

## **“Scripture in Family Life” topic of June 17 interactive live stream meeting with Bishop**

**Paul**

“Scripture in Family Life” will be the topic of an interactive live stream video meeting with His Grace, Bishop Paul of Chicago and the Midwest at 7:00 p.m. CT on Monday, June 17, 2019.

The live stream will be hosted by the [Midwest Diocese Centre for Family Life](#). It offers an exciting opportunity for parents, grandparents, godparents, teachers and others to pose their questions “live” to Bishop Paul. Videos of previous live streamed meetings, in which Bishop Paul addresses such topics as “Teen Realities: Relationships,” “Who Teaches Our Children,” “Orthodox Living For Busy Families,” “Making Friends, Loving Enemies: Helping Our Kids Navigate An Unorthodox World,” and other topics also are available for viewing online.

To join log on to [midwestfamily.org](http://midwestfamily.org). Follow the link to our YouTube channel and join the live stream. Questions may be posted in the chat box during the live session. or they may be posted in the comments section of one of Bishop Paul's recent reflections published on [midwestfamily.org](http://midwestfamily.org).

## **Mother Maria of Paris Charitable Ministry Founded in the Diocese of the Midwest**

On May 24, 2019, the Diocesan Council of the Diocese of the Midwest approved a proposal to form a charitable arm of the diocese, which will be known as the Mother Maria of Paris Charitable Ministry of the Diocese of the Midwest.

The purpose of the Mother Maria of Paris Charitable Ministry is to engage clergy and parishioners of all walks of life in service to the under-served by providing greater opportunities to live out Christ’s teachings in [Matthew 25:14-40](#) according to the gifts that God has given them.

One way of engaging the diocese will be through developing a means, or multiple means, of generating funds for Orthodox charitable work that is already being done within the diocese’s territory. A steering committee that is comprised of representatives from each of the six deaneries will organize public events, write grants, and seek new and creative means of fundraising without asking parishes for direct monetary support.

## **A Greenhouse for Personal Growth**

This ministry’s first fundraising project will be to raise funds for a greenhouse at Saint Herman House’s Spruce Farm, near Warren, OH, which is being turned into a recovery ranch for men with backgrounds of drug abuse, mental illness, and unemployment.

The greenhouse will provide recovery program residents at [Saint Herman House – FOCUS Cleveland](#)’s recovery ranch with work experience as they seek sobriety, health, and independence. In addition, it will generate funds for the further construction of the buildings and a chapel for the recovery ranch.

This is the first project in which the Diocese of the Midwest’s charitable arm will be partnering with a local Center of [FOCUS North America](#), an Orthodox non-profit that serves many people in physical and spiritual need throughout the United States.

## **Feed the Hungry, Clothe the Naked, Visit the Sick and the Prisoners**

As the ministry’s first fundraising project is focused in Northeast Ohio, it will be organized by members of the Cleveland Deanery. In the future, this ministry will rotate through the six deaneries to support Orthodox charitable work taking place in each respective deanery’s territory, with the goal of eventually organizing multiple fundraisers concurrently throughout the diocese for a single fundraising project.

Ultimately, this ministry will not only fundraise, but also explore creative, daring means to serve those in great physical and spiritual need, in imitation of its patroness saint, [Saint Maria Skobtsova](#), who gave everything to and for her neighbors, in whom she saw immense value, having been created in the Image of God and according to His Likeness.

## **Get Involved!**

The Mother Maria of Paris Charitable Ministry is presently in need of volunteers from the Cleveland Deanery in the Diocese of the Midwest to organize fundraising efforts for a greenhouse for Saint Herman House – FOCUS Cleveland’s Spruce Farm. The ministry is also seeking grant *Con’t PG 10*

## ***Mother Maria Charity Con't***

writers who are willing to do pro bono work for Orthodox ministries, as well as interested clergy and parishioners from throughout the diocese.

In addition, we invite you reflect on the needs in your community, and how your local Orthodox Christian community can take steps toward meeting those needs. Share ideas and thoughts on the ministry's [Facebook](#) page, where there will also be regular updates about the fundraising project(s) and reflections on the life and works of Mother Maria of Paris.

Contact Priest Jonathan Lincoln at [jcalincoln@gmail.com](mailto:jcalincoln@gmail.com) if interested in volunteering or for more information.

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### **Midwest Diocese to sponsor Pilgrimage to Alaska August 19-25, 2020**

The faithful of the Diocese of Chicago and the Midwest are invited to participate in a unique pilgrimage to Alaska August 19-25, 2020.

“This very special trip is being offered as part of the 50th Anniversary Celebrations of the Granting of Autocephaly and the Glorification of Saint Herman of Alaska,” explains Priest Herman Kincaid, Rector of Saint Peter and Saint Paul Church, Burr Ridge, IL. “Under the guidance of His Eminence, Archbishop Benjamin of San Francisco and the West, Chair of the 50th Anniversary Committee for the Orthodox Church in America, each diocese was given the opportunity to select one week in 2020 to plan its pilgrimage to Alaska. This is a unique opportunity for faithful of our diocese to visit the holy sites of Alaska, including Saint Herman’s home on Spruce Island.”

The six day/five night trip is being offered by Culturally Creative Travel for the low price of \$2,525.00. Early bird pricing of \$2,295.00 is available to those who book by June 15, 2019. Full details are listed in the [accompanying flier](#).

“In addition to the Alaskan pilgrimage, each Deanery of the Midwest Diocese will offer local events to commemorate the 50th Anniversaries,” said Father Herman. “Divine services, lectures, essays, panel discussions and fellowship are being organized in each Deanery by their respective Deans. Further information concerning these celebrations will be posted as details are finalized.”

## **What are the benefits and shortcomings of public school?**

The main benefit of a public-school education is teachers have qualifying degrees and certification they obtain to enable them to teach children. They have been properly vetted and gone through internship to prepare themselves to become teachers. How does this match up with home school? Children are taught by their parents in most cases. They may be good parents but do they have the necessary skills to teach various school subjects? Given my naivety about home school, is there any training and certification parents go through to qualify them to teach their children?

I don't think the curriculum in public school is any more of an advantage than home school. It is my understanding that children who are home schooled have to take tests to make sure their learning is consistent with standards set for public school.

Public school also exposes children to the bigger world. A child going to public school becomes aware of a larger community that may not share the same values his or her family has. I guess this is bad and good. It is good in the sense that it prevents children from becoming narrow minded and judgmental of those who don't share one's own belief. It can encourage students to learn to love those whom they don't share the same values with, without having to compromise one's beliefs. On another note, students seem to accept other students where they are at. I don't think they have the same hangs up as their parents might have. However, the very strength of public school can also be its weakness.

There seems to be change in the values of the public-school system itself. Public schools are increasingly adopting the values of a humanistic culture. They have taken an active role in such issues as sex education, affirming homosexual lifestyle, and particularly supporting students “coming out” as transgender. Maybe there are good reasons for this. But I have had conversations with several Orthodox parents who have had children coming out as transgender which they don't support. Yet the school system intervenes on the child's behalf to support their choice while undermining parental authority. Are Christians becoming an increasing minority in the public-school system? As I said a ***Con't Pg 11***

## ***Public School Con't***

couple of weeks ago, more parents seem to be home schooling because they seek to strengthen the formation of the Orthodox faith in their children which in their mind the public-school system is undermining.

The other problem with public schools is the constant demands placed on children to participate in various activities turning parents into tax cab drivers several days a week. This is a bit more complicated. It is not fair to cast public schools as the villain here. Children love these activities and many parents think is good for their child's psychological and social development. However, the constant existence of these activities takes children out of the life of the church. My question is, when is too much too much?

I would like to hear from others on this topic. I am not writing as an expert but only to share some thoughts. I would like to hear from people who can share more information on training and certifying parents to be home schoolers. Since I will be traveling to Jerusalem for nine days, you won't be getting a note from me next week. Please pray for me in my travels. Christ is risen!

The blessing of the Lord be upon you.  
The unworthy +Paul

A little kid said, "Daddy, if the Stork brings all the babies, Santa brings all the Christmas stuff and the Lord provides our daily bread, just what do you do around here?"

"A wise son makes a glad father." -- Proverbs 10:1

## **What does research say about Home Schooling? What about Parochial Schools?**

Several weeks ago, a person responded to my original note on this topic, citing links to research that has been done on home schooling. In reading through them, I was able to discern the following.

- Those who are home schooled do not suffer academically, and may even do better in academic achievement.
- The concerns about home schooled children not being properly socialized and integrated into a larger community is not supported by research. Studies seem to indicate those who are home schooled are very active in their communities. The concerns are based on philosophical thought, but the research does not support that thinking.
- People who are home schooled and go on to college and graduate do not appear to have adjustment problems afterward.

\* Please note there may be a lot of holes in my thinking as I didn't have the time to do a thorough review of the literature. I would welcome anyone to respond to this reflection with more detailed information on research related to home schooling.

\*Christians are not the only ones who home school. Neither is the demographic consist only of Caucasian people.

Several people also wrote to me asking to speak about parochial/private schools, Catholic Schools being the most common. I don't have much to say about this. It would seem that the advantages of these schools are that they support values that are more in line with a Christian formation of children. One comment I received from a parent said he doesn't have to worry about the schools advocating or supporting students who seek to live an alternative lifestyle contrary to the teachings of the Catholic or Orthodox Christian traditions. The downside with these schools is that they are expensive and many parents may not be able to afford the cost. Plus, people from many different backgrounds attend these schools, not just Catholics, Orthodox, and other Christians. With regard to larger schools, I do wonder if the value formation would be as solid as one would think. For those who can afford it, I have no problem with parochial schools, which provide another alternative to public or home schooling. I will speak one more time on this issue next week. The blessing of the Lord be upon you!

The unworthy +Paul

## Holy Pentecost Commemorated on [June 16](#)

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

### THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

"Let us celebrate Pentecost, the coming of the Holy Spirit, The appointed day of promise, and the fulfillment of hope, The mystery which is as great as it is precious."

In the coming of the Spirit, the very essence of the Church is revealed:

"The Holy Spirit provides all, Overflows with prophecy, fulfills the priesthood, Has taught wisdom to illiterates, has revealed fishermen as theologians, He brings together the whole council of the Church."

In the three Readings of the Old Testament

(Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth...", the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose "descent" upon us in this festal Vigil, is indeed the very experience of the Holy Spirit "coming and abiding in us."

Having reached its climax, the Vigil continues as an explosion of joy and light for "verily the light of the Comforter has come and illumined the world." In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom.

### THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is "added" to it as its own fulfillment. The service begins as a solemn "summing up" of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

"Who is so great a God as our God?"

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of *Con't Pg*

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## *Pentecost Con't*

the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter "the ordinary time" of the year. Yet, every Sunday now will be called "after Pentecost"—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church "never grows old, but is always young." It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—"the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity," and fills our life with meaning, love, faith and hope.

Father Alexander Schmemmann (1974)



## *Acts 2:1-11 (Epistle)*

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.

Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs – we hear them speaking in our own tongues the wonderful works of God."

## *Children need a Daddy*

Children need a Daddy For many,  
many things: Like holding them high  
off the ground Where the sunlight  
sings! Like being the deep music  
That tells them all is right When they  
awaken frantic with The terrors of the  
night. Like being the great mountain  
That rises in their hearts And shows  
them how they might get home  
When all else falls apart. Like giving  
them the love That is their sea and air,  
So diving deep or soaring high  
They'll always find him there.

**John 7:37-52, 8:12 (Gospel)**

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!"

Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed." Nicodemus (he who came to Jesus by night, being one of them) said to them, "Does our law judge a man before it hears him and knows what he is doing?" They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee." Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

**Bishop Paul's Travel Schedule**

**Holy Trinity Cathedral, Chicago, IL**, June 15<sup>th</sup> to 17<sup>th</sup>, Pentecost Services

**St. Mary Church, Cornucopia, WI**, June 22<sup>nd</sup> to 24<sup>th</sup>

**Holy Trinity Cathedral, Chicago, IL**, July 25<sup>th</sup> to 26<sup>th</sup>, Tikhvin Icon feast

**Ss. Peter & Paul, Burr Ridge, IL**, June 28<sup>th</sup> to 29<sup>th</sup>, patronal feast day

**St. John the Forerunner, Indianapolis, IN** June 29<sup>th</sup> to 30<sup>th</sup>

- *Ordination of Sub Deacon Darrell Rentsch to the Diaconate*

**Chicago Deanery Camp, East Troy, WI**, July 1<sup>st</sup> to July 3<sup>rd</sup>

**St. Nicholas Church, Pella, IA**, July 5<sup>th</sup> to 7<sup>th</sup>

**CANDLE / BULLETIN SPONSORS FOR JUNE**

**Chandelier:** (\$50) Tina: In memory of Cristina M Rindfeisch (6-9-06)

**Altar Candles:** (\$50) Basil: Memory of wife Jean

**Candles on the Tomb:** (\$25) OPEN

**Eternal Light & Icon Screen:** (\$25) Susan: In memory of grandmothers Victoria, Julia; Godmother Eva; Aunt Mary & Carole

**Bulletin:** (\$50) Diane Tryon: In loving memory of mom & aunt Jeannie for their anniversaries.

**CANDLE / BULLETIN SPONSORS FOR JULY**

Chandelier: \$50 OPEN

Altar Candles: \$50 OPEN

Candles on the Tomb: \$25 OPEN

Eternal Light & Icon Screen: \$25 OPEN

Bulletin: Diane Tryon: in B-day memory of her mom

**JUNE**

	<u>Cleaners</u>	<u>Readers</u>	<u>Social</u>
2	Tina R	David	Rachel
9	Jim Mazur	Tim	Open
16	Matthew A	Wayne	Open
23	Marguerite B	Ron	Open
30	Tammy B	Joe S	Open



**Baking Schedule:**

- Monday, June 24:** Nut Horns
- Wednesday, June 26:** Nut Horns
- Monday, July 15:** Kolachke
- Wednesday, July 17:** Kolachke
- Monday, July 22:** Kolachke
- Wednesday, July 24:** Kolchke