Hryb) / Bret (Zelinsky) / Dominic (Centofanti) / Ellen (Clark) / Katie (Garrity) / Basil Glovinsky (Fr.) / Ellen (Kessler) / Eleanor Marie (Kidder) / Paul (Kolesar) / Kathy (Kolesar) / Malakai (Kolesar) / Andrew LaChard (Jesko) / Walter Litzie (Fr.) / Mea (Mahan) / Mary (Mahan) / Pauline Meath (Fr.) / Karen Muzyka (Fr.) / Tracy Nelson (Fr) / Matushka Raissa (Nicoloff) / Eugene (Pallai) / New born Leonidas (Sabol) / Ksenia and her unborn child (Petrochko) / Matushka Helen (Psinka) / Chris Quotap (Fr.) / Kristianna & infant Mary Louise (Robinson) / William Romanchak (Fr.) / Julia Shirilla) / Katherine (Steffaro) / Johanna (Tusinac) / Richard (Tusinac) / Brian (Shirilla) / Joseph (Vansuch) / Eleanor Marie (Vansuch) / Paula (Voytilla) / Mary Ann Bozichovich (Kennedy) / Patty Bozichovich (Vansuch) / Sarah and her unborn baby / Drew (Willison) / Emilia (Yannitto) / Zoland Zile, (Fr.)

MILITARY FAMILY & FRIENDS: Cory Deaton (Fr.) / Alena Grabavoy (Fr.) / Liam Garrity (Zelinsky)

MISCELLANEOUS: Metropolitan Paul (Orthodox Diocese of Aleppo) & Archbishop John (Archdiocese of Aleppo) still being held captive / The UN & IOCC humanitarian aid workers around the world / Those suffering persecution in Syria, Iraq, Israel, Egypt, Ukraine and around the world.

7 facts you must know about the
Divine Liturgy




The most important moment is the Epiclesis, when the priest invokes the Holy Spirit who transforms the bread and wine.

The bread and wine are not symbols, they are turned into the Body and Blood of Christ.

The Liturgy is a spiritual dialogue between the priest who serves and the faithful.

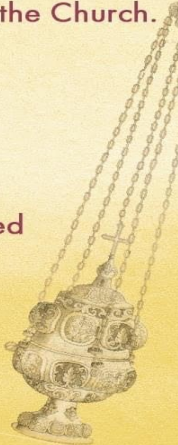
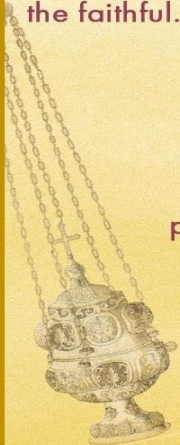
The answer "God have mercy" is the shortest and most concentrated prayer of the Church.

 **BASILICA.RO**

People chant during the service words spoken by angels ("Holy, Holy, Holy Lord of Sabaoth").

The antidoron that is shared is the leftover prosphora from which the Lamb was removed and it represents the Theotokos.

The faithful must keep quiet until they leave the church, because in the Holy Altar the Holy Mysteries are consumed and angels are present.



JULY SPONSORSHIPS

WINE: (\$50 for the month) in memory of my wife Laurissa– Given by Sub-deacon Vladimir Rusnak / In honor of Reader Nick & Monica Vansuch on occasion of their anniversary– Given by Nick Vansuch

INCENSE: (\$25 for the month) In memory of my brother George– Given by Sub-deacon Vladimir Rusnak

BULLETIN: (\$50 for the month) In memory of Joanie Puharich Kovach - Given by Michael Kovach & Robert Puharich families

Iconostasis Candles & Eternal Light: (\$50 for the month) In memory of my husband Robert on the occasion of his 29th anniversary - Given by Sue Kennedy

ALTAR CANDLES: (\$50 for the month) In memory of Ruth Libertin - Given by Nick & Monica Vansuch / In memory of Andrew Cvercko on the 6th Anniversary of repose – Given by Ann Cvercko / In memory of Michael & Ethel Dudzik – Given by Mike & Lynn Polewan

TETRAPOD CANDLES: (\$50 for the month) In honor of my son Eugene on the occasion of his 59th birthday - Given by Sue Kennedy

CANDLES @ ST JOHN THE BAPTIST ICON: (\$30 for month or \$20 for just 1 week)
AVAILABLE

CANDLES @ PROTECTION ICON: (\$30 for month or \$20 for just 1 week) In memory of Robert Fredericks– Given by Mary & Sherrie Fredericks

CANDLES @ ST. PANTELEIMON ICON: (\$30 for month or \$20 for just 1 week) For the Health of my of my Children & grandchildren: Terah, Fr. Joseph, Nicholas, Jeremiah, Lindsay, Joanna, Anna, Mark, Sophia, Kaitlyn, Victoria, Ephraimea, Mia, Joanna– Given by Heidi Kuzemchak

CANDLES @ ICON OF MARY: (\$30 for month or \$20 for just a week) For the health of Cameron & Charotte Zenko on the occasion of their birthdays– Given by Tracy Zenko

CANDLES @ ST. HERMAN: (\$30 for month or \$20 for just a week)- Taken by Anonymous

FLOWERS: (\$75) In memory of my family and friends - Given by Fr. Andrew

FINANCIALS FOR JULY

Expenses	\$4,694.60
Income	\$4,888.00
TOTAL	+\$193.40

Weekly Tithe.....	\$4,186
Assessments	\$60
Weekly Candles	\$202
Wine.....	\$50
Altar Candles	\$100
Tetrapod Candles	\$50
Protection Icon Candles	\$30
Bulletin.....	\$100

Misc. Income:

Ad for Local High School Book	\$75
Advent Social.....	\$10



July Liturgical Attendance			
Day	Vespers	Divine Liturgy	Communi-cants
Sat, July 1	10		
Sun, July 2		72	50
Sat, July 8	32		
Sun, July 9		57	40

REPOSED LIST FOR THE MONTH OF JULY

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| <ul style="list-style-type: none"> 1- Veronica Graban (1998) © 1- Ann Zastany Crowi (2019) © 1- Mike Smyrnios (1960) © 2- Vasil Fecik (1921) © 3- Andrew Cvercko (2017) © 3- John Kaschak (1920) © 4- Alice Sutko (2020) 4- Helen Arvan Kusmanov (2013) © 4- Anna Gozur (1957) © 5- George Hostal (2001) © 5- George Vavlas (1945) © 5- Andrew Harvischak (1951) © 6- Steve Sveda (1928) © 6- Nick Galouzis (1961) © 7- Luba Rasetta (1929) © 8- Marian Shepelevich (2020) 9- Mary Zanios (1926) © 10- Anna Roman (1926) © 10- Robert Kennedy (1994) © 10- Pete George (1939) © 10- Nick Despetarich (1959) © 12- Anna Berdy (1980) © 12- Ruth Libertin (2008) © 12- John Bolescak (1926) © 13- Marilyn Tasline (1972) © 13- John Borsic (1987) © 13- Andrew Holubauich (1930) © 14- Edward Gorol (1961) © 15- Catherine Harvischak (1977) © 15- Floyd Dweesy (1985) © 15- Mary Sykola (2005) © 16- Mary Macala (1971) © 16- Julian Marsteler (1920) © 17- Mary Bartek (1984) | <ul style="list-style-type: none"> 17- Eleanor Graban (1986) © 17- Elizabeth Zelena (1991) © 18- Steve Paroh (1979) © 18- Still Born Cmur (1923) © 19- Helen Bohish (1988) © 19- Helen Livosky (2015) © 19- Mary Balak (1925) © 19- Mike Olsavsky (1931) © 19- Margaret Bilehik (1955) © 20- Joseph Sirilla, Sr (1979) © 20- Fr. Dc. John Youhas (2012) 20- Anna Zavada Bartek (1924) 20- Nicholas Papas (1949) © 20- Maria Karas (1956) © 21- Anna Tsagros (1929) © 22- Elizabeth Zilena (1985) © 22- Mary Kennedy (2000) © 22- Stephen Kalafut (1956) © 23- George Patzakis (1961) © 25- Walter Lee Wilfong (2007) © 25- John Konik (2009) © 26- Faith Simko (2016) © 26- John Poulas (1925) © 26- Catherine Pavlos (1949) © 26- Charles Xenakis (1960) © 27- Ignatius Sosnowchik (1973) © 27- Frank Zwinski (2013) © 27- Christ Samjos (1930) © 27- Panagiotis Sarris (1953) © 28- Stella Graban Kurtiak (2013) © 29- MaryAnn Such (1972) © 30- Anna Krut (1924) © 30- Sophia Oshelski (1959) © |
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Romans 12:6-14 (Epistle)

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse.

Faithful of Chicagoland gather to celebrate the First Enthroned Apostles

The Altar Feast of St. Peter and St. Paul Church, Burr Ridge, IL, brought together clergy and faithful throughout Chicagoland. The feast began on Wednesday evening, June 28, with the celebration of Great Vespers. Divine Liturgy was held on Thursday, June 29.

His Eminence Archbishop Daniel of Chicago and the Midwest was in prayerful attendance for the Liturgy. Archpriest Paul Jannakos, Chancellor, was the main celebrant, joined by Archpriest Herman Kincaid, Rector, Archpriest Mykola Bodnarchuk, Priest Alexander Koranda, Priest Esteban Vazquez, Priest Jacob Van Sickle, Priest Joseph Whittaker, *Con't pg 8*

July Celebrations

BIRTHDAYS

- | | |
|----------------------|-------------------------|
| 1- Julia Smiko | 3- Kim Whitham |
| 4- Stephen Holly | 5- Pani Stacey Mihaly |
| 6- Terri Petroff | 11- Joan Cross |
| 12- Pauline Fesz | 12- Justin Stokley |
| 12- Joe Stokley | 12- Ethan Feldman |
| 12- Aubrey Feldman | 15- HB Met. Tikhon |
| 17- Jonah Bremer | 17- Kathleen Jesko |
| 19- David Konik | 20- Alison LaValle |
| 22- Charlotte Zenko | 25- James Malchisky |
| 27- Matthew Lariccia | 30- Mat. Christine Hryb |
| 30- George Kolesar | 30- Maureen Koval |

ANNIVERSARIES

- 3- Bob & Elizabeth Willison
- 8- Reader Nick & Monica Vansuch
- 12- Thomas & Balaci Kristian
- 13- Marcus & Marcia Kubancsek
- 19- Thomas & Deborah Zelinsky
- 24- Frank & Lori Batura
- 25- Andy & Michelle Basile
- 27- Dennis & Kim Konik
- 27- Ken & Lynn Krause
- 30- James & Sandra Bufalini

NAMES DAY

- 31- AB Benjamin of San Francisco

Ec. Council con't from pg 1

based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church's conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: "It seemed good to the Holy Spirit and to us..." (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church's teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (Saint Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: "with unanimity of faith revealed and

declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity."

The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, "repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope."

The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that "Christ, the Incarnate Son of God is One." They also confessed that "she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that "the One Christ, the Son of God... must be glorified in two natures."

The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead."

The 170 Holy Fathers of the Sixth Ecumenical Council "taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was **Con't Next Pg**

Ec. Council Con't from previous Pg

incarnate for our salvation, Jesus Christ, our true God.”

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as “all shall come into the unity of faith, and of the knowledge of the Son of God” (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

“The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars.

The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.

The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the

Orthodox Church occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council “in the Imperial Palace” or “Under the Arches” (in Greek “en trullo”), came to be called the Council in Trullo. It is also called the “Quinisext” [meaning the “fifth and sixth”], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.

The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church’s canons. Listing through in chronological order, and having been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: “Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription” (2nd Canon of the Council in Trullo).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as “Syntagma” or “Nomokanon” in 14 titles). In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization all at once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustable treasury of dogmatic and canonical truths.

25th Anniversary Celebrated in Bloomington, IL

This year commemorates the 25th anniversary of the founding of Holy Apostles Church, Bloomington IL. To mark the occasion, His Eminence Archbishop Daniel of Chicago and the Midwest made his first archpastoral visit to the community.

On Saturday, July 1, Divine Liturgy was held. Serving with Archbishop Daniel was Priest David Gresham, Rector, Archpriest Herman Kincaid, Archpriest Daniel Doss, Priest Alexander Koranda, and Deacon Jordan Kingery. Before the liturgy began, His Eminence tonsured Nathaniel Rasmussen a Reader. During the Little Entrance Fr. David was awarded the kamilavka.

The Litany for the Departed was taken for the founders and benefactors of the community.

At the conclusion of the Liturgy, His Eminence distributed a number of gramotas to the various members of the community. Gifts were presented to the Archbishop in remembrance of his visit. A festive meal was held following the divine service.

The parish was officially blessed on January 6, 1998, by His Grace Bishop Job to organize the mission as a part of St. Joseph Church in Wheaton, IL. Impressed with the growth of the Bloomington-Normal mission, Bishop Job made his first archpastoral visit in the summer of 1998. With the appointment of Archpriest Basil Aden as Midwest Diocesan director, additional guidance was given to the mission. Upon his second visit on October 4, 1999, Bishop Job named the temple Holy Apostles Orthodox Church.

In 2012, Archpriest Danial Doss began serving first as a visiting priest, and was then assigned to the parish in March of 2013. By the end of that year, Holy Apostles was elevated to parish status. Fr. Danial continued to serve as priest until July 2016.

Fr. David Gresham was appointed Rector of Holy Apostles parish in April 2017 by Bishop Paul and he has served the community since.

In 2019 the community purchased a former church located at 18884 HWY 150 in Bloomington. The new church gives the parish a larger space for the growing parish and room to grow.

Archpastoral Visit on the 3rd Sunday After Pentecost

On Saturday and Sunday, June 24-25, the clergy and faithful of St. Elizabeth the New Martyr, in Chesterton, Indiana, welcomed His Eminence Archbishop Daniel of Chicago and the Midwest for his first archpastoral visit to the parish. The weekend began with Great Vespers on Saturday evening, served by Priest Anthony Saunders, Rector, and Deacon Jordan Kingery, diocesan seminarian traveling with His Eminence. The choir was directed by Reader Simeon Sabourin. Following the service, a dinner was held in the parish hall.

On Sunday, His Eminence presided at the Hierarchal Divine Liturgy. He was joined by Fr. Anthony, Priest John Russin, Deacon Paul Garklavs, and Deacon Jordan Kingery. The choir was again under the direction of Reader Simeon Sabourin. During the Little Entrance, Priest John Russin was elevated to the dignity of Archpriest.

After the Gospel reading, His Eminence spoke about the spiritual labor of the Apostles Fast, which contrasts with the worldly desire to slow down and take it easy during the summer months. It is good to take time for ourselves, but as the Archbishop emphasized, “since we are Orthodox Christians, taking time for ourselves does not mean we take time off from being Christians, from living the Faith. We never take time off from that.” Rather, taking time for ourselves means making room in our lives to focus on the most important things, to seek first the Kingdom of God. Archbishop Daniel went on to speak of the exceptional example of how to rightly prioritize one’s life, given by the parish’s patron, St. Elizabeth the New Martyr. His Eminence encouraged those present to put Christ first, not only in thought, but also in action.

Following the Divine Liturgy and Prayers of Thanksgiving, lunch was served in the parish hall, as the faithful enjoyed another opportunity to spend time getting to know their Archpastor.

Burr Ridge con’t from pg 5

Deacon Paul Garklavs, Deacon Jan Farral, and Deacon Jordan Kingery. The choir sang under the direction of Dr. Emil Tripa.

The homily was offered by Fr. Paul Jannakos. At the end of the service, His Eminence greeted the clergy and faithful gathered and offered a brief reflection on the Holy Apostles Peter and Paul. A festive meal was held in the parish hall.