

THE VIGIL

ORTHODOX CHURCH
IN AMERICA
DIOCESE OF THE MIDWEST

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Bishop Job receives 147 former EOC faithful into Orthodox Faith

INDIANAPOLIS, IN – His Grace, Bishop Job of Chicago received into the Orthodox Faith a total of 147 men, women, and children from two communities formerly associated with a Protestant body known as the Evangelical Orthodox Church on July 10 and 17, 2002.

The reception of faithful from the former Holy Trinity EOC here and Saint Stephen EOC, Crawfordsville, IN concluded a journey which began in the late 1960s, when several former Campus Crusade for Christ leaders, seeking to find the ancient apostolic faith, broke with the para-Church EOC movement. In the 1970s, they founded an association called “The New Covenant Apostolic Order.” Eventually, the association grew to include some 2,500 faithful in communities across the US. The movement’s leaders adopted the name “Evangelical Ortho-



Bishop Job blesses one of the younger members of former Indianapolis EOC community after chrismation of over 100 converts.

dox Church” while continuing their exploration of Orthodox Christianity.

In 1987, some 2000 EOC clergy and lay persons were received into the Church by the Antiochian Archdiocese of North America. The story of this “first wave”

of conversions to Orthodox Christianity is documented in the Very Rev. Peter Gillquist’s widely read book, *Becoming Orthodox*.

At the time, however, numerous other congregations chose to remain affiliated with the EOC while maintaining their commitment to continue their journey to canonical Orthodox Christianity. Eventually, the Indiana faithful, together with the members of former EOC communities in Toccoa and Woodstock, GA and Nicholasville, KY, who were received into the Church by His Eminence, Archbishop Dmitri of Dallas and the South earlier this

INDIANAPOLIS/ 7



His Beatitude, the Most Blessed Herman
Archbishop of Washington
Metropolitan of All America and Canada

Bishop Job attends enthronement of Metropolitan Herman

WASHINGTON, DC – His Grace, Bishop Job of Chicago was among the 25 bishops from around the world who concelebrated at the enthronement of His Beatitude, Metropolitan Herman, as Primate of the Orthodox Church in America at Saint Nicholas Cathedral here September 7-8, 2002.

The cathedral was filled beyond capacity for the Rite of Enthronement, which took place immediately after the singing of the Trisagion during the Liturgy. Members of the Holy Synod of Bishops led Metropolitan Herman to the High Place, or bishop’s throne, directly behind the altar table. His Grace, Bishop Seraphim of Ottawa and Canada, Secretary of the Holy Synod of Bishops, read the Act of Election, after which prayers for the newly-enthroned Metropolitan were offered. Finally, Metropolitan Herman was enthroned ‘in the Name of the Father, Son and Holy Spirit,’ with the hierarchs, clergy and faithful exclaiming ‘Axios!’ – ‘He is worthy!’ – three times.”

ENTHRONEMENT/ 11

THE VIGIL

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SPECIAL APPEAL

October 10, 2002
Martyrs Eulampios and Eulampia
No. 383

To the Reverend Clergy and All the Faithful of the Diocese of the Midwest:

Beloved in the Lord,
Glory to Jesus Christ!

I am writing to you with a very special and urgent request for financial assistance that is needed by one of the priests of the Orthodox Church in America and his family. They are Father Michael and Janet Mihalick and their teenaged daughter, Alexandra. Father Michael had been serving Saint Andrew parish in Dix Hills, New York, for many years when he was diagnosed with Multiple Sclerosis. The progression of the disease has been particularly rapid, and in October 2001, at the age of 51, he was forced to retire. He is now wheelchair-bound and needs constant assistance from his wife, even for his normal, daily personal tasks.

The Mihalick's are in dire financial need! Even with Father Michael's pension and Social Security [based on a typically small priest's salary over the years], there is no way that they can cope with their material situation on their own. The Diocese of New York and New Jersey has collected money for them, and some good friends, Gregory and Lisa Uhrin of Claremont, New Hampshire, received the blessing of Metropolitan Herman to spread the appeal to all of the dioceses of the Orthodox Church in America. It is estimated that the Mihalicks will need somewhere in the area of \$60,000 to help them through the next two years.

I am asking all of the faithful of the Diocese of the Midwest to contribute to this worthy cause. Parishes may wish to take a collection or organize a fundraising event – this would be a very good project for youth organizations. Perhaps individuals will want to contribute on their own. The exact method of collection I will leave to the discretion of the various parish communities. Checks should be made payable to the Diocese of the Midwest, earmarked "Mihalick Fund."

"Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver," we read in 2 Corinthians 9:7ff. "And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work.... He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way for your great generosity, which will produce thanksgiving to God."

Thank you for your attention to this matter, and invoking God's blessing upon all of you and your efforts in behalf of the Mihalick family, I remain

Faithfully yours in Christ,

+ JOB
Bishop of Chicago and the Midwest

Checks made payable to the Diocese of the Midwest, Mihalick Fund, should be sent to the Diocesan Chancery, 927 North LaSalle, Chicago, IL 60610. Donors will be acknowledged in *The Vigil*.

Father George Khitiri

The story of the rich young man who asks Christ what he needs to do to achieve eternal life, related in Matthew 19:16-22, Mark 10:17-22, and Luke 18:18-23, deals with humanity's age-old quest for immortality and poses perhaps the most important question that we can ponder. Through careful study of this story, we can recognize the difficulty of the challenge we face in reaching the heavenly kingdom and the relevance of the young man's example to us all.

The significance of this encounter is presented through a depiction of a young, wealthy ruler who is willing to listen, eager to learn, and who has observed the commandments of the Mosaic Law. He is representative of the best of us, those who play by the rules and expect the same of others. He appears to be a disciple in the making, and Saint Mark even tells us that Christ loved him.

The man's question, however, betrays him. First, the rich man thinks in the same manner as the Pharisees, hoping that by following certain rules, rituals, and customs, he will acquire everlasting life. Second, he concentrates upon what he personally can do, instead of presenting himself as formative material, such as clay, for Christ to mold, work, and shape. Finally, he fails to recognize Christ as the promised Messiah and sees Him only as a teacher. Instead of asking for Christ's mercy and grace, he merely asks for advice.

The young man's misconceptions are often very much like our own. Even those actively involved in church life sometimes suffer from legalism and formalism caused by certain established patterns of religious practice. We, like the rich man, often have our checklists of "good works" and are ready to negotiate with God about our righteousness. We forget that the essence of eternal life is not a

carefully calculated preservation of rules and commandments, but is based on an attitude of pure, unconditional love and sacrifice toward both God and mankind. If we are to find eternal life, it can only be through a reproduction and imitation of God's love for us. The young man claimed to have kept the law and, technically, he did. He failed, however, to understand the spirit of the Law, for when asked by Christ to sacrifice what he held dear – his wealth – he could not, and walked away from the Savior, saddened.

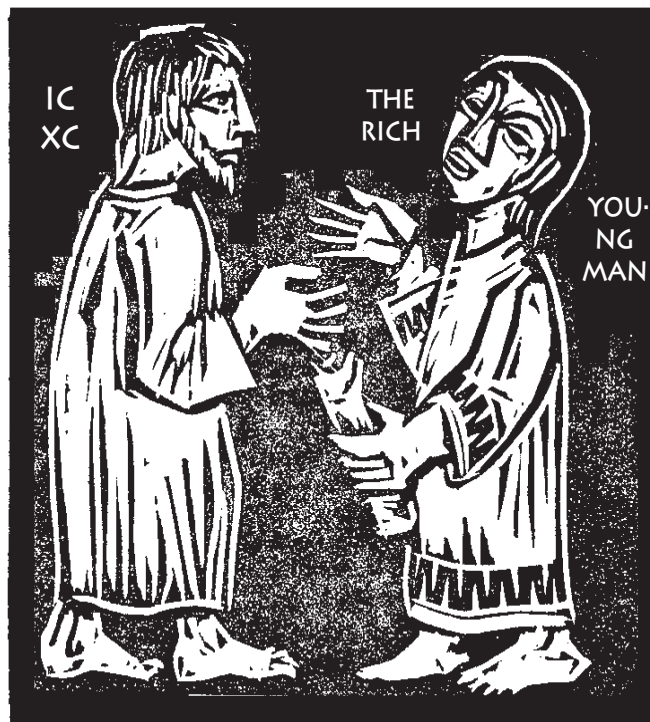
In today's society, which was founded and shaped by humanism, we approach the Word of God with the attitude that we must adjust it to fit our lives and the times. We forget that God has dominion over time, life, and age. He cannot be reduced to fit our own little schemes. His Truth is beyond time and place. Thus, we must offer ourselves as the only acceptable sacrifice to the Lord – that is, a broken spirit and contrite heart [Psalm 51]. The young man thinks in terms of the possible contributions he can make versus a total commitment to God. As long as we maintain the attitude of the rich man in our parishes, where we stress attendance over participation, quantity over quality, membership dues over free-will offerings and complete dedication, we shall all share his destiny and conse-

quences.

This is a difficult challenge, and we can reasonably join with the disciples in asking, "Who, then, can be saved?" Christ tells us that "with men it is impossible, but with God all things are possible." Salvation is hard to achieve and we can only achieve it through self denial and self sacrifice, and through the emptying of oneself and allowing Christ to fill that space. ■

Father George Khitiri is Associate Pastor of Saint Mary's Cathedral, Minneapolis, Minnesota.

What shall I do to inherit eternal life?



Susan Blandina Jones with Karin Irina Doehl

I was born blind. Most of my life, I have used a long white cane to get around. This seemed to work best for me, since I liked to visit new places and did not want the responsibility of caring for an animal.

As I grew older, however, I began looking into the benefits I could gain from having a guide dog. I have been traveling with a guide dog for almost nine years. I have found it much easier than I had expected – more graceful as well as more *grace-filled!*

Since the early 1980s, I have had an interest in Orthodox Christianity, into which I was finally received by His Grace, Bishop Job when he visited Indianapolis to chrismate me and the other members of our EOC community. My first encounter with Orthodoxy came when I attended a women's retreat at Saints Constantine and Helen Church in Indianapolis. This was followed by a pilgrimage to Holy Transfiguration Monastery in Ellwood City, PA. As my exposure to Orthodox worship and Orthodox Christians grew, my appreciation of and love for the faith grew.

Sometime in the early 1990s, I encountered another blind woman from Canada, Rebecca Redmile, who traveled with a guide dog. She had spent several months in New York, where she was pleased to find that Father Thomas Hopko, the Dean of Saint Vladimir Seminary, welcomed her to worship in the seminary chapel, accompanied by her guide dog. Father Hopko's response to Rebecca's needs was a relief, as she had visited other Orthodox communities which had forbidden her to enter the church with her guide dog.

In 1995, I began visiting Orthodox parishes in town, and my guide dog Nellie's presence never seemed to be an issue. And in visiting numerous other parishes elsewhere, Nellie was allowed to do her work without undue attention whenever I attended ser-

vices.

Last year, after I and the other faithful of Holy Trinity EOC began exploring entrance into canonical Orthodoxy, I joined the others in making regular visits to other Orthodox parishes in the Indianapolis area. Having previously been welcomed with no misgivings – that I was aware of – at two of the parishes, I was shocked when I

A modest proposal

A recent convert asks for understanding in the use of guide dogs

revisited one of the parishes only to have the deacon meet me at the door and politely say, "No dogs can come into the church." I explained that Nellie is not just a dog off the street, but a specially trained guide dog. "I know," the deacon said, "but the dog has to stay outside. You can come in if you like." I thanked him and told him I would stay with my dog in the vestibule, the doors to which were left opened.

After the service, the priest was very kind to me, taking me aside, anointing me with oil, and giving me an icon. But he was unbending in his prohibition of guide dogs in church, despite the fact that Nellie and I have pledged our lives to take care of one another.

Less than a week later, I received a phone call from another priest, at whose church I had worshipped many times, accompanied by Nellie. He told me that he was in agreement with the policy of the parish I had visited, and

that he intended to enforce the same restrictions on my guide dog. He reminded me that Scripture never casts dogs in a favorable light, quoting from the psalms and the proverb that states, "A dog returns to its vomit, and a sow is washed only to wallow in the mire." I asked the priest why no such restrictions had been imposed on me in visiting several other parishes, but he said that he had been advised that guide dogs were forbidden to enter a church. He did state, however, that he would compromise, permitting me to sit on a chair in the back of the church. Segregated as I was from the rest of the worshippers, I would still be able to hear the service. With a heavy heart, I accepted this "compromise."

During my next few visits to that parish, I stood in the back, in front of that chair, crying my eyes out. By my third visit, I got used to it, until the deacons came and asked me to move – twice – because a procession was to take place. [Wouldn't it have been more sensible to let me stand with my guide dog in a pew, where I wouldn't have to be moved and could be out of the way?]

Nellie is unaccustomed to spending several hours alone, accompanying me as she does to work, to stores, to restaurants, on the bus, in people's cars and homes, and on trains, planes and taxis. I rarely leave her. In my own church, she knows how to lead me up to venerate the icons; she knows what is expected of her, and she behaves accordingly. In everything we do, we work as a team, a bonded unit. This is not just my emotional contention; the courts have ruled in numerous cases that "the disabled person and the assistance dog are to be seen and treated as a single unit, not to be separated."

In February 2002, most of the members of our community were received as catechumens into the Orthodox Church by His Grace, Bishop Job of Chicago. He made it very clear

PROPOSAL/ 8

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Bishop Job receives 147 former EOC faithful

year, made the commitment to convert to Orthodoxy.

In a remarkable example of pan-Orthodox unity, the Indiana faithful underwent a year of catechesis from area priests from several jurisdictions.

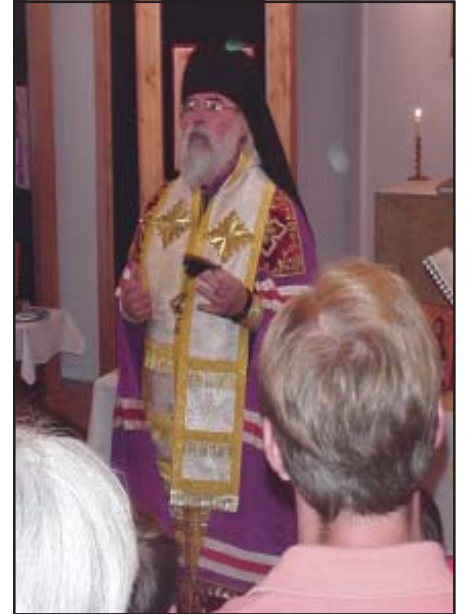
At the Indianapolis reception, the Rev. Paul Gassios, whose own parish, Saint Thomas, Kokomo, IN, had entered the OCA from the EOC several years ago, delivered an opening homily, after which area priests heard the candidates' confessions and the assisted with the chrismations.

"It was a touching experience," said the Rev. Mark Hodges, Lima, OH. "The mass confessions were moving to see, as was the humility of the people. And hearing the murmurings from all over the church – 'The Seal of the Gift of the Holy Spirit' – over and over again was truly wonderful!"

The Indianapolis community was renamed in honor of Saint John the Forerunner. The community's leader, the former EOC Bishop Joseph Gibson, was ordained to the Diaconate at Chicago's Holy Trinity Cathedral on August 15 and to the Priesthood at Christ the Savior Mission, Chicago, the following day.

"Satan is angry at what has been done here tonight, and the devil will seek to attack you, personally and corporately, to sow seeds of doubt and sin," Bishop Job said in addressing the new converts.

Among the other clergy who assisted Bishop Job in receiving the faithful were the Very Rev. Daniel Rentel; the Revs. Mark Lowery, Alexander Rentel, Joseph Morris, and David Rucker [OCA]; the Rev. Alexis Miller [Carpatho-Russian Diocese]; the Revs. Nabil Hanna, Don Hock, James Ellison, and Athanasius Wilson [Antiochian Archdiocese]; the Revs. Dragan Petrovic and A. Radaslav [Serbian Metropolitanate]; and the Revs. Jerome Sanderson and Stevan Bauman [Bulgarian Diocese]. Deacon David Wey, a former EOC member, and Deacon John Schmidt, also served. ■



"Satan is angry at what has been done here tonight," Bishop Job tells those about to be received into the Church in Indianapolis [above] before over 100 individuals are chrismated [above, left].

Bishop Job blesses faithful as they come forward to venerate the Holy Gospels [left].

Fr. Daniel Rentel of Columbus, OH, was one of several priests from several jurisdictions assisting with the mass chrismations [below].



PROPOSAL/ 6

A modest proposal

that he has no problem with people bringing assistance dogs into church. In fact, he encourages it. What relief and comfort I felt knowing that I can travel freely among the parishes of the Diocese of the Midwest, not having to worry that my guide dog will be barred from accompanying me. As we visited other parishes during our catechumenate, Nellie and I were well received at Holy Trinity Cathedral, Chicago; Saint Thomas the Apostle Church, Kokomo, IN; and elsewhere.

Yet, as we continued visiting area parishes during Great Lent and Pascha per Bishop Job's instructions, I found that only one parish in town would permit me to bring Nellie to church – even though I had to sit in the back of the church and rely on sighted persons to help me venerate the icons and cross. Elsewhere, I had been told that I may sit in the vestibule or cry room.

The manner of applying canons regarding animals in church to assistance dogs seems arbitrary. In the early days of the Church, the canon was necessary, as dogs were not cherished pets or trained for specialized service, but rabid scavengers ridden with filth, vermin, and disease. Understandably, sacred space was protected against wandering animals. But those conditions generally to not exist in 21st century America. While I am thankful that Nellie and I are welcome in my own parish and in other parishes under Bishop Job's omophorion, I still have a sick feeling when I think about what might happen if I want to attend services while on vacation or on a business trip to a place hitherto unfamiliar to me. Should those of us who rely on assistance dogs always have to worry about whether or not we will be received in the company of our dogs?

I believe the issue of assistance dogs in Orthodox churches is one whose time has come. Since we have an increasingly aging population, with more and more people using all kinds of assistance dogs, the issue is not going to go away. Open discussion and agreement is needed at every level of Church life. To begin with, I hope our local Central Indiana Council of Orthodox Churches will reconsider its position on this issue. Ultimately, I would hope that the Standing Conference of Canonical Orthodox Bishops in the Americas would concur and recommend a positive, compassionate view similar to that held by Bishop Job. In this way, the words of Saint Isaac of Syria – "Brother, this is what I recommend: Let the weight of compassion within you tip the scale to the point that you might feel within your heart God's own compassion for the world" – will be fulfilled, to the joy and blessing of those of us who rely on guide dogs. ■

Susan Blandina Jones is a member of St. John the Fore-runner Church, Indianapolis, IN.



"Men with a mission" / Fr. McMeekin [top] with Orthodox military personnel in Afghanistan; Fr. Brown [above] with parishioners after receiving inmate into Orthodox Faith.

"Men with a mission" – or two!

ST. CROIX FALLS, WI – Holy Cross Mission here is half a world away from Afghanistan – literally! But for Father Robert McMeekin, the mission's founding pastor, "mission" not only involves ministering to his Wisconsin faithful.

In addition to his parish duties, Father McMeekin also serves as a US military chaplain. He recently returned from a nine month tour of duty at Bagram Airfield near the Afghanistan capital, where he ministered to the wounded and assisted with the KIAs in the combat zone as the Division Chaplain's Liaison to the coalition forces since February 18.

A highlight of Father McMeekin's "foreign mission" was the celebration of Pascha services in May.

"I'm pretty sure this is the first time an Orthodox priest served in Afghanistan since the Russian Imperial Army was there over 100 years ago," Father McMeekin said after returning to the US.

Father McMeekin's assignment to Afghanistan was his second "foreign mission" in as many years, having also spent several months ministering to US military personnel in Kosovo.

Father John Brown of Holy Apostles Mission, Bloomington-Normal, IL, also pursues a "double mission." While guiding the downstate Illinois mission's faithful for

MISSION/ 15

Diocesan Mission Director visits fledgling communities

PELLA, IA – Father Basil Aden, Diocesan Mission Director, has begun regular visits to many of the diocese's new missions this fall to offer support to fledgling communities and evaluate sites for additional missions.

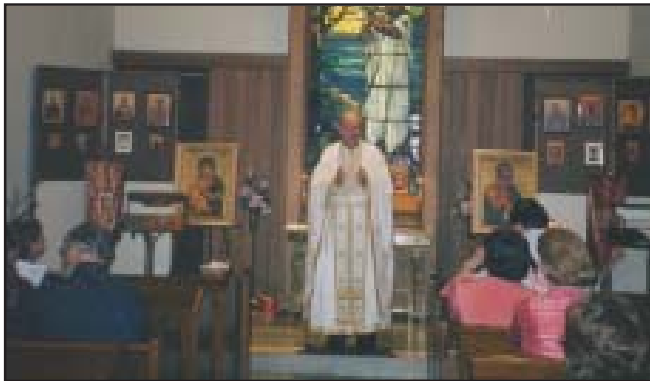
Father Aden recently visited Pella, IA, where a mission was recently established. According to Mr. Wes Kline, a lay organizer, some three dozen faithful have already made a commitment to the community. Attendance at monthly liturgies, celebrated by clergy from the Minneapolis and Chicago deaneries, have averaged 40 participants – a “tremendous start,” says Father Aden.

Mission efforts are entering their third year in Quincy, IL, where two liturgies are celebrated monthly by Father Aden and other clergy from the Chicago Deanery.

“The Quincy faithful had a temporary setback this summer as the chapel they rent at Saint John Episcopal Church burned down,” Father Aden said. “Other congregations in the area, including First Union Congregational Church, immediately offered space for worship and other activities.”

Diocesan faithful knowing of interested individuals or families in the Pella or Quincy areas are urged to contact Father Aden at adenre@inwave.com. ■

Father Basil Aden, Mission Director, celebrates Liturgy at Quincy, IL mission [below, top], meets with Pella, IA's Wes Kline.



Adopt a mission!

Several years ago, after the fall of communism in Eastern and Central Europe, the Orthodox Church in America initiated a “sister parish” program in which parishes in North America “adopted” parishes in Russia, Ukraine, and other countries. Many parishes offered moral and financial assistance to parishes abroad. One parish in the Diocese of the Midwest provided funds to a small parish in Ivenetz, Belarus, making it possible for the parishioners to put a roof on a church building that had been abandoned for years. Another parish in the Diocese of Eastern Pennsylvania rendered a tremendous amount of assistance to parishes in the Diocese of Lublin, Poland. A great deal was accomplished through these informal contacts, and the assistance offered to parishes abroad was – and continues to be – deeply appreciated.

Over the years, many have expressed a desire to adopt parishes in North America, particularly remote parishes in Alaska or Mexico or fledgling mission parishes. With well over a dozen mission communities within the Diocese of the Midwest, and with His Grace, Bishop Job, reporting at the recent Diocesan Council meeting that there is potential for establishing at least five more missions in the immediate future, there are plenty of missions that established parishes, youth groups, FOCA chapters, or parish organizations could “adopt” for the purpose of rendering moral and financial assistance.

Established parishes, organizations, or even individuals wishing to adopt a mission could provide any or all of the following:

- **Prayers.** Mission faithful pray that their communities will attract others and grow. Knowing that others are praying for our mission communities can offer a tremendous boost to mission faithful!
- **Contact.** Faithful from an established parish can make an annual “pilgrimage” to their adopted mission, during which they can join mission faithful for worship and fellowship and forge a personal relationship.
- **Liturgical items.** Established parishes often have duplicate, unused censers, vestments, Gospel books, etc., that could be put to good use by missions.
- **Financial assistance.** A parish, organization or individual pledging \$100, \$200, or even \$50 per month to its adopted mission can make the difference in the frequency the mission can hold services, provide funding for mailings or newspaper ads, purchase education and evangelism resources, or help pay for rented space.

Father Basil Aden, Diocesan Mission Director, is waiting to find a “mission match” for you. Contact him by mail at 6651 Nestlewood Drive, Roscoe, IL 61073, by e-mail at adenre@inwave.com, or by telephone at 815/623-3788. Share your interest and ideas with him, and he will more than happy to find an “adoptable mission.” ■

An Orthodox college student shares his concern for orphans in

Guatemala: The Land of Eternal Spring

Eric Iliff

Guatemala, the “Land of Eternal Spring,” is also the land of contrasts. While blessed with tropical vegetation and warm, spring-like weather year-round, Guatemala has a dark side. This struggling nation must grapple with issues all but alien to the American psyche.

Extreme poverty is a way of life for the vast majority of Guatemala’s population, yet the nation maintains a rich, living culture tracing its roots to the Mayans and Spain. Running water and an education are commodities not afforded most of the populace, though some have electricity. And, like all Central American nations, Guatemala has one of the worst street children problems in the world. These conditions yield brutality, especially against children – brutality unseen by outsiders’ eyes.

The contrasts between light and darkness, hope and despair, in Guatemala are further illustrated by the Hogar Raphael Ayau orphanage. *Hogar* is Spanish for *home*, the Archangel Raphael is the patron of the orphanage, and *Ayau* is the family name of its founder. This orphanage was founded in Guatemala City, the capital of Guatemala, in 1856, and it served as the first home for Guatemala’s young. Today, it is run by the Orthodox women’s monastery, Monasterio Ortodoxo Lavra Mambre, which was established in 1987.

The orphanage had been abandoned and in ruin when the nuns set to work, having been given administration of the complex by the Guatemalan government. With the help of the governments of Guatemala and Spain, the nuns



Eric Iliff with one of the many orphans cared for at Guatemala’s Hogar Raphael Ayau.

rehabilitated the orphanage buildings. The Hogar was brought into the Antiochian Orthodox Church of Mexico in 1996.

The Abbess of the monastery and orphanage is Mother Inez, whose grandfather founded the orphanage. The five nuns of the monastery come from diverse backgrounds. Mother Maria is from the Philippines, while Mother Ivonne holds a Ph.D. in Biochemistry and is a renown expert in homeopathy.

The nuns, a staff of thirty-five, and long-term and short-term missionaries work lovingly and tirelessly for the over one hundred and fifty children ranging in age from newborn to fifteen. The children receive food, an education, and safety, but most importantly, through the love of the Church typified by the love and nurture provided by the nuns, they receive spiritual healing, so essential in coping with past traumas. And the orphanage’s children are fellow Orthodox Christians; they are baptized and receive all the sacraments whenever possible, as the orphanage does not have a priest. The Church’s identity as the “spiritual hospital” is no more evident than in the Hogar. Christ applies His spiritual medicines to their souls; they heal and flourish. The Hogar is everything the outside world is not.

Half of Guatemala’s population is under eighteen years

of age. Of the one hundred million street children in the world, forty percent live in Central America. These are nameless, faceless statistics, but they are made tangible in a very personal fashion in seeing the few fortunate children who, themselves former statistics in the streets and alleys of Guatemala, have now become hopeful and loving children. For most of the children, the orphanage literally saved their lives, but the stark reality is that for every child in the Hogar, there are many more either living in terrible conditions, scavenging for food, or not living at all. Children die everyday in Guatemala, and their lives are not thought valuable enough to report or investigate the whereabouts of their deaths. Murders are common and rarely publicized, and children often die at the hands of other street children or the police. These children experience cruelty and hardship no human being, let alone a child, should experience.

Despite such traumas, the children of the Hogar Raphael Ayau are not hardened. On the contrary, they love those who work at or visit the orphanage with the love they would have for their parents. Working with the children can be exhausting because they crave love, affection, and tactile contact. The Hogar does its best to match these little souls with parents in the US. Ideally, the nuns seek Orthodox parents; however, they are sometimes placed in Roman Catholic homes when no Orthodox family can be found to adopt numerous siblings, lest the children be separated. Orthodoxy is central to the orphans' lives, and Mother Ines endeavors to place children with Orthodox families to maintain their spiritual paths and provide stability, which they need so deeply. This continuity is critical as the children identify with the services and lifestyle of Orthodoxy. They sing like the nuns who guide their spiritual lives, and they know all the words to many services, including Matins and Vespers celebrated daily in the orphanage chapel. When given the option to leave during particularly long lenten services, most children choose to stay, so intense is their love for the Church and her services. In some respects, one might call the Hogar a children's monastery.

The Hogar has many needs. The nuns are always grateful for donations of clothing, shoes, toys, books, and anything useful for raising children. And the nuns gladly accept volunteers through the Florida-based Orthodox Christian Mission Center [OCMC]. However, the Hogar's most important and vital need is for loving, nurturing Orthodox adoptive families.

For information on how you can assist the orphanage, either by making a donation, serving on a mission team, or adopting a child, visit the OCMC's web site at www.ocmc.org. ■

Eric Iliff, a member of Holy Apostles Mission, Bloomington-Normal, IL, participated in an OCMC-sponsored mission team to Guatemala.



Back to school! Bishop Job with students from Cleveland-area's Christ the Teacher School.

Two new Orthodox schools open in Ohio

PARMA, OH – His Grace, Bishop Job of Chicago, recently visited the new Christ the Teacher Orthodox School here.

The school opened this fall as one of three sites maintained by the Orthodox Christian Schools of Northeast, Ohio, Inc. [OCS-NEO]. The ministry's flagship Saint Nicholas School, Mogadore, OH, now numbers some 40 students, with an additional 30 at the Parma campus and a third site in Canton, OH.

Meeting in classrooms at Saint Vladimir Ukrainian Orthodox Cathedral, where the Rev. John Nakonechny, the pan-Orthodox Christ the Teacher School opened with two full-time teachers and 15 students. The school employs a modified Classical Curriculum with an Orthodox perspective. Studies include religious education, grammar, science, history, mathematics, Latin, physical education, foreign languages, and more.

In addition to their studies, students pray the Third and Ninth Hours daily in the cathedral, attend a Service of Prayer for the Sick every Wednesday, and participate in the Divine Liturgy on Great Feasts.

Ms. Cindy Klinar serves as the first principal of Christ the Teacher School.

On September 26, 2002, students from Christ the Teacher and Saint Nicholas School made a pilgrimage to Saint John's Monastery, Hiram, OH, for the Feast of Saint John the Theologian. After attending the Divine Liturgy, they enjoyed a luncheon with the monks, nuns from Holy Transfiguration Monastery, Ellwood City, PA, and numerous clergy from the Cleveland Deanery. The children sang the liturgical responses.

Visit OCS-NEO's web site at www.ocs-neo.org for more information on current and future plans for establishing additional schools throughout the region. ■

OFFICIAL

RECEPTIONS

BABICH, Rev. Yves, who was canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Theodosius, was attached to the Diocese of the Midwest/ February 7, 2002.

ORDINATIONS

CAMERLYNCK, Phillip was ordained to the Holy Diaconate by Bishop Job at St. Theodore of Tarsus Church, Kansas City, MO/ April 21, 2002.

DEMKO, Michael K. was ordained to the Holy Diaconate by Bishop Job of Chicago at SS. Cyril and Methodius Church, Milwaukee, WI/ April 27, 2002.

GIBSON, Joseph was ordained to the Holy Diaconate by Bishop Job of Chicago at Holy Trinity Cathedral, Chicago, IL/ August 15, 2002.

GIBSON, Deacon Joseph was ordained to the Holy Priesthood by Bishop Job of Chicago at Christ the Savior Church, Chicago, IL/ August 16, 2002.

GRESH, Stephan was ordained to the Holy Diaconate by Bishop Job at St. Paul Church, Dayton, OH/ September 8, 2001.

GRIVNA, Deacon Gregory was ordained to the Holy Priesthood by Bishop Job at St. Mary Cathedral, Minneapolis, MN/ November 11, 2001.

HRYCYNIAK, Deacon Stephen J. was ordained to the Holy Priesthood by Bishop Job of Chicago at SS. Cyril and Methodius Church, Milwaukee, WI/ January 19, 2002.

McNARY, Basil was ordained to the Holy Diaconate by Bishop Job of Chicago at SS. Peter and Paul Church, Lorain, OH/ June 9, 2002.

MUELLER, Deacon Elijah was ordained to the Holy Priesthood by Bishop Job at SS. Cyril and Methodius Church, Milwaukee, WI/ June 16, 2001.

WILKINSON, Timothy was ordained to the Holy Diaconate by Bishop Job of Chicago and the Midwest at Holy Assumption Church, Canton, OH/ June 16, 2002.

ASSIGNMENTS

BABICH, Rev. Yves is attached to

St. Theodosius Cathedral, Cleveland, OH/ February 15, 2002.

BERRY, Rev. Moses is appointed Priest-in-Charge of Theotokos "Unexpected Joy" Mission, Ash Grove, MO/ January 18, 2002.

BIERNACKI, V. Rev. Raphael, who was Acting Rector, is appointed Rector of SS. Peter and Paul Church, Burr Ridge, IL/ January 18, 2002.

BROWN, Rev. John, who was Acting Rector, is appointed Priest-in-Charge of Holy Apostles Mission, Bloomington, IL/ January 18, 2002.

BUTLER, Rev. Michael, who was Acting Rector, is appointed Rector of St. Innocent the Apostle to America Church, Olmsted Falls, OH/ January 18, 2002.

CAMERLYNCK, Deacon Phillip is assigned to St. Theodore of Tarsus Church, Kansas City, MO/ April 21, 2002.

DEMKO, Deacon Michael K. is assigned to SS. Cyril and Methodius Church, Milwaukee, WI/ April 27, 2002.

DZUBAY, Protodeacon Nicholas S., who was attached, is now assigned to Holy Trinity Church, Clayton, WI/ January 18, 2002.

GIBSON, Deacon Joseph is assigned to St. John the Forerunner Church, Indianapolis, IN/ August 15, 2002.

GIBSON, Rev. Joseph is assigned Rector of St. John the Forerunner Church, Indianapolis, IN/ August 16, 2002.

GRESH, Deacon Stephan is attached to St. Paul the Apostle Church, Dayton, OH/ September 8, 2001.

GULIN, Rev. George is released from duties at St. Panteleimon Church, Summit, IL/ September 8, 2002. He is assigned Acting Rector of Protection of the Holy Virgin Mary Church, Royalton, IL/ September 13, 2002.

HRYCYNIAK, Rev. Stephen J. is appointed Associate Priest of SS. Cyril and Methodius Church, Milwaukee, WI/ January 19, 2002.

KOPISTIANSKY, Rev. Lev, who was Acting Rector, is appointed Rector of Holy Trinity Church, Detroit, MI/ January 18, 2002.

KROLL, Rev. Nathan is released from

duties at St. Mary Cathedral, Minneapolis, MN and appointed Priest-in-Charge of Holy Myrrhbearers Mission Station, St. Cloud, MN/ November 27, 2001.

LISENKO, V. Rev. Alexander is released from duties at St. Joseph Church, Wheaton, IL and attached to Christ the Savior Mission, Chicago, IL/ June 11, 2002.

MAKSIMOFF, Protodeacon Vladimir, who was attached, is now assigned to St. John the Baptist Church, Warren, OH/ January 18, 2002.

MANZUK, V. Rev. Myron is released from duties as Dean of St. Mary Cathedral, Minneapolis, MN and assigned Rector of St. Panteleimon Church, Summit, IL/ September 9, 2002.

MEDAKOVICH, Deacon Milan is released from duties at St. Theodosius Cathedral, Cleveland, OH and from the Diocese of the Midwest and transferred to the omophorion of Metropolitan Theodosius/ June 11, 2002.

MUELLER, Rev. Elijah is released from duties at SS. Cyril and Methodius Church, Milwaukee WI and from the Diocese of the Midwest and transferred to the Albanian Archdiocese/ July 14, 2002.

NELSON, Rev. Luke, who was attached, is now appointed Associate Pastor of Christ the Savior Mission at the Diocesan Chancery and Mission Center, Chicago, IL/ January 1, 2002.

NORRIS, Deacon Gregory is released from duties at Christ the Savior Mission, Chicago, IL and assigned to the Protection of the Virgin Mary Church, Merrillville, IN/ May 20, 2002.

NORTHRUP, Deacon Robert, who was attached, is now assigned to St. Panteleimon Church, Summit, IL/ January 18, 2002.

PASKO, Deacon Stefan, who was attached, is now assigned to Protection of the Holy Virgin Mary Church, Royalton, IL/ January 18, 2002.

PECK, Rev. John A. is released from duties at Protection of the Virgin Mary Church, Royalton, IL and assigned Rector of Holy Assumption Church, Canton, OH/ February 16, 2002.

PHILLIPS, Rev. Christopher is appointed Priest-in-Charge of Christ the Good Shepherd Mission, St. Louis, MO/ January 18, 2002.

RENTEL, Rev. Alexander is released from duties at St. Gregory of Nyssa Church, Columbus, OH and from the Diocese of the Midwest and transferred to the omophorion of Metropolitan Herman/ September 1, 2002.

ROSE, Deacon Theodore P., who is attached to St. Mary Cathedral, Minneapolis, MN, will also serve Christ the Savior Mission, Anoka, MN/ September 1, 2002.

SCHROEDEL, Rev. John is attached to the Diocese of the Midwest/ May 18, 2002.

SCHROEDEL, Rev. John is attached to Christ the Savior Mission, Chicago, IL/ June 11, 2002.

SEKELA, V. Rev. Michael is attached to the Diocese of the Midwest/ July 1, 2002 and to St. Joseph Church, Wheaton, IL/ August 13, 2002.

SWIRES, Deacon Daniel, who was attached, is now assigned to St. Nicholas Church, Mogadore, OH/ January 18, 2002.

TILLMAN, V. Rev. David is released from duties at Holy Assumption Church, Canton, OH/ December 3, 2001.

WERBIANSKY, Deacon Andrew, who was attached, is now assigned to St. Luke the Evangelist Church, Palos Hills, IL/ January 18, 2002.

WILKINSON, Deacon Timothy is assigned to Holy Assumption Church, Canton, OH/ June 16, 2002.

WILLIS, Deacon Kelsios, who was attached, is now assigned to St. Mary Cathedral, Minneapolis, MN/ January 18, 2002.

LEAVES OF ABSENCE

LUCAK, Deacon Dennis has been granted an extension of his medical leave of absence until January 2003.

DEATHS

HUBIAK, Protodeacon Basil, who was assigned to Holy Trinity Cathedral, Chicago, IL, died April 9, 2002. *May his memory be eternal!*

RUSINIAC, V. Rev. Stephen, who was attached to Holy Trinity Church, Detroit, MI, died in retirement July 28,

2002. *May his memory be eternal!*

VARIAN, Protodeacon Peter, who was assigned to St. Mary Cathedral, Minneapolis, MN, died July 13, 2002. *May his memory be eternal!*

DEPOSED

LISKO, Rev. David is deposed from all sacred functions of the Holy Priesthood and his name is removed from the ranks of clergy of the Orthodox Church in America by the Holy Synod of Bishops/ October 18, 2001.

TILLMAN, V. Rev. David is deposed from all sacred functions of the Holy Priesthood and his name is removed from the ranks of clergy of the Orthodox Church in America by the Holy Synod of Bishops/ May 24, 2002.

PARISHES

NEW CHURCH/ St. John the Fore-runner Church, 1427 S. Blaine Ave., Indianapolis, IN 46221; 317/635-7596/ July 10, 2002.

NEW CHURCH/ St. Stephen Church, RR 2, Box 364, Lagoda, IN 47954/ July 17, 2002.

NEW MONASTERY/ The Presentation of the Virgin Mary Monastery; Riasaphor Mary Ann [Renner], PO Box 36733, Canton, OH 44735/ August 23, 1999.

NEW STATUS/ St. Cloud, MN Mission Station is granted mission status and is now known as Holy Myrrhbearers Mission; Rev. Nathan Kroll, Priest-in-Charge/ November 27, 2001. ■

ENTHRONEMENT/ 1

Enthronement of Metropolitan Herman

During the festive enthronement Liturgy, which also marked the Great Feast of the Nativity of the Mother of God, special prayers were offered in commemoration of those who lost their lives in the 9/11 terrorist attacks.

On the eve of the enthronement, Bishop Job joined Metropolitan Herman and the other members of the Holy Synod of Bishops at the Pentagon for a wreath laying ceremony honoring the memory of those who lost their lives in the 9/11 terrorist attacks. The hierarchs also visited the new interfaith chapel erected on the spot where a hijacked commercial airliner slammed into the Pentagon on September 11, 2001. ■

Bishop Job was among the 25 hierarchs from around the world who participated in the September 8 enthronement of Metropolitan Herman.



MINUTES

Midwest Diocesan Council Meeting • Tuesday, October 8, 2002

I. OPENING PRAYER AND CALL TO ORDER.

His Grace, Bishop Job of Chicago opened the meeting with the singing of "O Heavenly King" at 10:15 a.m.

Members present: Bishop Job, Fr. John Adamcio, Fr. Vladimir Berzonsky, Mr. Nicholas Cavaligos, Mr. Michael Herzak, Mr. Joseph Kormos, Ms. Kitty Mabus, Fr. John Matusiak, Fr. Andrew Moore, Mr. John Sedor, Fr. John Steffaro, Dr. Richard West, and Fr. Bartholomew Wojcik.

Deans present: Fr. Thomas Mueller, Fr. Daniel Rentel, Fr. Thaddeus Wojcik, Fr. Andrew Yavornitzky.

Guest: Hegumen Vladimir [Wendling].

II. READINGS FROM GALATIANS 5:11-21 AND LUKE 8:1-3.

Mr. Kormos read the day's Scripture readings. A brief discussion and reflection followed.

III. MINUTES.

The minutes of the previous meeting on 4 June 2002 were accepted as presented upon motion by Ms. Mabus, seconded by Mr. Kormos.

IV. REPORTS.

A. Diocesan Hierarchy.

1. Bishop Job commented that a review the effects of having assemblies every other year will be made.
2. He reviewed his schedule, commenting on various visitations he had made to parishes, camps, etc. He was unable to attend the Junior Olympics at St. Vladimir Camp in Ohio due to the passing of Fr. Stephen Rusiniak.
3. He accompanied Church School children from Holy Trinity Cathedral to Brookfield Zoo and accompanied the youth of the Ohio Deanery to Cedar Point.
4. He had an excellent visit to St. Peter the Aleut parish in Minot, ND, but will not drive there again!!
5. He also visited St. Nicholas School, Mogadore, OH, which has about 40 students, and the new Christ the Teacher School, which meets at St. Vladimir Ukrainian Orthodox Cathedral, Parma, OH. He noted that this is the first year for the Orthodox Christian Academy in Canton, and noted that there is a possibility for starting a school in Warren, OH.
6. In September he participated in the Enthronement of Metropolitan Herman in Washington, DC. He commented that it was good to have so many representatives from the other autocephalous churches, even those which do not officially recognize our autocephaly.
7. On 11 September he participated in the blessing of the new bell tower at St. Luke's parish, Palos Hills, IL, which was dedicated to the victims of those who perished in the 9/11 attack. A memorial service was celebrated. A beam from the World Trade Center will be embedded in the tower. In the evening he celebrated a memorial at Holy Trinity Cathedral.
8. In mid-September he was ill and unable to fulfill two visitations. At the end of the month, he visited Minneapolis to bless the graves of bodies moved from the former cemetery in Columbia Heights, MN to St. Mary's Cathedral Cemetery in St. Anthony, MN.
9. He participated in the anniversary at St. Nicholas Church, Joliet, IL and the ground breaking for the new

church in Palatine, IL. He also visited St. Thomas Church, Springfield, MO, which has been raised to parish status, for its patronal feast and the blessing of the new iconostasis.

10. Two missions – Christ the Savior, Chicago and St. Thomas, Kokomo, IN – will be raised to parish status.
11. He also reported on several ordinations and subsequent assignments.
12. In response to questions, Bishop Job noted that there seems to be a new interest in the OCA on the part of many of the other autocephalous Churches. He also spoke of the positive transition from Metropolitan Theodosius' tenure to that of Metropolitan Herman. He said he is very optimistic for the future. The Fall Session of the Holy Synod will be held at the end of October. He anticipates that the transition will be a good thing for the Church.

At the end of his report, Bishop Job asked Fr. Adamcio to chair the meeting.

B. Deans' Reports.

1. *Minneapolis Deanery.* Fr. Wojcik noted the death of Protodeacon Peter Varian. He also noted that Pella, IA has received mission status and that monthly liturgies are being celebrated. He reported that there is a vacancy in the position of Dean at St. Mary Cathedral, Minneapolis. Bishop Job noted that mission possibilities in the Minneapolis Deanery have surfaced in five additional places.
2. *Columbus Deanery.* Fr. Rentel had nothing to add to his written report, other than to note that the next Diocesan Assembly will be held in the Columbus Deanery.
3. *St. Louis Deanery.* Bishop Job made a few additions concerning the Ash Grove and Springfield missions.
4. *Chicago Deanery.* There were no additions to the report.
5. *Cleveland Deanery.* There were no additions to the report.
6. *Michigan Deanery.* There were no additions to the report.

C. Metropolitan Council Representatives' Report.

Fr. Berzonsky noted that there was little to report as there has not been a Metropolitan Council meeting since the last Diocesan Council meeting. He recommended that Metropolitan Council representatives should pass on all documents and reports from each meeting to the deans, who could then pass them on to the parishes. Brief discussion ensued, and it was felt that this info should be available on the OCA web site. With regard to minutes of Diocesan Council meetings, Fr. Matusiak said that he will publish them in *The Vigil*. Questions were raised concerning the development of the national budget, the census that was to have been taken in mid-September, the "Fair Share" program, etc.

D. Diocesan Department Reports.

1. *Missions Department.* No report was sent by Fr. Basil Aden, Mission Director.
2. *Youth Department.* No written report as there is no diocesan Youth Director. Bishop Job noted that things must be done on a regional or deanery basis, rather than

through a central program. He said that deaneries could contact the diocese and request funding for specific events, camps, etc. A directive came from the Metropolitan's office requesting that each deanery hold three annual events/projects. He suggested that there be a Youth Director in each deanery to implement such programs. Fr. Adamcio suggested that these directors be appointed by the Bishop, who concurred.

V. REVISED PROPOSAL FOR DIRECTOR OF RELIGIOUS EDUCATION.

Fr. Mueller noted that in proposed budget only allows \$1000.00, and asked how a director can be put in place with this small amount of money.

Brief discussion ensued concerning the position of a director, appropriate budgeting, etc. Fr. Adamcio suggested that, during discussion on the budget, the matter be looked into. Fr. Mueller noted that there must be administrative follow through on whatever is decided and that a resolution should be made concerning what we want for the department, a time line for follow through, etc. If we are not ready to do that, then we should leave the budget as is and table the matter for a future time.

Fr. Steffaro was under the impression that there would be a discussion on whether or not there is a possibility of having a religious education director.

After further discussion, the following motion was made by Ms. Mabus, seconded by Mr. Sedor:

At the next diocesan council meeting, Fr. Matusiak will present a revised proposed job description for a Director of Religious Education. Deans who have a need for religious education expenses should contact His Grace, who will work with the Treasurer within our budget.

The motion passed unanimously.

VI. INDIANAPOLIS AND CRAWFORDSVILLE.

Bishop Job shared a variety of impressions on the acceptance of the nearly 150 faithful from the former Evangelical Orthodox communities in Indiana. He noted that there may be at least two additional communities in Indiana seeking entrance into the Church. Fr. Rentel spoke of the recent celebration held in Indianapolis marking their reception.

VII. THE VIGIL.

Fr. Matusiak spoke of difficulties in publishing *The Vigil* and the almost total lack of articles and info from the parishes. He offered a variety of considerations in this regard, including the possibility of establishing a web site for the Diocese. A discussion on a web site was initiated. It was suggested that Frs. B. Wojcik and Steffaro serve as web masters with Fr. Matusiak overseeing content. After further discussion, the following motion was made by Mr. Kormos, seconded by Ms. Mabus:

Frs. Bartholomew Wojcik and John Matusiak are to establish a diocesan web page using an estimated \$2000, and to have it functioning before the next meeting of the Diocesan Council. The web site team will contact Diocesan Council members approximately two weeks before the next meeting so they can view the site. His Grace will be consulted for his input.

VIII. TREASURER'S REPORT.

Mr. Sedor reviewed the proposed 2003 budget in the absence of Mr. Robert Koncel, Treasurer, made appropriate comments, and fielded questions.

Bids are still being secured for new steps at Christ the Savior. Parishioners are fixing the windows.

Bishop Job will receive an increase that is 3% over the cost of living. Bishop Job spoke on the proposed increase in his stipend, noting that it is not a good idea to offer an increase

during a year in which there is no Diocesan Assembly, as it could lead people into temptation. Several members disagreed. Further discussion ensued.

Upon motion by Fr. Steffero, seconded by Mr. Cavaligos, the 2003 budget was accepted as presented.

IX. ALL-AMERICAN COUNCIL; FAIR SHARE IMPACT ON DIOCESE.

Bishop Job shared his impressions of the 13th All-American Council. He felt that certain comments made before and after the Council – that it had been decided in advance who the new Metropolitan would be – were very disturbing, especially in light of the actual events that took place among the hierarchs during the voting. No such thing took place, and the hierarchs accepted the results as the will of God. Any rumors that the vote was predetermined are absolutely false and called the integrity of the Council into question. He also mentioned that he thought the youth program was excellent, and that a lot of the youth had made new friends with whom they have been keeping in touch since the Council.

With regard to the Fair Share, a quarter of the OCA budget is the responsibility of our diocese. Bishop Job said that he is concerned about this. An excellent discussion ensued in which Council members shared a variety of opinions on the Fair Share, its impact on the diocese and parishes, etc.

X. STEWARDSHIP PROPOSAL.

Fr. Matusiak explained what is necessary before a final proposal to establish a diocesan Development Office can be adopted. After a discussion on various aspects of the initial proposal presented at the last meeting of the Diocesan Council, members were asked to briefly detail areas of the diocesan programme that would benefit from additional funding generated through such an effort. Among the areas mentioned were

- philanthropy and charitable giving/works;
- things for which parishes express needs or wants;
- greater financial support for diocesan seminarians;
- mission expansion and the engagement of a full-time Mission Director and "circuit rider;" and
- youth camps and youth programs, etc.

Fr. Matusiak noted that development needs to take place on various levels, including long-range financial planning, and that in addition to generating funds for immediate needs, cultivating major donations, gifts, bequests, wills, etc. is crucial for the long-term financial stability of the Diocese.

It was decided that Fr. Matusiak and the Finance Committee, consisting of Fr. Zdinak, Dr. West, Mr. Sedor, Fr. Adamcio, and Mr. Herzak, should meet before the next Diocesan Council meeting to develop a final proposal for presentation at the next meeting. Dr. West will contact Fr. Zdinak to arrange for the meeting, which could be held in the Cleveland area.

XI. CLERGY CONVOCATION.

The annual convocation will be held as usual in February 2003.

XII. OLD BUSINESS.

A. Ms. Mabus asked about the status of the Chancery personnel. Bishop Job stated that the grounds manager, bookkeeper [Fr. Luke Nelson], and Fr. Vladimir are doing exemplary work. Fr. Vladimir is working four days each week rather than three, and Bishop Job has expanded his duties, which has been a major help. He also said that he is not looking for a Chancellor at this time.

B. Mr. Herzak asked about the mineral rights for the property in Huntsburg, OH. It was reported that this has yet to be determined.

IN MEMORIAM

THE VERY REV. STEPHEN RUSINIAK

DETROIT, MI – The Very Rev. Stephen Rusiniak died in retirement on Sunday July 28, 2002.

After his ordination to the Holy Priesthood in 1943, Father Stephen was appointed pastor of Holy Ghost Church, Detroit. In 1946, he was transferred to Saints Peter and Paul Church, Lakewood, OH. During his pastorate at Saints Peter and Paul, he was responsible for the design and erection of the parish's new church. In 1958, he returned to Holy Ghost Church as pastor, a position he held until he suffered a stroke and entered retirement in 1986.

In the early 1990s, Father Stephen, although retired, assisted at All Saints Church, Detroit, and later at Holy Trinity Church in the same city.

In addition to his pastoral duties, Father Stephen was active in various ministries in the Diocese of the Midwest. He also served as Dean of the Michigan Deanery.

Father Stephen was preceded in death by his wife, Luba. He is survived by one daughter, Yvonne; one sister; and several nieces and nephews.

Funeral services were held on July 31 and August 1 at Saints Peter and Paul Cathedral, Detroit. His Grace, Bishop Job of Chicago, presided. Interment took place at Saint Tikhon Monastery, South Canaan, PA on August 2.

May Father Stephen's memory be eternal! ■

PROTODEACON BASIL HUBIAK

MOUNT PROSPECT, IL – Protodeacon Basil Hubiak, 68, died at his home here on Tuesday, April 9, 2002.

Protodeacon Basil was born in Akron, OH in 1933, the son of the late Very Rev. Afanasy and Susanna Hubiak and brother of Protopresbyter Daniel Hubiak, former Chancellor of the Orthodox Church in America and former OCA representative in Moscow; Sophie Soroka, wife of the Very Rev. Theodore Soroka, Miami, FL; Olga Kovach, wife of the Very Rev. Michael Kovach, Millersville, PA; and Nicholas, Akron, OH.

After graduating from high school in 1949, he pursued studies at the University of Akron, from which he was awarded a Bachelors degree in 1959.

On July 29, 1956, he married the former Eva Holodnak. His Eminence, Archbishop John [Garklavs] of Chicago and Minneapolis ordained him to the Holy Diaconate on January 5, 1958, after which he was assigned to Saint Nicholas Church, Akron, OH. From 1961 until 1967 he served at Saint Theodosius Cathedral, Cleveland, OH. He also served at Christ the Savior Church, Harrisburg, PA from 1967 until 1979, when he was transferred to Holy Trinity Cathedral, Chicago, IL. He frequently traveled throughout the Diocese of the Midwest with His Grace, the late Bishop Boris and His Grace, Bishop Job on their archpastoral visits.

He was elevated to the rank of Protodeacon in 1961 and was granted the right to wear the kamilavka two years

later.

In addition to his wife, Protodeacon Basil is survived by one son, Gregory; one daughter, Daria; and four grandchildren.

His Grace, Bishop Job of Chicago and the Midwest presided at funeral services at Holy Trinity Cathedral, Chicago. Interment took place at Saint Tikhon Monastery, South Canaan, PA.

May Protodeacon Basil's memory be eternal! ■

PROTODEACON PETER VARIAN

MINNEAPOLIS, MN – Protodeacon Peter Varian, 88, died at his home here Saturday, July 13, 2002 after a lengthy battle with cancer.

A Minneapolis native, Protodeacon Peter was a lifelong member of Saint Mary's Cathedral, and lived his entire life within two blocks of the parish church. Since childhood he was deeply involved in the parish community, serving as a member of the cathedral's Board of Trustees and a variety of committees and parish organizations. He was very active in the Senior "O" Club on the parish and district levels and was a lifelong member of Saint Mary Cathedral Choir. He regularly participated in the annual assemblies of the Diocese of the Midwest and the diocesan clergy convocation.

After retiring in the late 1970s from Onan Corp., Protodeacon Peter began theological studies through the Orthodox Church in America's late vocation program. In 1979, he was ordained to the Holy Diaconate by His Grace, the late Bishop Boris of Chicago. In 1992, he was elevated to the rank of protodeacon in recognition of many his years of faithful service to the cathedral community.

Due to failing health, Protodeacon Peter stopped assisting at services in early 2002, although he was able to participate in Paschal services during the same year.

In addition to his wife, the former Mary Leschisin, Protodeacon Peter is survived by one son, James; two daughters, Pearl Homiak and Jane Smith; a brother, John; and eight grandchildren.

His Grace, Bishop Job of Chicago presided at funeral services on July 16 and 17, at Saint Mary Cathedral, Minneapolis, with burial in the parish cemetery.

May Protodeacon Peter's memory be eternal! ■

DEATHS ELSEWHERE

BALTIMORE, MD – The Very Rev. Andrew Woronovich, rector of Holy Trinity Church, Detroit, MI from 1971 until his retirement in 1997, died on August 27, 2002.

Attached to St. Andrew Church, Baltimore, MD in retirement, Father Andrew is survived by his wife, June, a sister, Sasha Milosavich, and several nieces and nephews.

Funeral services were held at Saint Andrew Church with burial at Holy Trinity Cemetery, Elkridge, MD.

May Father Andrew's memory be eternal! ■

DIOCESAN COUNCIL/ 1

- C. In response to a question concerning the ROCOR monastery in Fridley, MN, Bishop Job stated that the community is petitioning to enter the OCA. Their petition will be forthcoming, and Bishop Job will present it to members of the Holy Synod at their Fall 2003 session.

XIII. NEW BUSINESS.

- A. Bishop Job requested that the Diocesan Council permit him to take a one-month sabbatical in February and early March 2003, in light of the fact that he has not taken time for rest in years. While he will remain in Pennsylvania during the sabbatical, he will maintain close contact with the Diocesan Chancery, but he will not be making parish visitations. Council members fully supported Bishop Job's request.

- B. Mr. Herzak spoke of the importance of having the Diocese protect itself in light of current sexual abuse issues rocking the Roman Catholic Church. He noted that, if something similar was to happen in our diocese, there is not enough money available to settle such matters. The following motion was made by Mr. Herzak, second by Ms. Mabus:

In light of the hierarchical nature of the Church of the Church and the passing of the "property in trust" motion at the 13th All-American Council, the Diocesan Chancery should send a written request to all parishes to name the diocese, the OCA, and His Grace, Bishop Job as "additional insured" under each parish's insurance policies and that each parish must carry sexual abuse and molestation coverage in their insurance policy in the preferable amount of \$1,000,000.00 but, in any event, no less than \$250,000.00. Finally, the Diocese should be issued certificates of insurance by the parishes carried.

The motion carried unanimously.

Mr. Herzak noted that it would only cost a parish about \$50 to \$100 to add the OCA, the Diocese, and Bishop Job to their policies. He will help create a letter with His Grace.

- C. Bishop Job asked that everyone remember his parents, who are ailing and in a care facility, in their prayers.

XIV. NEXT MEETING.

The next meeting will be held on Wednesday, 22 January 2003.

XV. ADJOURNMENT.

There being no further business, the meeting was adjourned at 4:02 p.m. with the singing of the Hymn to the Theotokos.

Respectfully submitted, October 9, 2002
 Father John Matusiak, Diocesan Secretary

MISSION/ 8

"Men with a mission" – or two!

the past three years, Father Brown also conducts full-time ministry to inmates at the Federal Correctional Institution in Pekin, IL, where he conducts weekly Vespers and teaches classes in Church history. Recently, several mission faithful joined Father Brown as he received inmate Darrin Maranda into the Orthodox Faith during the celebration of the Divine Liturgy in the prison chapel. Several other inmates attended the Liturgy, some of whom have already begun their "journeys to Orthodoxy." ■

Russian tour includes celebration of 300th anniversary of St. Petersburg

MINNEAPOLIS, MN – A special tour to Russia in conjunction with the 300th Anniversary of the city of St. Petersburg is being planned by Archimandrite John [Mangels] of the Antiochian Orthodox Christian Archdiocese and Mrs. Debra Korluka, an Orthodox iconographer and member of Holy Cross Mission, Saint Croix Falls, WI.

Dates for the pilgrimage are May 9-23, 2003.

In addition to visiting numerous Orthodox sites in the former Russian capital, the tour includes visits to Moscow, Vladimir, Suzdal, and Sergiev-Posad, site of the renown Holy Trinity-Saint Sergius Monastery, Russia's largest.

In addition to Archimandrite John and Mrs. Korluka, His Grace, Bishop Niphon, Representative of the Patriarchate of Antioch to the Russian Orthodox Church, will serve as a guide and special guest for the tour group.

For further information contact Mrs. Korluka at 651/439-4850. ■

THANK YOU TO OUR VIGIL DONORS

- M. August, Williamsburg, VA
- Pauline Barnowsky, Manchester, NJ
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H A P P E N I N G S

Veteran choir director honored

MAPLE HEIGHTS, OH – On August 18, members of St. Andrew Church here honored Andrew Cverko for 53 years of service in the field of liturgical music. Mr. Cverko, pictured with Fr. Emilian Hutnyan, wife Anne, and Fr. Robert Kondratick, OCA Chancellor, was awarded the Order of St. Innocent. Mr. Cverko has also been active in the Fellowship of Orthodox Christians in America, of which he is a past national president. ■

Wisconsin man honored

LUBLIN, WI – Frank Dubiak, a life-long member of Holy Assumption Church here, was recently awarded a Citation in recognition of his years of dedicated work in and for the parish. Making the presentation was Fr. Thaddeus Wojcik, rector of the parish and dean of the Minneapolis Deanery. ■

***Area firefighters, paramedics accompany traveling memorial to 9/11 services***

SUMMIT, IL – A traveling memorial for the 343 New York City fire fighters killed in the line of duty at the World Trade Center on September 11, 2001 was displayed at St. Panteleimon Church here on Sunday, September 15 in conjunction with a Memorial Service for those who perished in the terrorist attacks. Several Chicago-area fire fighters participated in the service.

The memorial was built by Fire fighter Reed Riley of Truck Co. 49, Chicago Fire Department, with help from the men of Engine Co. 126 and Truck Co. 49.

Pictured in front of the memorial after services are [from left] Deputy District Chief Raymond Orozco, Jr., Chicago Fire Dept.; Lieutenant Thomas Batura, Brookfield Police Dept., Brookfield IL; fire fighter-paramedic Minas Klikas, Des Plaines Fire Dept, Des Plaines, IL., fire fighter-paramedic John Limberopoulos, Chicago Fire Dept.; Lieutenant Nicholas Cavaligos, Chicago Fire Dept.; Fr. Myron Manzuk, Rector of St. Panteleimon Church; and Deputy Chief Frank Batura, Summit Fire Dept., Summit, IL. ■

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