

# Magnificat

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Summer  
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Blessed are You, O Christ our God,  
Who have shown the fishermen  
to be most wise  
by sending down upon them  
the Holy Spirit,  
and through them  
You have drawn the whole world  
into Your net.

O Lover of Mankind, glory be to You!

Troparion of Pentecost

We are a Catholic Monastery of the Byzantine Rite, under the jurisdiction of the Eparchy of Chicago, and belonging to the Ukrainian Metropolity in the United States of America, which is in union with the Pope of Rome, supreme pastor of the universal Church. We embrace Evangelical poverty, chastity, obedience, and stability of life, according to the Rule of Saint Benedict and the traditions of the Christian East. In our skete at Jacob's Falls, on the shore of Lake Superior in Michigan's Keweenaw Peninsula, we devote ourselves to a common life of prayer and work for the praise, love, and service of God and for the upbuilding of His Kingdom through the arts.

# In the Net

As Eastern Christians, we know that we are not alone on our journey. Acutely conscious that we bear the ultimate responsibility for our own actions, we also understand that salvation comes to us only through the mercy of God, the mercy given full expression in the sacrifice of Christ Jesus. The salvation flowing from the suffering, death, and resurrection of Christ is not for us alone, but, rather, for all mankind; it comes to us by virtue of our incorporation into Christ, that is, as members of the Church, which is His continued presence in this world.

Our worship is primarily communal and liturgical. Joining our voices with theirs in professing our faith or begging God's mercy, we are mindful of those around us, who share the same pilgrimage. Through the many icons surrounding us in church and the Liturgy's constant encouragement to remember those who are absent or "who have gone to their rest in faith", we remain conscious that the Church extends in time and space far beyond the confines of our own little community. Caught up in the Liturgy, we sense the presence of all the angels and saints who worship with us before the throne of God.

The saints are not dim, distant shadows of the past, but living presences, eternally alive in Christ Jesus. Like us, they have been caught for Christ and are members of Him in His Church; we can turn to them for assistance and prayer, just as we can to those who immediately surround us. Indeed, since they stand continually in the brightness of the Holy Trinity, we know them to be powerful intercessors for our souls; we beg their help and we pay them honor.

This veneration of the saints does not detract from our worship of God, rather it compliments and reinforces it. Honor paid to them ultimately passes to God, for they are what they are only through His grace. They are friends of God, and God - who does suffer from human envy - can only be pleased with the honor we give them. Moreover, their example guides us along our own path toward salvation.

Human like us, with all the weaknesses the flesh is prone to, they have accepted and responded to the loving mercy of God and now share His glory in Heaven. Their example is an encouragement for us who seek the same glory. Emulating their lives and their love for God speeds us along our way.

The Church, therefore, keeps their witness ever before us. Each day in her calendar is dedicated to the memory of one

or more saints. Because of their great multitude, however, and because many are celebrated only locally or remain hidden from our knowledge, she also celebrates a feast of All the Saints. Fittingly, it takes place in the Byzantine tradition on the first Sunday after Pentecost.

The work of the Holy Spirit, begun in the preaching of Apostles at that first Pentecost, continues today in the Church. It is manifested above all in the holiness of the saints of every place and age. God grant that we may be numbered among them.

**Let us praise joyfully  
the company of all the saints,  
assembled from every  
people and place,  
every rank and race  
and way of life,  
and let us all sing with them:  
Blessed are You,  
O God of our Fathers!**

From Matins,  
Sunday of All Saints



# The Saints of Summer

With the Sunday of All Saints, the long Paschal cycle, which has occupied us for most of the winter and spring, comes to a close. To bring us back to earth after the glories of the Pentecost Season and remind us of our human frailty – and, perhaps, to balance any excess our fifty day celebration of the Resurrection may have entailed – the Church immediately prescribes a fast. Officially in preparation for the Feast of the Apostles Peter and Paul on June 29, this “Apostles’ Fast” is relatively mild in nature and of variable length, depending on the date of Easter – this year it lasts only two weeks – but it does indicate the importance the Church attaches to these two apostles in the economy of salvation. Its progress is interrupted, however, a few days short of the Feast, by a celebration of John the Baptist.

John has a unique place in Byzantine devotional life. His icon holds a position of prominence on most iconostases and is also often seen with those of Christ and the Virgin in the traditional “deisis” grouping. The Calendar lists no less than six feasts in his honor. Most saints are remembered on the anniversary of their passing from this life to the next; John, as do Christ and the Virgin, boasts feasts in remembrance of his conception and birth as well as of his death. There are also two feasts commemorating the finding of his relics and one concerning his role in the Baptism of Christ.

His greatest feast, that of his birth, falls on June 24<sup>th</sup> and is kept by the Church, both East and West, as a solemn holy day. Its placement in early summer, near the solstice and the longest days of the year, results from Christmas being

celebrated in late December – the Gospel of St. Luke informs us that John was born six months before Jesus – and this happy coincidence has made it a popular summer holiday in many parts of Europe. The true importance of the feast has more to do with its content than with its placement in the Calendar.

The feast meditates on events recounted in the first chapter of St. Luke’s Gospel and, like the Evangelist’s narrative, points to John’s future role. Even more than in the miraculous events surrounding his birth, the significance of John the Baptist lies here.

A prophet in the long established tradition of Israel, John is the link between the Old and New Testaments; Jesus referred to him as “Elijah” and the greatest man born of woman. He preached a baptism of repentance and was a fiery denouncer of vice, ultimately paying with his life for his witness to the truth.

John proclaimed the coming Kingdom of God and prepared the way for the teaching of Christ. Baptizing Him in the Jordan, John recognized Jesus as the promised Messiah, the greater One who was to come after him.

May we come ever more to recognize Jesus’ presence in our own lives and make John’s resolve our own: **He must increase; I must decrease.** To that end, we trust in his example and his prayers. As we sing at Vespers on the glorious feast of his birth: **O angel, prophet, apostle, and soldier, forerunner, baptizer, preacher of penance, and guide, as the voice of the Light of the world, pray unceasingly for us who faithfully keep your memory.**

**John, who was sanctified  
from his mother’s womb,  
and received  
the fullness of prophecy,  
is born today of a barren woman.  
Clearly proclaiming  
the coming of the Lord,  
he cries out: Repent!  
for the Kingdom of Heaven  
is at hand.**

From Vespers,  
Birth of the Forerunner

If the Baptist is the link between the prophetic tradition of the Old Testament and the teaching of Christ, then the Apostles are the link between that teaching and us. They are truly our fathers in faith; all we know of the faith comes to us through them. Through their teaching – as written in the Scriptures and as handed down by their successors – the Church grows, and the world is won for Christ. On June 29<sup>th</sup>, the Church celebrates with great solemnity the memory of the chief among them, the holy, glorious, all-praiseworthy Apostles, Peter and Paul.

Peter, the rude fisherman, impulsive, boastful, arrogant, and not overly courageous, was granted an early revelation as to Jesus' divinity, and he received a new name and special commission for the future Church (Mt. 16:13-19). Because of his great love, after the Resurrection Jesus gave him the task of nourishing the faithful (Jn. 21:15-19); in the Acts of the Apostles we see him preaching fearlessly and acting as spokesman for the Twelve. Two Epistles of the New Testament have come down from him, and tradition attests him as the authority behind the Gospel of St. Mark.

Paul, the highly educated Pharisee began as a violent persecutor of the Church. Granted a special and extraordinary revelation of Christ, he accepted Baptism and began to preach the faith he had formerly persecuted. A fearless preacher and tireless traveler, he assumed a particular mission toward the Gentiles; he founded many churches in various places and laid the foundation of the faith throughout the Roman world.

Much of the New Testament comes down to us through him; the teaching contained in his fourteen Epistles remains the norm of Christian theology to this day.

According to tradition, both Peter and Paul received martyrdom during the persecutions of the Emperor Nero, St. Peter by crucifixion sometime between 64 and 67 AD, and St. Paul by beheading in 65 or 67. Because of their great significance, these giants of the faith were revered almost from the moment of their deaths and have

always been held as special patrons of the Church of Rome, the city of their passing. Their tombs there were well known and frequented from earliest times by many of the faithful; St. Jerome, who died in 420, recalls visiting them often with his friends during his days as a young student. Many sermons on the virtues of these holy Apostles have come down to us from the Fathers. In one of them, St. Augustine comments

that they are celebrated on the same day because St. Paul was martyred a year to the day after St. Peter; in another, St. John Chrysostom identifies that day as June 29<sup>th</sup>.

Men of vastly different background and temperament, both these Apostles received unique calls from Christ and labored ceaselessly for Him up to the shedding of their blood. Though they sometimes disagreed on matters of procedure, they were united in the Faith and in their love for Christ. Fittingly they are ever joined together in the memory of the Church and share the same Feast.

**Let us honor with hymns of praise  
the preachers of true piety  
and most radiant stars  
of the Church,  
Peter, the rock of faith,  
and Paul, the teacher of truth  
and great mystic of Christ.  
Having sown the word of truth  
in the hearts of the faithful,  
they now beg Christ our God,  
Who gives fruitfulness to all,  
that He may save our souls.**

From Matins,

Feast of Sts. Peter and Paul

# Apostles In Our Midst

We were privileged this spring to witness an event of great importance for the life of our Church and Eparchy. On Wednesday, June 4, 2003, in the Cathedral Church of St. Nicholas in Chicago, Monsignor Richard Stephen Seminack, a priest of the Eparchy of St. Josaphat in Parma, Ohio, was consecrated Bishop and installed as Fourth Eparch of St. Nicholas in Chicago. Lubomyr Cardinal Husar, Father and Head of the Ukrainian Greek Catholic Church, journeyed from Ukraine to serve as Principal Consecrator. Assisting him in the Episcopal Ordination were Metropolitan Archbishop Stefan Soroka of Philadelphia, Primate of Ukrainian Catholics in the United States, and Bishop Robert Moskal of the Eparchy of St. Josaphat in Parma. Thus, updating the ancient custom of three consecrating Bishops from neighboring Eparchies, the Service manifested the unity of the Ukrainian Catholic Church at world, national, and local levels.

Also participating in the Service were Kyr Richard's immediate predecessors in the See of Chicago, Bishop Innocent Lotocky, retired Second Eparch of St. Nicholas, and Bishop Michael Wiwchar, Third Eparch of St. Nicholas, now of Saskatoon. In total more than thirty Bishops gathered for the event. Among them were all the Ukrainian Catholic Bishops of the United States, many from Canada, and some from as far away as Great Britain, Ukraine, and Australia. Byzantine Hierarchs of other jurisdictions were also present, as were numerous Roman Catholic Bishops.

Witnessing the event for the Holy See was the Apostolic Nuncio, Archbishop Gabriel Montalvo, who read the Holy Father's letter of appointment.

Archbishop Vsevelod of Scopelos represented the Ukrainian Orthodox Church under the jurisdiction of the Ecumenical Patriarchate of Constantinople. Twelve leading priests of the Eparchy concelebrated the Divine Liturgy with the new Bishop and his Consecrators; in the congregation were most of the other priests of the Eparchy, as well as nearly a hundred from elsewhere.

The new Bishop, Richard Stephen, who holds a degree in Eastern Canon Law from the Oriental Institute in Rome, has served the Archeparchy of Philadelphia and the Eparchy of St. Josaphat – since its erection twenty years ago – in numerous pastoral and administrative roles during his thirty-six years of priesthood. Despite his abundant qualifications, Kyr Richard in his homily modestly compared himself to the young boy (cf. Jn. 6:1-13) whose lunch of five barley loaves and two fish were multiplied by Jesus for the feeding of five thousand men, along with women and children. He prayed that the Lord would take his talents and abilities and make them sufficient for the task of guiding the Eparchy. We trust that our merciful Lord Jesus will



grant him that grace.

The grace of the Holy Spirit that was infused into the Church at Pentecost abides to this day. Passed down from one generation of hierarchs to the next by the laying on of hands, the wisdom of the fishermen continues to guide us toward union with Christ. God grant Kyr Richard Stephen every blessing and success as he takes up the net.

*His Beatitude, Patriarch Lubomyr, among the hierarchs.*



*Axios! Metropolitan Stefan aids in vesting the new bishop.*



*Kyr Richard Stephen gives his first hierarchical blessing*



# Topping Off

*Workmen assemble the Belltower framing.*



*Belltower and North Galleries as seen from the kitchen courtyard.*

*Architect, Page Onge, pays a visit to the building site.*



*Workmen assemble the Dome for the Chapel of the Holy Cross of Sorrow and Suffering.*



*Sections of the main Dome arrive.*

*Assembled lower portion of the main Dome is raised into place.*





*The Crane lifts workmen toward the main Dome for placement of the Cross.*

*Cross and Dome  
gleam in the  
morning sun.*



*A new sight for the Eagles  
approaching our shore.*

# Open House

Our monastery expansion project has aroused a great deal of interest during the past year. It has been given substantial coverage by the local press and television, and, as the building began to take shape, it has had its own dramatic impact at our bend in the road. The progress of the work was a topic of conversation almost every time we went into Calumet or Houghton this Fall and Winter. The coming of Spring brought many people past our door - most of them driving very slowly and craning their necks!

With the raising of the bell tower and the placing of the domes a month ago, interest has reached a peak. Many people already this Summer have asked to come on site and see the interior of the building. Unfortunately, in most cases, this has not been possible. With the building still under construction and work taking place both inside and out, the site is haz-

ardous to the casual visitor. This situation will continue for a month or so, as the contractor finishes his work. It will have been just over a year since work began on the project.

We hope to begin moving into the building in August. On Sunday, August 31, 2003, the Sunday of Labor Day weekend, we will celebrate a special Liturgy of Thanksgiving for the good work recently completed - and for twenty years of survival and growth at Jacob's Falls. An open house, with tours of the new facility will follow; Vespers will close the day. The day's schedule of events:

10:00 AM	Divine Liturgy
2:00 PM	Open House
6:30 PM	Vespers

We are truly grateful for your interest and support. We hope you will be able to join us for some part of this happy day.

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