

Feastdays in August: 6th ~ Holy Transfiguration. 15th ~ Dormition of the Theotokos. 29th ~ Beheading of St. John the Baptist.

We are deeply saddened to learn of the death of His Beatitude Patriarch Teoctist of Monday, July 30th. His Eminence Archbishop Nicolae and His Grace Bishop Ioan Cassian represented the Archdiocese at the funeral in Bucharest on August 3rd. Memory Eternal!

Parish Dues - Dues for 2007 are now due. Family dues \$414.00 and Single \$233.00. If you have not sent in your dues please do so as soon as possible.

The Sunday Morning homily is now available online at the website of the Parish. Surf on over to www.stmichaelorth.org and select the link for the Sunday Morning Podcast. Each week the homily will be posted on the site. Spread the word that we have gone global.

Tune In! You can listen to the weekly syndicated Orthodox radio program, "Come Receive the Light," on the web and by podcast at www.receive.org "Come Receive the Light" is produced by the Orthodox Christian Network, a project of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA).

FROM THE PASTOR'S PEN

There are five pillars that make up the faith of the Orthodox Church. These are the basics of the faith and are things that we should have a good understanding of as Orthodox Christians. I will introduce them here in this column over the next few issues.

MYSTERY OF INCARNATION

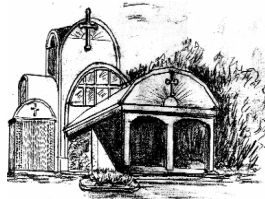
Mystery of Incarnation deals with the creation of man and the birth of our Lord Jesus Christ.

Man has seven works or seven elements, four natures of the flesh and three natures of the soul.

The four natures of the flesh are wind, fire, water, and earth, and the three natures of the soul are rational thought, the power of speech, and the property of life.

"He is called man by reason of his created nature." as Gregory Thaumaturgus said. The mystery teaches the two births of the Son, that is, His birth before the world from a Father without a mother and his birth from the Virgin Mariam, without a father. He was born of two births, Son of the Father, Son of Mariam, and was honored in the union, the union of Godhead and manhood. "...He was united being one person from two persons, one nature from two natures." Being One of the Trinity, the Son became man and put on flesh; as was said: "This is My beloved Son in whom I am well pleased." "That Word became flesh; He continually abides in us. We behold his Glory in accordance with his being the only Son of his Father."

By what is it known that he is born before the world, from a father without a mother? It is known by His being born latterly from the Virgin Mariam without a father: "His first birth was made known by his latter birth."



St. Michael's Orthodox Christian Church
Southbridge, Massachusetts

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HIS BEATITUDE PATRIARCH TEOCTIST I

**ARCHBISHOP OF BUCHAREST, METROPOLITAN OF
MUNTENIA AND DOBROGEA, LOCUM TENENS OF THE SEE OF
CAPADOCIA AND PATRIARCH OF ALL ROMANIA
(FEBRUARY 7, 1915 - JULY 30, 2007)**

Teoctist I, born Toader Arapasu was the Patriarch of the Romanian Orthodox Church from 1986-2007. A promoter of ecumenical dialog, Patriarch Teoctist invited Pope John Paul II to visit Romania. This was the first visit of a Pope of Rome in a predominantly Orthodox country after the Great Schism of 1054.

He was born tenth of eleven children of Dumitru and Marghioala Arapasu, of Tocileni, Botosani County. He attended the primary school of Tocileni (1921-1927).

In 1928 he became a novice at Sihastria Voronei Hermitage, and later at Vorona Monastery. He became a monk on 6 August 1935 at the Bistrita-Neamt Monastery. In 1940, he began his studies at Theology School at the University of Bucharest, from which he was graduated in 1945. On March 1, 1945, he was sent to Iasi, where he was ordained hieromonk on 25 March 1945, and archimandrite in 1946. Between 1946 and 1947, he studied Letters and Philosophy at the University of Iasi.

In 1948, Justinian became Patriarch of Romania and shortly after, in 1950, Teoctist became patriarchal bishop-vicar, being the secretary of the Holy Synod and the rector of the Universitary Theological Institute of Bucharest between 1950 and 1954.

In 1962, he was named bishop of Arad. In 1963, an attempt to make him the leader of the Romanian Orthodox community of the United States failed after the US authorities refused to grant him a visa. In 1973, he became the Archbishop of Craiova and Metropolitan of Oltenia and in 1977 the Metropolitan of Moldavia and Suceava.

In 1986, he became the Patriarch of the Romanian Orthodox Church

After the Romanian Revolution of 1989 he resigned and fled to the Sinaia Monastery and in January 1990, the Holy Synod of the Romanian Orthodox Church accepted his resignation. Receiving requests from believers from all over the country, the Holy Synod revoked (in April 1990) its decision of accepting the resignation. According to the Tismaneanu Report, this has been seen by the Romanian intelligentsia as a harmful event and the start of the neocomunist restoration in Romania.

He promoted religious education after 1989, founding new theological seminaries, medium schools for church singers, for social assistants preparation, for historical monuments restaurateurs and he organized foreign scholarships. In all grades of education he introduced religious education.

Patriarch Teoctist died of heart attack on Monday, July 30, 2007, following cardiac complications, after a prostate operation at the Fundeni Clinic Hospital.

The Patriarch died on July 30, 2007, after undergoing surgery for a prostate adenoma at the Clinical Institute of Fundeni. The surgery was not an emergency, but a scheduled operation. Along the day, the news received suggested he was recovering. According to the doctors, the death occurred following cardiac complications, at 17:00. The Patriarch had a history of cardiac problems. His body was laid in the Patriarchal Cathedral in Bucharest.

After the session of the Holy Synod of the Romanian Orthodox Church the date of burial was settled Friday, August 3, 2007 and is to take place at the Patriarchal Cathedral.

TITLES AND DISTINCTIONS

Honorary member of the Romanian Academy

Honorary Doctorate from the University of Bucharest (1995) and other Romanian universities

Honorary Doctorate from the Catholic University of Lublin, Poland (2000)

Recipient of the Romanian Academy's "Timotei Cipariu" Award for the publication in 1988 of the jubilee edition of the Bible in Bucharest (1991)

Various ecclesiastical distinctions conferred by the Patriarchs of Antioch, Jerusalem, and Moscow, as well as the Orthodox Churches of Greek, Czechoslovakia, and Finland.

SAINTS OF NORTH AMERICA

(Editors note: This year we will turn our focus to the saints of North America. We owe a great debt of gratitude to these saints who helped establish Orthodoxy on American soil.)

ST. JOHN KOCHUROV
MISSIONARY TO AMERICA AND FIRST HIEROMARTYR
UNDER THE BOLSHEVIK YOKE



Our righteous father John Kochurov, hieromartyr of the Soviet revolution, was one of a number of young educated priests who came to the United States in the late 1890s as missionaries among the émigrés from Carpatho-Russia and Galicia. He was active in establishing parishes and aiding communities, mainly in the Midwest. After returning to Russia he was

assigned to Estonia where he put into action the teaching skills he learned in America before he was assigned in 1916 to Tsarskoe Selo. Here he was martyred during the early days of the Bolshevik revolution. His feast day is celebrated on October 31.

John Kochurov was born on July 13, 1871. His father was a priest. His education included attendance at the Ryazan Seminary before continuing at the St. Petersburg Theological Academy. He excelled at his studies at both the seminary and academy. After graduating in 1895, Fr. John married and then entered his life's work when he was ordained deacon. On August 27, 1895, he was ordained a priest at the St. Alexander Nevsky Lavra in St. Petersburg by Bishop Nicholas (Ziorov) of the Diocese of the Aleutians and Alaska.

Having expressed the desire to be a missionary priest in the United States, Fr. John was soon transferred and became the first permanent priest at St. Vladimir's Church in Chicago. This parish was later to become the Holy Trinity Cathedral. As St. Vladimir's parish did not yet have their own building, his first major project was construction of the church building. Under the guidance of Bishop Tikhon, later Patriarch Tikhon of Moscow and saint, Fr. John enlisted the services of the noted architect Louis Sullivan to design the church. To finance the project, Fr. John sought and obtained donations from Tsar Nicholas II as well as from a few Americans, notably Harold McCormick and Charles R. Crane who was the American ambassador to China. Construction of the church began in April 1902 and was completed the next year for the consecration by Bishop

Tikhon.

Fr. John devoted much effort to aiding the establishment of other parishes in the Chicago area. He performed the first service for the future Archangel Michael Orthodox Church in southwest Chicago. In the greater Chicago area he was active in the formation of the parishes in Madison, Streator, and Joliet (all in Illinois), as well as aiding the parishes in Buffalo, NY, and Hartshorn, OK.

In the social side of parish life, he, with Fr. Alexis Toth, future St. Alexis of Wilkes-Barre, was influential in the establishment of a major Orthodox mutual aid society that provided support for the many newly arrived immigrants. He also translated religious texts into English, looking to the time when church in America would consist of English-speaking members. Before his return to Russia, Fr. John helped to organize the first All-American Council that was held in Mayfield, Pennsylvania, in 1907.

Fr. John returned to Russia in 1907 where he was assigned to Narva, Estonia. Here he put to use the skills he had learned in the United States teaching catechism in the schools. Then in 1916, he was transferred to St. Catherine's Cathedral in Tsarskoe Selo, just outside St. Petersburg. At St. Catherine's, he established himself as a popular priest who was skilled in presenting moving sermons. Then in October 1917 the Bolshevik uprising in St. Petersburg spilled over quickly into Tsarskoe Selo as the town was attacked by Bolshevik elements. The people thronged to the churches where the clergy held prayer services and led processions throughout the town praying for peace.

On October 31, 1917 (old style), the Bolsheviks entered Tsarskoe Selo in force and arrested Fr. John. He was taken by the Bolsheviks out of town where he was summarily shot. By this act, Fr. John became the protohieromartyr of the Bolshevik revolution and the Soviet yoke. Fr. John was buried several days later in the crypt of St. Catherine's Cathedral.

On December 1994, Fr. John was glorified by the Council of Bishops of the Russian Orthodox Church, in session at St. Daniel's Monastery, Moscow, Russia, as the first of the new martyrs of the 20th century. In United States he is also honored as a missionary and inspired preacher.

St. John Kochurov Pray for us!

PARISH DIPTYCHS

Following are those recorded as buried from our church during the month of August. Please remember our departed brothers and sisters in your prayers. *(If anyone is not on this list, please let Fr. Peter know so the records can be updated.)*

Pantelie Zunca	August 1, 1944
Naum Apostol	August 27, 1946
Nicola Apostol	August 25, 1947
Vera Yanka	August 29, 1969
Maria George	August 25, 1970
Mary George	August 31, 1970
Sotira Bombi	August 15, 1972
John Tanacea	August 7, 1975
John Belba	August 23, 1986
James Dhembe	August 10, 1987
Kalina Marko	August 25, 1987
Gloria Morin	August 21, 1991
Roger Duquette	August 31, 2005

For You are the Resurrection, the Life, and the Repose of your servants who have fallen asleep, O Christ our God, and to you we ascribe glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amen.

NAME DAYS IN AUGUST

AUGUST 10TH ARCHDEACON LAWRENCE

Laura DeAngelis

AUGUST 18TH MARTYR FLORUS

Florea Pentiu

AUGUST 20TH PROPHET SAMUEL

Samuel Yanka

(If you are celebrating your name day in August and your name is not listed please let Fr. Peter know so the records can be updated).

**DATES TO REMEMBER
AUGUST**

- 5th ~ 10th Sunday of Matthew
- 6th ~ Feast of the Transfiguration
- 12th ~ 11th Sunday of Matthew
- 15th ~ Dormition of the Theotokos
- 19th ~ 12th Sunday of Matthew
- 20th ~ Parish Council Meeting 6:30pm
- 26th ~ 13th Sunday of Matthew
- 29th ~ Beheading of St. John the Baptist

Other events are listed on the Calendar page of the parish website. www.stmichaelorth.org



STEWARDSHIP

God does not expect more than you can give. Nor does he expect less. Proportional giving is not something unique to the New Testament (I Corinthians 16:2)

Even in the Levitical offerings there was provision for giving according to means. If God had richly blessed you, there was a fitting way to show your gratitude - the offering of a young bull. Those not so fortunate could still express their thanks by offering a sheep, a goat, or a bird. But whether the offering was as large as Solomon's (who sacrificed 22,000 oxen and 120,000 sheep at the dedication of the temple (I Kings 8:36), or as small as Mary's (who brought the offering of the poor, a pair of turtle-doves, after the birth of Jesus (Luke 2:24)), the important thing was not the size of the gift but the intent of the giver. The poor man's pigeon smelled as sweet to God as the rich man's bull.

St. Paul says, "The love of money is the root of all evil" (I Timothy 6:10). That is why Jesus issues more warnings about materialism and wealth than any other sin. Christian Stewardship places God first and serves as an antidote to this terrible sin.

Indeed this is also
theft, not to share one's
possessions with those
in need.

+ St. John Chrysostom

THE GREAT LESSON

A young lady named Sally, relates an experience she had in a Religious Education class, given by her teacher, who we'll call Brother Smith. She says Brother Smith was known for his elaborate object lessons.

One particular day, Sally walked into class and knew they were in for another fun day. On the wall was a big target and on a nearby table were many darts. Brother Smith told the students to draw a picture of someone that they disliked or someone who had made them angry... And he would allow them to throw darts at the person's picture.

Sally's girlfriend (on her right), drew a picture of a girl who had stolen her boyfriend. Another friend (on her left), drew a picture of his little brother. Sally drew a picture of Brother Smith, putting a great deal of detail into her drawing, even drawing pimples on his face. Sally was pleased at the overall effect she had achieved.

The class lined up and began throwing darts, with much laughter and hilarity. Some of the students threw their darts with such force that their targets were ripping apart. Sally looked forward to her turn, and was filled with disappointment when Brother Smith, because of time limits, asked the students to return to their seats.

As Sally sat thinking about how angry she was because she didn't have a chance to throw any darts at her target, Brother Smith began removing the target from the wall.

Underneath the target was a picture of Jesus...

A complete hush fell over the room as each student viewed the mangled picture of Jesus; holes and jagged marks covered His face and His eyes were pierced out. Brother Smith said only these words, "In as much as ye have done it unto the least of these my breatheren, ye have done it unto me."

No other words were necessary; the tear-filled eyes of each student focused only on the picture of Christ. The students remained in their seats... even after the bell rang... then slowly left the classroom, tears streaming down their faces.

"And the king will answer and say to them, Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me." (Matthew 25:40)