



MW parishes welcome Sitka Icon

LORAIN, OH – On November 7, 2005, Saints Peter and Paul Church here was the final midwest stop on the itinerary of the wonderworking Sitka Icon of the Mother of God during its two month pilgrimage across the “lower 48” states.

The icon visited parishes within all of the diocese’s six deaneries. At every stop, host churches were filled beyond capacity as the faithful came to pray and be anointed before the wonderworking icon.

His Grace, Bishop Nikolai of Sitka, Anchorage, and Alaska initially presented the proposal for the pilgrimage to the Holy Synod of Bishops of the Orthodox Church in America in 2004.

The icon was commissioned by Saint Innocent Veniaminov, the first ruling bishop in North America. It has been enshrined in Archangel Michael Cathedral, Sitka, AK, since the mid-1800s. The icon miraculously survived the fire that completely destroyed the cathedral in the mid-1960s.

Accompanying the icon were clergy from Alaska, who in each parish offered an overview of the life and needs of the Diocese of Alaska, the “mother diocese” of Orthodox Christianity in North America.

Photos of the icon’s visit to several diocesan parishes may be found on page 9 of this issue. ♦

Missions to participate in stewardship workshop

DARIEN, IL – In an effort to help missions acquire the resources necessary for rapid growth, the Mission Department of the Diocese of the Midwest is sponsoring a workshop on stewardship led by a noted stewardship consultant, the Rev. Anthony Scott, at the Carmelite Retreat Center here on Saturday, January 21, 2006.

Titled “The Sacrament of Stewardship: Theology and Application,” the workshop will interpret and apply the Orthodox teachings of stewardship to the work of planting new missions, according to the Rev. Basil Aden, diocesan mission director, who will meet with diocesan mission priests and lay leaders on the eve of the workshop.

The department is providing fund-

ing for lodging and meals for all mission priests and one lay leader from every recognized diocesan mission. Participants are expected to fund their travel expenses.

The workshop will also be open to older parishes engaged in revitalization, representatives of which may attend the workshop on a space available basis.

“From reports and reviews of its program, the department has found that the critical lack of resources is one of the greatest obstacles to mission growth,” said Father Aden. “The diocese has addressed the need of resources with its now reorganized stipend program. However, most mis-

MISSIONS/ 7



44th Diocesan Assembly meets at All-American Council

Fr. John Zdinak, diocesan chancellor, delivers his report at the 44th assembly of the Diocese of the Midwest, held in Toronto, ON on July 20, 2005 in conjunction with the 14th All-American Council. The text of Archbishop Job’s report to the assembly appears on page 10 of this issue.

THE VIGIL

PUBLISHED BY
THE DIOCESE OF THE MIDWEST OF
THE ORTHODOX CHURCH IN AMERICA

His Eminence,
the Most Reverend **JOB**
*Archbishop of Chicago and
the Midwest*
927 N. LaSalle, Chicago, IL 60610
312/202-0420 • FAX 312/202-0427

www.midwestdiocese.org

Father John Matusiak/ *Editor*

Send articles and photos to
The Vigil Editorial Office
One Wheaton Center #904
Wheaton, IL 60187
630/668-3071 • FAX 630/668-5712
tocmed@aol.com

Send address corrections and
changes to
Diocese of the Midwest
927 N. LaSalle, Chicago, IL 60610

Articles in *The Vigil* do not necessarily
reflect the opinions or policies of the
Diocese of the Midwest. The publisher
and staff assume no responsibility for
their contents.

You're news!

Build a new church or hall?
Initiate a new ministry?
Celebrate a significant event
in the life of your parish or
deanery? **Receive** an Ortho-
dox scouting award? **Don't**
keep the good news to your-
self! Share it with the entire
diocese in *The Vigil* and on
the diocesan web site at
www.midwestdiocese.org!

Send articles and high resolu-
tion photos by **e-mail** to
tocmed@aol.com. Or send
hard copy articles and original
photos by "snail mail" to *The
Vigil*, One Wheaton Center
#904, Wheaton, IL 60187.

TRANSITIONS

ORDINATIONS

CADMAN, Alexander was ordained to the Holy Diaconate by Archbishop Job of Chicago at Christ the Savior Church, Chicago, IL. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ July 30, 2005.

LASHBROOK, Deacon Philip was ordained to the Holy Priesthood by Archbishop Job of Chicago and the Midwest at St. John the Forerunner Church, Indianapolis, IN. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ July 9, 2005.

TRENT, Deacon Zachariah was ordained to the Holy Priesthood by Archbishop Job of Chicago and the Midwest at St. John the Forerunner Church, Indianapolis, IN. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ July 10, 2005.

RECEPTIONS

BASHKO, The V. Rev. Dimitri is canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Herman from the Belarusian Council of Orthodox Parishes in North America. He is transferred to the omophorion of Archbishop Job of Chicago and attached to the Diocese of the Midwest/ June 21, 2005.

ASSIGNMENTS

ADEN, The Rev. Basil is released from duties at St. Raphael of Brooklyn Mission, Quincy, IL and St. Joseph Church, Wheaton, IL and attached to St. Nicholas Church, Kenosha, WI/ October 4, 2005.

BASHKO, The V. Rev. Dimitri awaits assignment in the Diocese of the Midwest/ June 21, 2005.

BASHKO, The V. Rev. Dimitri, who was awaiting assignment, is attached to St. George Cathedral, Chicago, IL/ August 9, 2005.

CADMAN, Deacon Alexander is assigned to Christ the Savior Church, Chicago, IL/ July 30, 2005.

CAMERLYNCK, Deacon Philip, is released from duties at St. Theodore of Tarsus Church, Independence, MO, and attached to Holy Trinity Church, Overland Park, KS/ November 9, 2005.

DEMKO, Deacon Michael is released from duties at SS. Cyril and Methodius Church, Milwaukee, WI and from the Diocese of the Midwest, transferred to the omophorion of Bishop Tikhon of Philadelphia, and attached to the Diocese of Eastern PA/ July 7, 2005.

HRYCYNIAK, The Rev. Stephen is released from duties at SS. Cyril and Methodius Church, Milwaukee, WI and appointed rector of St. Nicholas Church, Kenosha, WI/

October 4, 2005.

KLARR, The Rev. Josef von is released from duties at St. Michael the Archangel Church, St. Louis, MO. He remains acting rector of Nativity of the Holy Virgin Church, Desloge, MO/ July 31, 2005.

KLARR, The Rev. Josef von is released from duties at Nativity of the Holy Virgin Church, Desloge, MO and attached to Christ the Good Shepherd Church, St. Louis, MO/ November 16, 2005.

LASHBROOK, Deacon Philip is released from duties at St. John the Forerunner Church, Indianapolis, IN, and assigned to St. Thomas the Apostle Church, Kokomo, IN/ June 2, 2005.

LASHBROOK, The Rev. Philip is appointed acting rector of St. Thomas the Apostle Church, Kokomo, IN/ July 9, 2005.

LIS, The Rev. David is released from duties at St. Theodosius Cathedral, Cleveland, OH and appointed acting rector of Holy Assumption Church, Marblehead, OH/ November 1, 2005.

MUELLER, The Rev. Elijah, who was acting rector, is appointed rector of St. Clement of Ohrid Church, Merrillville, IN/ July 31, 2005.

NIELSEN, The Rev. Thaddeus is released from duties at Holy Trinity Church, Clayton, WI, assigned priest-in-charge of St. Raphael of Brooklyn Mission, Quincy, IL, and attached to Holy Trinity Church, Overland Park, KS/ October 4, 2005.

ROWE, The Rev. Christopher is received into the Diocese of the Midwest and attached to Holy Trinity Church, Overland Park, KS/ May 23, 2005.

SAWCHAK, The Rev. Timothy, who was associate priest, is appointed rector of Holy Trinity Church, Overland Park, KS/ August 28, 2005.

SAWCHAK, The Rev. Timothy A., in addition to duties at Holy Trinity Church, Overland Park, KS, is appointed dean of the Kansas City Deanery/ August 29, 2005.

SEKELA, The V. Rev. Michael, who is attached to St. Joseph Church, Wheaton, IL, is granted retirement/ August 10, 2005.

SOUCEK, The V. Rev. Pavel is released from duties at Holy Assumption Church, Marblehead, OH and granted retirement/ November 1, 2005.

SUCCAROTTE, The V. Rev. Thomas is released from duties as dean of the St. Louis Deanery. He remains rector of Nativity of the Virgin Mary Church, Madison, IL/ June 1, 2005.

TRENT, The Rev. Zachariah is appointed associate priest at St. John the Forerunner Church, Indianapolis, IN/ July 10, 2005.

TRANSITIONS/ 13



Christ is born!

A Nativity Homily by St. John Chrysostom

I behold a new and wondrous mystery! My ears resound to the shepherd's song, piping no soft melody, but loudly chanting a heavenly hymn! The angels sing! The archangels blend their voices in harmony! The cherubim resound their joyful praise! The Seraphim exalt His glory! All join to praise this holy feast, beholding the Godhead herein... on earth and man in heaven. He Who is above now, for our salvation, dwells here below; and we, who were lowly, are exalted by divine mercy!

Today Bethlehem resembles heaven, hearing the singing of angelic voices, in place of the sun, witnessing the rising of the Sun of Justice! Ask not how this is accomplished, for where God wills, the order of nature is overturned....

Today He Who Is, is born ! And He Who Is becomes what He was not! For when He was God, He became man – while not relinquishing the Godhead that is His.... And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him angels, nor archangels, nor thrones, nor dominions, nor powers, nor principal-

CHRYSOSTOM/ 6

Theophany: The revelation of God

The Great Feast of Theophany celebrates the Baptism of Our Lord, Jesus Christ, the Anointed One in the Jordan by John the Forerunner. It is the festival of the revelation to humanity of Jesus' Godhead and of the revelation of the Holy Trinity, as the voice of the Father declares Him the "Beloved Son" and the Spirit in the form of a dove hovers above his Anointed.

In His baptism in the Jordan, it is not Jesus Who is purified and sanctified; He is God Incarnate, utterly without sin, the Holy One Who makes others holy. Rather, He descends into the living waters of the river and, by His presence, sanctifies them.

The Spirit hovering above Jesus in the form of a dove reminds us both of the Spirit of God hovering over the primordial waters in Genesis and of the dove sent forth from the ark by our father Noah the Just – the dove that brought the sign of the flood's abating and the renewal of the earth by God's mercy, the first sign of the new covenant between God and Noah, the covenant that (unlike the later Mosaic covenants) bound all humanity to God.

THEOPHANY/ 15



The Kingdom of God

Father Stephen Kostoff

"Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit!"

This magnificent opening doxology of the Divine Liturgy cannot be understood as a pious and rhetorical exclamation since we were taught by the Lord Himself to pray, "Thy Kingdom come." The Lord's Prayer seems to revolve around that great petition which perfectly summarizes the hope of all Christians: that God's "reign" or "dominion" (other possible translations of the Greek word behind our word "Kingdom") be fully present in all of its incomparable glory.

The Kingdom of God is not so much a "place" as it is an awareness, a relationship, an experience of and with our heavenly Father – through His Son and in the Holy Spirit. Or, perhaps we need to say that an awareness of the centrality of this petition is sorely needed today as we tend to "settle down" so comfortably to a life of security and ease in our earthly existence. We may believe that the Kingdom of God is the happy appendix to our short lives, provided, of course, that we have been good, kind, nice, or pleasant enough; in fact, we may even feel entitled to entrance into the Kingdom! (Isn't this the "stuff" of just about all Christian eulogies today?) But the Kingdom in this perspective is a pale and rather vague wish compared to the full-blooded reality of our earthly accomplishments, possessions, and ambitions.

There is certainly a tension that is less than creative between our daily prayer, "Thy Kingdom come," and the intensity and energy behind our pursuit of worldly happiness at all costs. But as the Apostle Paul wrote, "the form of this world is passing away" [1 Corinthians 7:31].

According to Christ, it is the Kingdom of God – Heaven – that must be the desire of our heart. "But seek first His kingdom and all these things shall be yours as well," we read in Matthew 6:33. For this reason Christ began His public ministry by proclaiming, "The time is fulfilled, and the Kingdom of God is at hand; repent and believe in the Gospel" [Mark 1:15].

It is not an exaggeration to claim that all of the Lord's deeds and words – especially the parables, which could be termed "parables of the Kingdom" – are meant to reorientate our vision toward the Kingdom of God. That reorientation is based upon repentance, the "change of mind" necessary to "see" the presence of the invisible Kingdom in our midst. Of course, the person of Christ and the Kingdom are inseparable. Christ inaugurates the Kingdom with His advent. Thus, He was Kingdom-centered; He incarnates the Kingdom and

is the Door into the Kingdom. At the end of His ministry, before the Lord goes to His voluntary death, He tells His disciples, "as my Father appointed a kingdom for me, so do I appoint one for you, that you may eat and drink at my table in my kingdom" [Luke 22:29-30].

In the Anaphora of the Liturgy, we pray to God thus: "Thou it wast who brought us from non-existence into being, and when we had fallen away didst raise us up again, and didst not cease to do all things until Thou hadst brought us up to heaven, and hadst endowed us with Thy Kingdom which is to come." That "which is to come" we experience here and now in the Eucharistic celebration of the Liturgy. The Kingdom is "already" here, even though it is "not yet" here in all of its fulness. The Liturgy retains that same already/not yet tension we find in the Gospels. And it is striking just how often the Liturgy directs our gaze toward the Kingdom, through a multitude of prayers and petitions.

The joy of every Liturgy is the joy of ascending into the Kingdom, to that messianic banquet table from which the Lord gives us the heavenly food and drink of the Eucharist "unto life everlasting." We pray to "lay aside all earthly cares" so that we can make that ascent as unburdened as possible. If we are

able to "taste and see" something of the Kingdom here and now, then it will not be a foreign land for us at our appointed time; rather, it will be our true and longed-for "home." If we are "at home" in the Church now, then we will be "at home" in the Kingdom then, for the Church is the foretaste of the Kingdom of God in our midst. As the late Father Alexander Schmemmann wrote in his book, *The Eucharist*, "The Kingdom of Christ is accepted by faith and is hidden 'within us.' The King Himself came in the form of a servant and reigned only through the Cross. There are no external signs of this Kingdom on earth. It is the Kingdom of 'the world to come,' and thus only in the glory of His second coming will all people recognize the true King of the world. But for those who have believed in it and accepted it, the Kingdom is already here and now, more obvious than any of the 'realities' surrounding us. 'The Lord has come, the Lord is coming, the Lord will come again.' This triune meaning of the Aramaic expression maranatha! contains the whole of Christianity's victorious faith, against which all persecutions have proven impotent."

All true moments of joy in this world, regardless of how fleeting or short-lived, are perhaps interruptions into our lives, or intimations of the blessed joy of God's eternal Kingdom. These are intensive, rather than extensive, moments – of

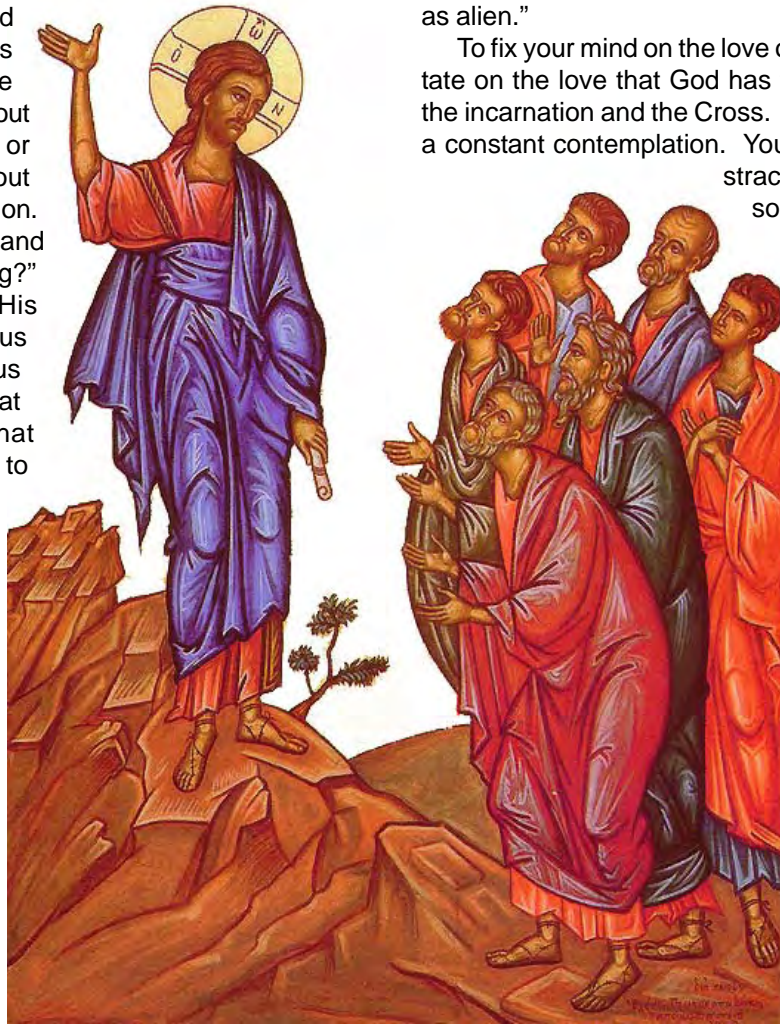
If we are "at home" in the Church now, then we will be "at home" in the Kingdom then, for the Church is the foretaste of the Kingdom of God in our midst.

In Matthew 6:25, Our Lord speaks some hard words for a soft society: “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?”

From the moment of His birth, the Lord Jesus puts us to the test. He challenges us to question our values. What are we living for, and what would we die for? We go to Him with our worries, and we may wonder why we don't feel that we are getting the answers we expected, needed, or wanted. Silence is the response, and we lose faith. Prayer “doesn't work,” and we, eternal optimists who always anticipate success even in our prayers, go away disappointed, frustrated, maybe even angry. We prayed for money, security, or success, and it didn't happen.

The King of all took on our human flesh, our very nature, coming into the world with nothing. He was born in a cave, surrounded by animals. Simple shepherds formed His “court.” A manger became His throne. The message He came into the world to proclaim was a simple one – one by which he tells us that we don't really need whatever it is we were asking for. He's not a God Who indulges our fantasies. He is One Who humbles us, as He humbled Himself by taking on our humanity, so that we might consider what is best for us, and there nothing better imaginable than to be loved by God and to love Him in return. And it's long past the time when we act like spoiled children who turn on the love when we get spiritual presents and turn off our love when we do not.

Some of our Church Fathers grasped the deeper meaning of Our Lord's words in Matthew 6:25. Saint Maximos the Confessor wrote, “The one who has his mind fixed on the love of God disdains all visible things and even his own body



as alien.”

To fix your mind on the love of God means that you meditate on the love that God has for you as demonstrated by the incarnation and the Cross. To fix your mind is to make it a constant contemplation. You realize that it is not an abstraction – God's love is very personal, and the person He loves is you. You are grateful for this insight: The Father through the Holy Spirit sent His Son into the world to save sinners, among them yourself. I think of those who feel dejected, rejected, unwanted, and unloved, especially at this time of the year; but they are, as the old song goes, “searching for love in all the wrong places.” Every manger scene is a reminder of God's fatherly concern for us; every crucifix is a reminder of God's unconditional love for us.

And you are made to be more than a vacuum of affection, drawing in love from God and others without responding with your own love. Our culture makes a mistake in defending the abusers, the killers, those who inflict pain and suffering on others, justifying their brutality by claiming they

weren't taught to love or weren't given examples by loving parents. We are all made in the image of God. We all have the capacity to become like God in loving Him and all that He created.

The blessed Augustine, responding to the question about salvation and what a person should do to be saved, stated, “Love God, and do what you wish.” At first blush it seems so easy; but he meant not just to say we love God, but also to explore all of the implications the command entails. To love God means to meditate on God's love for us, to come to the manger in all humility, to stand at the foot of Christ's Cross, then to go out and do likewise. This means to learn the meaning of Christ's paradoxical statement: “He who seeks to save his life will lose it; but he who seeks to lose his life for My sake and the Gospel's, will save it” [Mark 8:35]. ♦

Living for the Love of God

Father Vladimir Berzonsky

IN MEMORIAM

ARCHIMANDRITE HILARY

PECKVILLE, PA – Archimandrite Hilary [Madison], 76, a member of the brotherhood of Saint Tikhon of Zadonsk Monastery, South Canaan, PA, fell asleep in the Lord early on the morning of Sunday, August 14, 2005, at Mid-Valley Hospital here.

For many years, Father Hilary had served within the Diocese of the Midwest.

Born in South Bend, IN, in 1929, he entered St. Benedict's Roman Catholic Abbey, Benet Lake, WI, in 1948. After his conversion to Orthodoxy in June 1954, he was ordained to the diaconate and priesthood by the late Bishop Bogdan of the Ukrainian Orthodox Church of America. In 1958, he was received into the Metropolia and took up residence at Saint Tikhon of Zadonsk Monastery, South Canaan, PA. He was tonsured to monastic orders by the late Metropolitan Leonty in March of the following year.

Father Hilary served a number of parishes, including Saint John the Baptist Church, Mayfield, PA; Holy Trinity Church, Springfield, VT; Saint John the Baptist Church, Dallas, TX; Holy Virgin Mary Cathedral, Los Angeles, CA; Holy Trinity Cathedral, Chicago; and Holy Trinity Church, Kansas City, KS. For a brief period he served at Saint John the Theologian Retreat Center, Hiram, OH.

In 1981, he was attached to the Midwest Diocesan Center where, among his other duties, he served as an assistant to His Grace, Bishop Boris and diocesan chancellor from 1992 until 1993. He also served as priest-in-charge of Saint Matthew Mission, Green Bay, WI.

In 1988, he was elevated to the rank of archimandrite.

In 1993 he was assigned priest-in-charge at Holy Assumption Monastery, Calistoga, CA. Upon his retirement from active service in 1996, he returned to Saint Tikhon's

Monastery.

Funeral services were held at the Monastery Church of Saint Tikhon of Zadonsk August 16-17 with interment in the monastery cemetery.

May Father Hilary's memory be eternal! ◆

MRS. ALEXANDRA GARKLAVS

CHICAGO, IL – Mrs. Alexandra Garklavs, 77, wife of the Very Rev. Sergei Garklavs, dean emeritus of Holy Trinity Cathedral here, fell asleep in the Lord on Saturday, July 9, 2005.

Born Alexandra Iovina in Belarus in 1927, she came to the US in 1949 and was employed as a nurse. The following year she married Sergei Garklavs, who was subsequently ordained to the diaconate and priesthood. For years she served devotedly with her husband at Holy Virgin Protection Church, Gary, IN; Saint Panteleimon Church, Argo, IL; and Holy Trinity Cathedral, Chicago. She also accompanied her husband and members of the Garklavs family to Russia in 2004 for the return of the Tikhvin Icon of the Mother of God, for which Father Sergei had served as guardian after the repose of Archbishop John of Chicago.

In addition to her husband, Mrs. Garklavs is survived by three sons, the Very Rev. Alexander Garklavs, rector of Holy Trinity Church, East Meadow, NY, and George and Paul Garklavs; two daughters, Mary Smith and Olga Prevas; and eleven grandchildren.

Funeral services were held July 13 at Holy Trinity Cathedral, Chicago, with interment in Elmwood Cemetery, River Grove, IL. Donations in Mrs. Garklavs' memory may be made to the Tikhvin Monastery Fund, 369 Green Ave., East Meadow, NY 11554.

May Mrs. Garklavs' memory be eternal! ◆

CHRYSOSTOM/ 3

Christ is born!

ties; treading a new and solitary path, He has come forth from a spotless womb.

Yet He has not forsaken His angels, nor left them deprived of His care, nor because of His incarnation has He ceased being God. And behold kings have come, that they might serve the Leader of the Hosts of Heaven; women, that they might adore Him Who was born of a woman, so that He might change the pains of childbirth into joy; virgins, to the Son of the Virgin.... infants, that they may adore Him Who became a little child, so that out of the mouths of infants He might receive perfect praise; children, to the Child who raised up martyrs through Herod's rage; men, to Him Who became man that He might heal the miseries of His servants; shepherds, to the Good Shepherd Who laid down His life for His sheep; priests, to Him Who has become a

High Priest according to the order of Melchizedek; servants, to Him Who took upon Himself the form of a servant, that He might bless our stewardship with the reward of freedom [Philippians 2:7]; fishermen, to the Fisher of humanity; publicans, to Him Who from among them named a chosen evangelist; sinful women, to Him Who exposed His feet to the tears of the repentant woman. And that I may embrace them all together, all sinners have come, that they may look upon the Lamb of God Who takes away the sins of the world!

Since, therefore, all rejoice, I too desire to rejoice! I too wish to share the choral dance, to celebrate the festival! But I take my part, not plucking the harp nor with the music of the pipes nor holding a torch, but holding in my arms the cradle of Christ! For this is all my hope! This is my life! This is my salvation! This is my pipe, my harp! And bearing it I come, and having from its power received the gift of speech, I too, with the angels and shepherds, sing, "Glory to God in the Highest, and on earth peace to men of good will!" ◆



Archbishop Job with clergy of the new Kansas City Deanery.

Kansas City Deanery established

OVERLAND PARK, KS – His Eminence, Archbishop Job recently met with clergy of the former St. Louis Deanery here to establish the Kansas City Deanery.

The Rev. Timothy Sawchak, rector of Holy Trinity Church, Overland Park, KS, will serve as the new deanery's first dean.

In addition to the parishes that had belonged to the former St. Louis Deanery, the new includes St. Raphael of Brooklyn Mission, Quincy, IL, which had belonged to the Chicago Deanery, and St. John of Kronstadt Church, Lincoln, NE; and Archangels Michael and Gabriel Mission, South Omaha, NE, both of which had belonged to the Minneapolis Deanery. ♦

Chicago's south side parishes host seminar on Church growth, development

PALOS HILLS, IL – Clergy and faithful from Chicago's southside parishes – Archangel Michael Church, Burbank, IL; Saint Panteleimon Church, Summit, IL; Saints Peter and Paul Church, Burr Ridge, IL; and Saint Luke Church, Palos Hills, IL – participated in a seminar on Church growth and development in mid-November.

Facilitated by the Rev. Jonathan Ivanoff, a member of the Orthodox Church in America's Department of Evangelization, the seminar introduced "natural Church development" as a method of evangelizing and attracting potential converts to the Orthodox Christian faith.

Father Ivanoff also met with the rectors of the four parishes to consider ways to implement the program in their communities. ♦



"Any church can grow, if it wants to," Fr. Jonathan Ivanoff tells members of Chicago's south side parishes during recent seminar on Church growth and development.

MISSIONS/ 1

Stewardship workshop to be held in January

sions lack the resources to support clergy salaries, essential ministries, and building needs.

"The stewardship workshop is a way of helping missions identify and utilize resources that are already on hand," Father Aden added. "The Lord provides for His work by distributing among the faithful the resources and gifts for the life and outreach of the Church, but what is needed is the faithful management of these resources and gifts through 'the voluntary, sacrificial, and generous offering to God of time, talents, and treasure,' according to Father Scott's definition of stewardship."

The Mission Committee already has tested the idea of teaching sound stewardship principles in diocesan missions by directing several communities to develop stewardship programs.

"These missions have gained more of the necessary resources for their work," Father Aden reported. "Now, through the workshop, the department is emphasizing the importance of wise stewardship education for all missions."

Father Scott is a priest of the Orthodox Church in America and a graduate of Saint Vladimir's Seminary, where he worked for over ten years as the chief advancement officer. The ministry of Stewardship Advocates, Father Scott's consulting agency, has been highly effective for numerous organizations within Orthodox circles on the local, national, and international levels. He is editor of *Good and Faithful Servant: Stewardship in the Orthodox Church*, published by Saint Vladimir's Seminary Press, and has written numerous articles on the theory and practice of stewardship. His *Orthodox Philanthropy* newsletter can be found with other stewardship resources on the internet at stewardshipadvocates.org. ♦



On his first Sunday as St. Raphael's resident priest, Fr. Nielsen leads faithful in procession to new facility.

Quincy, IL mission welcomes first resident priest

QUINCY, IL – On Sunday, October 30, 2005, the Rev. Thaddeus Nielsen and the faithful of Saint Raphael of Brooklyn Mission here moved to their new and larger quarters at 611 Hampshire Street.

“Obviously, we are excited to have more space, and the timing of the move coincides with Father Thaddeus’ arrival as our first resident priest and his first Liturgy here,” said parishioner David Shinn. “We are grateful that they’re here!”

Since its founding and formal establishment as a mission in 2004, Saint Raphael’s was served by the Rev. Basil Aden, diocesan mission director, and other Chicago Deanery clergy. The mission’s steady growth made the assignment of a resident priest possible. ♦

PERSPECTIVE/ 4

The Kingdom of God

love and communion, rather than of fun and distraction. Such experiences move us to press on forward toward the Kingdom of God with greater intensity and resolve. The Church provides us with the “map;” it is up to us to seek this treasure with all our hearts. ♦

ARCHPASTORAL LETTER ON THE GREAT FEAST OF THE NATIVITY

To the esteemed clergy, monastics, and faithful of the Diocese of the Midwest:

Dearly beloved in the Lord,
Christ is born!

Once again we have come through the days of the Nativity Fast and have reached the joy of the Winter Pascha. With all that our Christmas celebrations entail – the beauty of the divine services, the festive activities in the home, the hospitality shared with one another, and the fellowship of family and friends – I offer you, the members of our diocesan family, my most sincere and prayerful best wishes.

I wish for you the amazement of the shepherds, that such an unimaginable miracle as the birth of the Savior should take place in our very midst. Like them, let us be filled with the sound of the angels’ song of praise, and go – not alone or in isolation, but together in brotherly affection – to see the great thing that has taken place for us and for our salvation, knowing that there is salvation nowhere else but in this Holy Infant Who will go to the Cross.

I wish for you the humility and faithfulness of the wise men, who laid aside all earthly cares in order to find the true Word of God and Light of the World, now born as the Son of the Virgin in Bethlehem. Like the wise men, may we also follow the guiding star to the manger and offer our very finest and richest gifts to the only One Who is truly King.

I wish for you the wisdom of Joseph who, despite the onslaught of countless earthly temptations, clearly heard the voice of God directing his steps and trusted, in the very depths of his soul, that the only way was obedience to that voice.

Finally, I wish for you the peace of the most holy Mother of God. May we also be so blessed to receive the great gift that is offered us in the cave, and may we indeed keep all these things and ponder them in our hearts.

With these wishes for a most blessed Christmas, and invoking God’s Blessing upon you in the New Year, I remain

Faithfully yours in Christ,

+ JOB

Archbishop of Chicago and the Midwest

St. Mary Cathedral/ Minneapolis, MN

**SS. Cyril and Methodius Church/
Milwaukee, WI**



THOUSANDS
OF MIDWEST
FAITHFUL
VENERATE
WONDER-
WORKING
SITKA ICON
OF THE
MOTHER OF
GOD

**Nativity of the
Virgin Mary
Church/
Madison, IL**

**St. John
the Baptist
Church/
Campbell, OH**



In the last issue of *The Vigil*, we looked at the life of the late Metropolitan Leonty who, prior to his election as Primate in 1950, served as Bishop of Chicago from 1933 until 1950.

Less widely known is the late Metropolitan Theophilus [Pashkovsky], who served as Bishop of Chicago from 1922 until 1931, during some of the most difficult years faced by North American Orthodoxy, and who succeeded Metropolitan Platon as Primate in 1934.

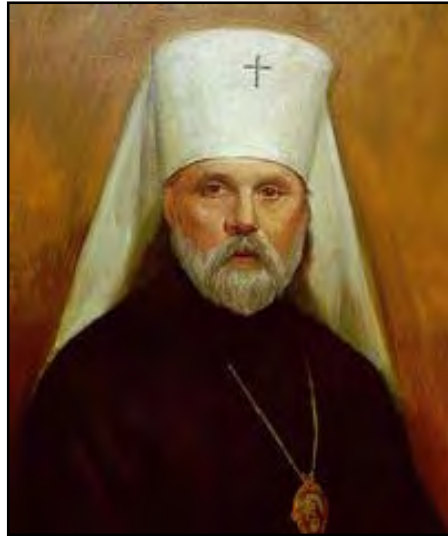
Metropolitan Theophilus was born Theodore Nicholaevich Pashkovsky into a priestly family in the province of Kyiv, Ukraine, on February 6, 1874. He attended the Kyiv Theological Seminary, where he distinguished himself as a disciplined and hard working student. The curing of a bone infection he developed while still a young student was to guide him in his future career. After doctors declared the infection to be incurable, prayers for Theodore were offered by the already famous Father John of Kronstadt during a visit to the seminary. Theodore was completely cured of his infirmity and, in gratitude, he had vowed to become a monk at Kyiv's Monastery of the Caves.

But his life took a different turn when Bishop Nicholas of the North American Diocese, who visited the monastery to recruit workers for his mission, invited Theodore to America. After his arrival in San Francisco at the end of 1894, he was assigned secretary of the diocesan administration. Soon after, he met and married a lady from the city's Serbian community. On December 4, 1897, he was ordained to the holy priesthood. Father Theodore and his wife had a son, Boris, who would be remembered during World War II as Colonel Boris Pash, the leader of the Alsos Mission in Europe under the Manhattan Project and as the Foreign Liaison Officer under General Douglas MacArthur during negotiations on the future of the Orthodox Church in Japan in 1945-1947.

Father Theodore accompanied Archbishop Tikhon, who returned to Russia in 1906. He served in the administration of the Warsaw-Vilnius Diocese and, during World War I, he ministered through the famine relief program of the Young Men's Christian Association on the Volga River. It was during these years in Russia that his wife died.

As the chaos of the Bolshevik regime settled over the Church, Father Theodore met often with and was advised and instructed by Patriarch Tikhon on the future of the North American Diocese. During these meetings Patriarch Tikhon also expressed the desire that Father Theodore become a bishop. Soon after his return to the US in 1922, he was tonsured to monastic rank with the name of Theophilus. Then, under direction of the Holy Synod, Father Theophilus

Metropolitan Theophilus



was consecrated on December 3, 1922 as Bishop of Chicago.

Bishop Theophilus remained in Chicago until 1931, when he was named Bishop of San Francisco. After Metropolitan Platon's death in 1934, he was elected to the office of Metropolitan at the Fifth All-American Sobor convened in Cleveland on November 20, 1934.

Under Metropolitan Theophilus, the North American Church continued to journey into a state of stability. Episcopal relationships improved as the threat of the Living Church, a schismatic body established by the Soviet government in the early 1920s that sent a "metropolitan" to the US to take over parish properties, subsided. Continued stability came to the Church in North America as the 1930s unfolded. Relationships with other elements of the Russian Church, including the Patriarchate of Moscow, were still volatile. Metropolitan Theophilus provided leadership through

many twists and turns during the years he was Metropolitan. He participated in a consultation convened by Patriarch Varnava of Serbia in 1936 of representatives of Russian dioceses and exiles not administered by the Patriarchate of Moscow. In the agreements entered into by Metropolitan Theophilus at this consultation, later confirmed at the All-American Sobor of 1937, he stressed that the autonomy of the Church in North America was not impaired in any way by these agreements. As the Soviet regime relaxed control over the Russian patriarchate during World War II, dialogue with the patriarchate was initiated. Unfortunately, efforts foundered as a result of unacceptable political demands on the part of the patriarchate. With the backing of the Seventh All-American Sobor of 1946, the North American Church under Metropolitan Theophilus affirmed that the "present autonomous status and the right to self-government" was to be retained.

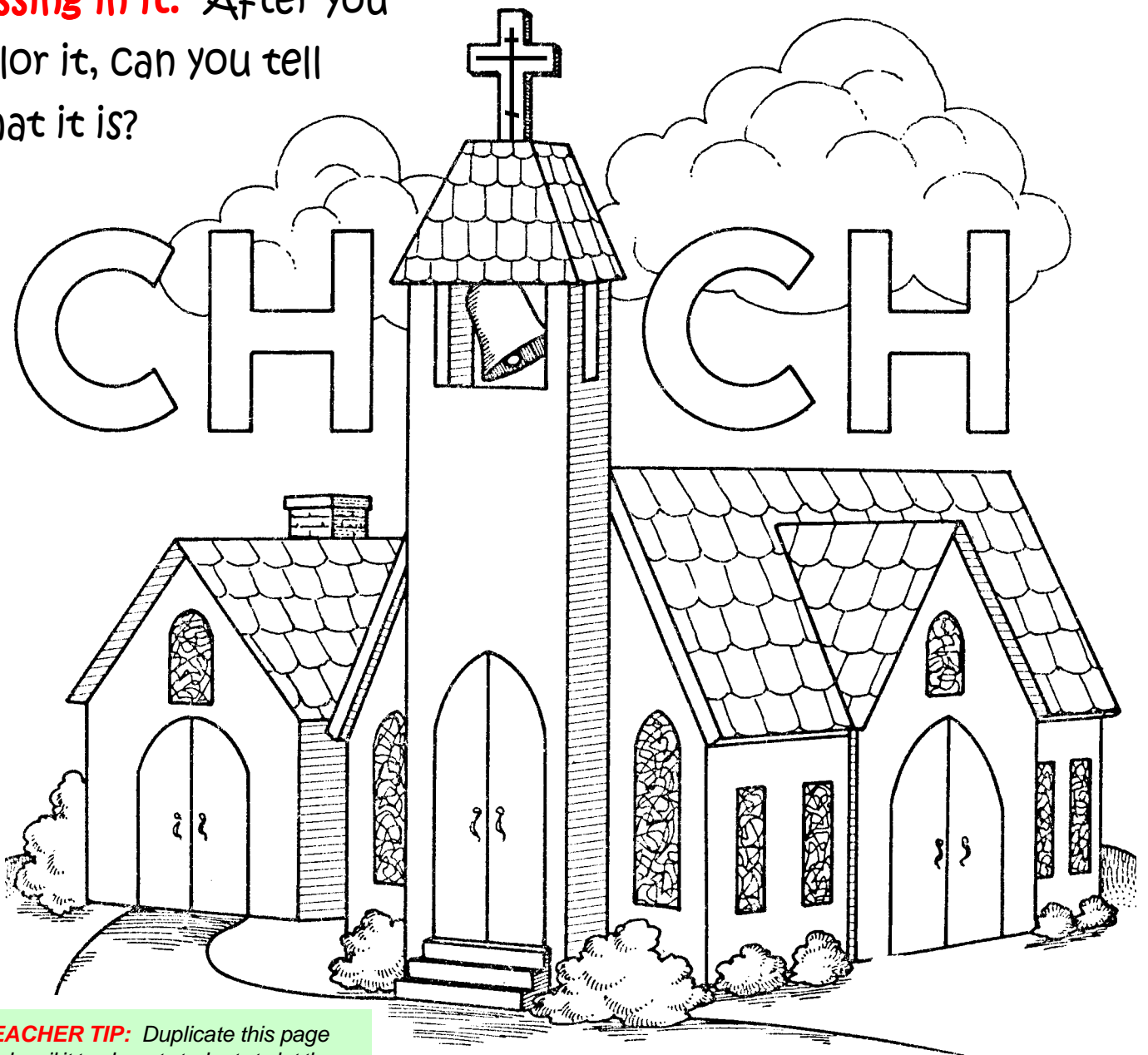
But the political "battles" Metropolitan Theophilus faced did not deter him from initiating efforts to improve the life of the North American Church. He was intent on improving religious education on the parish level and encouraged the establishment of Church and Sunday schools. Dismayed by the fact that there was no theological school for the training of priests since Saint Platon Seminary in Tenafly, NJ closed in 1924, he oversaw the establishment of two seminaries – Saint Vladimir's in New York City and Saint Tikhon's in South Canaan, PA – in 1938.

Until the time of his death on June 27, 1950, Metropolitan Theophilus devoted his energies to the stabilization of the Church while tackling the chaos that came as a result of the Bolshevik Revolution and, in the 1940s, World War II. ♦

Here's the church... here's the steeple...

The **Church** is more than just a **building** or a **place** to which we go! The **Church** is **people** – **God's People** – who gather to **worship God** and to **serve others** in His name.

Here is a picture to color. But **something very important is missing in it.** After you color it, can you tell what it is?



TEACHER TIP: Duplicate this page and mail it to absent students to let them know how much they are missed.

REPORT OF ARCHBISHOP JOB

44th Assembly of the Diocese of the Midwest • July 20, 2005 • Toronto, ON

Glory to Jesus Christ!

Once again I am pleased to address this annual assembly of the Diocese of the Midwest. This year, because of the All-American Council of the Orthodox Church in America, we meet outside our diocesan territory – even outside our own country.

In contrast to a typical assembly, this one will be “bare bones,” addressing only basic issues and rendering only those decisions necessary for directing the course of our diocesan Church for the next fifteen months, God willing, until our next assembly. Perhaps we may characterize this gathering as a “mini-assembly,” and appropriately, mine will be a “mini-report” in contrast to my usual “filibuster.” Our brief deliberations this afternoon must be characterized by openness to “the Spirit of wisdom and understanding” instilling “within us oneness of mind, harmony of spirit, good intentions, and wise action for the benefit of [Christ’s] Holy Church.”

It would seem that one yearly report does not differ significantly from previous reports. Parochial visits continue to take place, as do ordinations and the planting of new missions. Since our last assembly, we have established Archangels Michael and Gabriel Mission in Omaha, Nebraska. Changes in demographics have resulted in the establishment of the Kansas City Deanery, which includes parishes of the former Saint Louis Deanery with the addition of our communities in Lincoln and Omaha, Nebraska, and our mission in Quincy, Illinois. Our parish in Royalton, Illinois, has become a part of the Chicago Deanery. One new and most unfortunate phenomenon is the closing of Saint Theodore of Tarsus parish in Independence, Missouri, bringing the total number of diocesan parishes and missions to 76.

Last year we boasted eleven seminarians from the Diocese of the Midwest at Saint Vladimir and Saint Tikhon seminaries. This year that number will be increased significantly. Due to realistic budgeting and our diocesan dinners, we were able to provide unprecedented financial assistance to our seminarians. We pray that this will be continued as we pursue the promotion of vocations to the diaconate and priesthood.

My friends, this year has proven to be a most difficult one for me personally. As you know, on the Second Sunday of Great Lent, my mother fell asleep in the Lord only eleven months after the repose of my father. I am most grateful for the many prayers, sympathy cards, and memorials from the faithful, which remain for a me a great comfort. Also, at our diocesan assembly in Livonia, Michigan, in October 2004, we received a phone call from Archpriest John Platko of Holy Trinity Church, Overland Park, Kansas. Although registered for the assembly, he was unable to attend due to severe

pain in the abdominal region. He was later diagnosed with pancreatic cancer, from which he died six months later. I am grateful that I was able to visit and pray with him on two occasions before his repose. The funeral and “singing away” were difficult, to say the least. Father John remains an inspiration as one who truly loved his parish that he served faithfully for over twenty-five years and for which he was concerned right to the very end. May God beatify and give rest to His servants, Archpriest John and Anna, and to all our diocesan faithful who reposed during the past year, and may their memory be eternal.

My brothers and sisters, after an unsuccessful search of over two years for someone to serve as my deacon and aide, I have resigned myself to the fact that I will remain alone in my travels throughout the diocese for as long as I am to remain in the Midwest. And, as the saying goes, I have “no problem” with that. For that reason, I decided to move into the four-room second floor apartment of the residence and give the larger, third floor apartment to Father John Baker and his family. Father John, in addition to his responsibilities as dean of Christ the Savior Church, also serves as property manager for the chancery and residence. These changes have proven to be very satisfactory – a better and more efficient utilization of space. However, the change also precludes the addition of a deacon/aide for the future. But again, I have no problem with that.

One benefit from this new arrangement is that we have a surplus of funds raised from the assessment increase of two years ago. At our last diocesan council meeting, we discussed the possible uses of this surplus money, without arriving at a conclusion. We toyed with the idea of giving a rebate to our parishes and missions. It would be token, for sure, but as a gesture of good will it would be refreshing. Another consideration was to use it to develop a program to assist our older, declining parishes. We would greatly appreciate the input and suggestions of this assembly.

The Diocese of the Midwest has continued to be faithful and fiscally responsible to the Orthodox Church in America, funding approximately twenty-five percent of her yearly budget. I do not have figures before me, but the faithful of the Midwest continue to be generous to the annual appeals, as well as to special appeals, including the victims of the tsunami disaster in the Far East and coming to the aid of the injured children of the Beslan tragedy in Russia, the proceeds of which were ably distributed by Archimandrite Zacchaeus. Besides these, we have had our own diocesan appeals for worthy causes.

1. Through a special appeal, \$5,433.85 was collected and distributed to Matushka Natalie Tillman and her chil-

dren.

2. A special appeal for the Archpriest Michael Mihalick, who suffers from multiple sclerosis, and his family raised \$17,785.35.

3. Through a special appeal, \$19,957.93 was raised to assist our own Archpriest Thomas Succarotte and his wife, Tanya. I am pleased to report that Father Thomas' health is improving and he is once again able to serve at the altar. I also want to commend the Nativity of the Virgin Mary Church in Madison, Illinois, his parish, for their love and steadfast support of their pastor.

Complete services for Saint John of Chicago – Vespers and Matins – have been composed and are approved for use in the Diocese of the Midwest. The texts have been submitted to the Holy Synod of Bishops for approval for use in the entire Orthodox Church in America. Our own graduate seminarian, Reader Daniel Manzuk, has shown himself to be a gifted hymnographer. A draft of the hymns for the feast of the translation of the Tikhvin Icon of the Mother of God [June 19] is in preparation. We are grateful to Reader Daniel for his dedicated work.

Our Department of Missions has been reorganized under the direction of Father Basil Aden, who works closely with Father John Zdinak, myself, and the department members. We hope to utilize the best strategies for missionary outreach in the territory of our diocese and expect the best results from our mission funding.

My beloved, working with my chancellor, deans, and chancery staff continues to be a joy for me. I remain grateful for their help, advice, counsel, and also for each one's sense of humor, which helps to lighten the load. Our clergy brotherhood, as demonstrated by the growing annual clergy convocation, continues to strengthen and edify. We have outgrown our present retreat house and next year will utilize a larger facility. Our deliberations, especially as council of presbyters, are characterized by openness and mutual respect. Criticism may be offered freely and without restraint. Disagreements – and there are sometimes some of these – are kept impersonal and objective, and ultimately, albeit gradually, result in oneness of mind. I am pleased to say that our bishop's council meetings and diocesan council meetings are the same. I continue to be encouraged and energized by them, and grateful to the all-merciful God for giving us such dedicated lay and clergy leadership.

Thus, there is stability in the Diocese of the Midwest. As soon as I am able to fill the new mission and parish vacancies, there will be even greater reason to rejoice. The increase of vocations is a promise of good things to come – an even brighter future. The Diocese of the Midwest, "in a nutshell" as they say, may be characterized by honesty, integrity, openness, courage, and honor. As long as we continue to work for these qualities, and cherish them, God will continue to bless our endeavors. In the words of the holy apostle Paul, "Finally, brethren... become complete. Be of good comfort, be of one mind, live in peace, and the God of love and peace will be with you."

Thank you. ♦

Diocesan member honored

TORONTO, ON – Mr. George Lichvarik, a member of Saint Innocent Church, Olmsted Falls, OH, was honored at the 14th All-American Council here in recognition of his decades of service to the Church.

His Beatitude, Metropolitan Herman, presented Mr. Lichvarik with a Synodal citation marking his retirement as president of the Orthodox Society of America [OSA] division of the Loyal Christian Benefit Association [LCBA].

Jacqueline Sobania-Robison, LCBA president, also presented him with an icon on behalf of the LCBA board.

During his long and distinguished career, Mr. Lichvarik oversaw the merger of the OSA with LCBA. He has also served as a diocesan auditor. ♦



TRANSITIONS/ 2

WASHINGTON, Protodeacon Alexis is released from duties at Holy Trinity Cathedral, Chicago, IL and from the omophorion of Archbishop Job of Chicago and the Midwest and transferred to the omophorion of Bishop Tikhon of San Francisco, Los Angeles, and the West/ October 12, 2005.

ZDINAK, The V. Rev. John is released from duties as acting dean of the Kansas City Deanery. All his other duties remain the same/ August 29, 2005.

RETIREMENTS

SEKELA, The V. Rev. Michael is granted retirement, effective August 10, 2005. He remains attached to St. Joseph Church, Wheaton, IL.

SOUCEK, The V. Rev. Pavel is granted retirement. He is attached to St. Theodosius Cathedral, Cleveland, OH/ November 1, 2005.

SUSPENDED

FORD, The Rev. Thomas, who was on a Leave of Absence and attached to Christ the Savior Church, Chicago, IL, is suspended from all priestly duties/ October 4, 2005.

DEPOSED

FORD, The Rev. Thomas, who was suspended, is now 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, 2005.

PARISHES

New deanery: The St. Louis Deanery is now known as the Kansas City Deanery. Besides the parishes that had belonged to the former deanery, the Kansas City Deanery will also include St. Raphael of Brooklyn Mission, Quincy, IL; St. John of Kronstadt Church, Lincoln, NE; and Archangels Michael and Gabriel Mission, South Omaha, NE. The Protection of the Holy Virgin Church, Royalton, IL, is transferred to the Chicago Deanery/ June 1, 2005.

Church closed: **St. Theodore of Tarsus Church**, Independence, MO, is closed/ October 27, 2005. ♦

Founded in 1915, it's one of Detroit's oldest Orthodox parishes

DETROIT, MI – His Eminence, Archbishop Job of Chicago and the Midwest presided at the celebration of the 90th anniversary of Holy Trinity Church here on the first weekend of October 2005.

The memorable weekend included the celebration of the anniversary Divine Liturgy on Sunday morning, which was followed by a festive banquet at DeCarlo's Banquet and Convention Center, Warren, MI.

One of the oldest Orthodox Christian parishes in Detroit, Holy Trinity was founded in 1915 at the corner of Goddard and Meade streets. The original wood frame building survives on the site.

After World War II, a growing membership created the need for a new church. In 1949, the parish purchased a site between Anglin and Harned Streets on the south side of Eight Mile Road. The parish broke ground on July 31, 1955, and construction of the new Byzantine style church and a new rectory began in August 1955.

Construction of the present church was completed in April 1959 at a cost of \$300,000, and the first service was held on the first Sunday of May – Holy Pascha.

The parish's first resident priest, the Very Rev. Nicholas Godikoff, served the community for eight years. He was followed by the Very Rev. Averky Bondarchuk, who served the parish for the next 47 years. He was succeeded by Very Revs. John Manchuk, Samuel Sura, Andrew Woronovich, George Breyan and Lev Kopistiansky, the current rector, who was assigned to the parish in July 1999.

Appointed to revitalize the community, Father Kopistiansky has concentrated on the spiritual health of



90 years of ministry! Archbishop Job with Fr. and Mrs. Lev Kopistiansky and council president Nicholas Petrisko at Holy Trinity's anniversary banquet.

the parish through worship, education, and pastoral care.

"The purpose of the Church is to prepare and lead people to the Kingdom of God," Father Kopistiansky said at the anniversary banquet. "This parish community, Holy Trinity, has been doing this for 90 years. We rejoice and give thanks to our Lord God and Savior Jesus Christ as we celebrate this most blessed event."

Among those assisting Father Kopistiansky in parish ministry are his wife, Victoria, a music teacher who directs the parish choir, and Nicholas Petrisko, president of the parish council.

"For 90 years, Holy Trinity has held fast the tradition of 2000 years of Orthodox Christianity," Mr. Petrisko said. "With faith and love, may we continue to be ever vigilant in the true faith of our Lord Jesus Christ." ♦

Ohio mission gives new life to an old iconostasis!

NASHVILLE, OH – The Rev. Daniel Swires and members of Holy Cross Mission here were delighted to accept the most unusual offer to give new life to the iconostasis that had served Archangel Michael Church, Broadview Heights, OH, for many decades.

Members of Archangel Michael Church recently installed a new iconostasis. It was decided to donate the old iconostasis to the mission. The iconostasis was built in the early 20th century for the original Archangel Michael Church on Cleveland's east side. When the parish relocated to its current location, the iconostasis continued to be used until a new one was erected this past year.

As seen in the photograph, workmen found the iconostasis to be a "perfect fit" in its new home. ♦



THEOPHANY/ 3

The Revelation of God

Theophany celebrates the salvation and sanctification of matter. The entire universe is God’s creation. His Wisdom underlies its form and design. His Word brings it into being. His Breath sustains and enlivens it.

But the created order has been disrupted by the malignant choices of the rebel powers and of a misguided humanity. The sin of the rebel angels and of a rebel humanity made the world a haunted place, reeking of death and decay. We are not born into a world that simply embodies and manifest’s the Creator’s loving wisdom; far from it, we find ourselves in a world where matter and energy are exploited to evil ends, material forces are bent to twisted purposes, the mistakes and the follies of past ages have rendered the world damaged and dangerous. The mountains still declare the glory of God and the sublime dance of the heavens proclaims His presence, but matter has also been made to serve demonic purposes.

How much human ingenuity has gone into inventing new weapons, new instruments of war, new technologies for executions? How much human intelligence was made to serve the planning and the organization of the wars that in this century have cost tens of millions of lives and left countless millions bereaved, maimed, crippled, orphaned, homeless, impoverished? How much skill is expended in maintaining corrupt forms of government that keep millions in poverty and powerlessness? The intelligence, the ingenuity, the skills that perpetrate these evils are all gifts of God, but they are gifts that have been twisted to evil ends.

Descending into Jordan’s flowing waters, Jesus Christ,

the Son of God, Who now shares our humanity, makes that living water a sign of His presence, His mercy, and His power. The Creator, Who called the primordial waters into being, steps down into the waters in which John the Forerunner’s disciples sought repentance. The Forerunner is astounded. Here is the One Whose coming he proclaims, seeking baptism at his hands! But John obeys, and as he immerses Jesus in the waters of repentance, the Father’s voice reveals to him Who it is he has baptised. The Forerunner who baptizes in water has baptized the Paraclete, the Anointed Advocate of humanity, Who baptizes with Spirit and fire.

The Spirit of Life hovered over the primordial waters. Now the Word incarnate, the One Anointed with the Holy Spirit, descends into the Jordan’s living waters, living but tainted as all this world has become, to restore, to renew, to revivify and sanctify, making the element water once more a sign and vehicle of God’s presence. Christ’s descent into the Jordan begins the re-creation of matter.

The salvation of matter is a work we are called to share. The reign of love and peace is fully and totally accomplished in the saints. It is manifested to us, and we are mystically incorporated in it in the Mysteries, and especially in Baptism and the Eucharist. But the prayer Jesus Himself gave us contains the petition, “Thy Kingdom come, Thy will be done on earth, as it is in heaven.” In the baptismal rite, we are called to renounce, repudiate, and spit on the Adversary and all his works and pomps. We are exorcised repeatedly, to drag us from the deluding and corrupting power of demonic thinking. We bow down before Christ as our King and our God, enlisting in his army in the battle with evil. Then we too are immersed in the waters of the Jordan, to “put on Christ,” to become one with Him, and in Him and by the power of the Spirit, to become partakers in his divine nature – other Christs to work in and with Him to return the world of matter and energy to the Creator’s rule and will. ♦

THANK YOU TO OUR VIGIL DONORS

With increasing printing and postage costs, your donations to *The Vigil* are always deeply appreciated!

- Luba Astor, Macomb Township, MI
- Joe and Mona Bilas, Vernon Hills, IL
- Mr. John Contarino, Bloomington, IL
- Toma Florian, Bolivar, MO
- Estelle Haderer, Euclid, OH
- Nicholas and Vivian Ketz, Ham Lake, MN
- Sonya Knapp, Dearborn Heights, MI
- Allen J. Kress, Munster, IN
- Miss Dorothy Laskovich, Parma, OH
- Mary L. Rogots, Burr Ridge, IL
- Vera Rolf, Strongsville, OH
- Luba Smerechnak, Detroit, MI
- Nick Sutko, Oak Lawn, IL
- Pauline M. Timm, Sagamore Hills, OH
- The Tumas Family, Chicago, IL
- Mr. Stephen H. Wanaski, Sr., Arlington Heights, IL
- Dimitry Wanda, Darien, IL
- Joe, Mya, and Zoe Zralik, Centerburg, OH

DONATIONS TO THE VIGIL

YES! I want my contribution to help defray the cost of publishing *the Vigil*.

Name _____

Address _____

City/State/Zip _____

Parish _____

AMOUNT ENCLOSED

\$100 \$50 \$15 \$25 Other \$ _____

Please return this coupon with your check, made payable to the Diocese of the Midwest, to THE VIGIL, 933 N. LaSalle, Chicago, IL 60610.

Cleveland's St. Theodosius Cathedral target of vandals

CLEVELAND, OH – During the first week of October 2005, Saint Theodosius Cathedral here was the target of a bizarre crime in which thieves stripped the copper roofing off one of the cathedral's cupolas and stole five copper downspouts.



The Very Rev. John Zdinak, cathedral dean and chancellor of the Diocese of the Midwest, said that the damage totaled some \$20,000.00.

Cleveland police suspect that those responsible for the bizarre theft sought to sell the copper as scrap. Prices for copper are at the highest in years.

"I just can't imagine how anybody would do that," Father Zdinak said.

The cathedral, for over a century a well-known Cleveland landmark, is crowned with 13 copper cupolas representing Christ and the 12 apostles. Four smaller half-domes top the four corners of the church.

The thieves, who were subsequently caught by police, reached the half-dome on the southeast side of the church, which is difficult to see from the road, with a ladder. They ripped off at least a dozen individual copper panels and the downspouts.

"I feel like I've been violated," caretaker Ted Lentz said. "Who could steal from God?"

The damage was immediately repaired to avoid leaks, which could have damaged plaster and the cathedral's recently restored interior frescoes. ♦



Archbishop Job delights Church school students by relating the life of St. Nicholas of Myra.

Clayton, WI parish welcomes Archbishop Job

CLAYTON, WI – The Rev. Christopher Wojcik and the faithful of Holy Trinity Church here welcomed His Eminence, Archbishop Job on the first weekend of December.

On Saturday, December 3, Archbishop Job visited with the parish's children, during which he led a discussion on the life of Saint Nicholas. He delighted the children by joining them in making Christmas tree ornaments and decorating fresh-baked cookies. Later the same day, he presided at the celebration of Great Vespers and had an opportunity to meet with members of the parish council and many parishioners.

On Sunday morning, December 4, the church was filled to capacity as Archbishop Job presided at the Divine Liturgy, during which he gave a blessing to wear the subdeacon's orarion to Reader Mark Dzubay and altar server Josh Moskal. A delicious pot-luck dinner followed. ♦

Visit the Diocese of the Midwest's web site at www.midwestdiocese.org.

THE VIGIL

933 N. LaSalle, Chicago, IL 60610

RETURN SERVICE REQUESTED

Non-Profit
Organization
U.S. Postage
PAID
Permit No. 1
Hinsdale, IL
60521