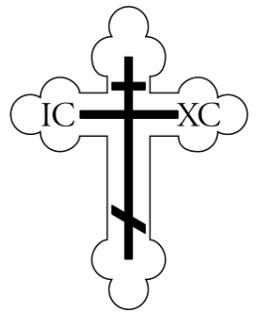


Protection of the Virgin Mary



Orthodox Church



A Parish of the
Diocese of Chicago
and the Midwest
Orthodox Church
in America



8600 Grand Blvd.
Merrillville, IN 46410
(219)947-4748
Hall: (219)730-4698
www.ptvm.com

Rev. Dr. Jacob Van Sickle
(219)384-6826 • frjacobvansickle@gmail.com

Great Vespers: 6pm Saturdays

Divine Liturgy: 10am Sundays

Confession is available before
or after Vespers or by
appointment.

July 26, 2020

St. Jacob Netsvetov, Enlightener of the Alaskans

St. Jacob Netsvetov was the first Alaskan native ordained to the Orthodox priesthood. He spent his priesthood serving the Native peoples of Alaska and the Yukon. He was born in 1802 in Alaska to a Russian father and an Aleut mother. He attended Irkutsk Theological Seminary two years behind John (later St. Innocent) Veniaminov. He married Anna Simeonovna in 1825, and in 1828 was ordained to the priesthood.

He returned to his home village of Atka, Alaska, accompanied by his wife and his father, Yegor, now tonsured as a reader. He traveled his new parish, which stretched nearly two thousand miles along the Aleutian Islands, in a native kayak that provided no insulation from the cold sea. He worked with St. Innocent, who was serving in Sitka, to develop a written form of the Native languages and to translate the Scriptures and other texts for the people.

Over the years 1836-37, he lost his wife to cancer and his home to fire, and his father died as well. He wrote to the bishop in Irkutsk asking to be released from his parish to become a monk. The bishop asked him to stay until a replacement arrived, which never happened. Around 1841, Bishop (St.) Innocent arrived to take over the throne at Sitka, and he sent Fr Jacob to minister to the tribes of the Yukon territory, with different languages and customs, and colder weather. From 1844, in failing health, he taught, translated, developed a written language, and healed the sick. By the late 1850s, St. Jacob's health was so bad that the bishop assigned him to a chapel in Sitka, where he died in 1862 at the age of 64.

HYMNS OF THE DAY

Tone 6 – Resurrectional Troparion

The angelic powers were at Your tomb;
the guards became as dead men.

Mary stood by Your grave,
seeking Your most pure body.

You captured hell,
not being tempted by it.

You came to the Virgin granting life.//

O Lord, Who rose from the dead, glory to You!

Tone 4 – Patronal Troparion

Today the faithful celebrate the feast with joy,
illumined by your coming, O Mother of God.

Beholding your pure image we fervently cry to you:

Encompass us beneath the precious veil of your protection.

Deliver us from every form of evil

by entreating Christ, your Son and our God//

that He may save our souls.

Tone 4 – Troparion for St. Jacob

O righteous Father Jacob,
adornment of Atka and the Yukon Delta;

you offered yourself as a living sacrifice
to bring light to a searching people.

Offspring of Russian America,

flower of brotherly unity,

healer of sickness and terror of demons:

O Holy Father Jacob,//

pray to Christ God that our souls may be saved!

Tone 6 – Resurrectional Kontakion

When Christ God the Giver of Life,
raised all of the dead from the valleys of misery with His mighty hand,
He bestowed resurrection on the human race.//
He is the Savior of all, the Resurrection, the Life, and the God of all.

Tone 3 – Kontakion for St. Jacob

O Holy Father Jacob,
teacher of the knowledge of God,
you revealed your love for your people,
taking up your cross and following Christ,
enduring hardships like the Apostle Paul.
Pray on our behalf to Christ our God//
to grant us great mercy!

Tone 3 – Patronal Kontakion

Today the Virgin stands in the midst of the Church,
And with choirs of saints she invisibly prays to God for us.
Angels and bishops worship.
Apostles and prophets rejoice together,//
Since for our sake she prays to the eternal God.

SCRIPTURE READINGS

Tone 6 – Sunday Prokeimenon (Psalm 27)

O Lord, save Your people, / and bless Your inheritance!

Tone 7 – Prokeimenon for St. Jacob (Psalm 63)

The righteous shall rejoice in the Lord, / and shall hope in Him!

Epistle: Romans 15.1-7 (Sunday)

Brethren: We who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.”

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore, receive one another, just as Christ also received us, to the glory of God.

Philippians 3.7-14 (for St. Jacob)

Brethren: Whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For His sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in Him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—that I may know Him and the power of His resurrection, and may share His sufferings, becoming like Him in His death, that by any means possible I may attain the resurrection from the dead. Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me His own.

Brethren, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Gospel: Matthew 9.27-35

At that time, Jesus departed from there, and two blind men followed Him, crying out and saying, “Son of David, have mercy on us!”

And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?”

They said to Him, “Yes, Lord.”

Then He touched their eyes, saying, “According to your faith let it be to you.” And their eyes were opened.

And Jesus sternly warned them, saying, “See that no one knows it.” But when they had departed, they spread the news about Him in all that country.

As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, “It was never seen like this in Israel!”

But the Pharisees said, “He casts out demons by the ruler of the demons.”

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Mark 10.29-31, 42-45 (for St. Jacob)

Jesus spoke these words to His disciples: “Assuredly, I say to you, there is no one who has left house or brothers or sisters or

father or mother or wife or children or lands, for My sake and the gospel's, who shall not receive a hundredfold now in this time – houses and brothers and sisters and mothers and children and lands, with persecutions – and in the age to come, eternal life. But many who are first will be last, and the last first.”

But Jesus called them to Himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

WE REMEMBER IN PRAYER

N.Dep. Alice Sutko

Pr.Dn. Gregory Norris

Mark Gulab

John Sutko

Ev.Mem. Maxim Saganovich ('29)

Lambo Yakimoff ('33)

Myron Korzow ('57)

Frank Romanow ('66)

Mitlisa Christoff ('79)

Health & Salvation

Met. Theodosius

Archpr. Peter

Mat. Anne

Pr. Christopher

Mat. Jennifer

Andrew

Gideon

Kevin

Jon

Tanya

Jovan

Julia

Warren

Tom

Tina

Brittany

Jennifer

Gail

Stacy

Jeramie

Olivia

Parker

Christine

Nicholas

Natalie

Barbara

Diane

Linda

Larry

Rollie

Joseph

Nadia

Daniel

Brendan

Sharon

Michael

Janie

John

Vern

Olga

Mark

Jerry

Michael

Janice

Carl

Victoria

Dushawna

Daniel

Elizabeth

Anthony

Janet

Daryl

Diane

Carla

Susan

Timothy

William

*If you know someone who needs prayer, please give their name to Fr Jacob

ANNOUNCEMENTS

We continue to take **precautions during the present health crisis**. We can have up to 60 persons in Church at one time, with everyone except celebrants and choir masked and maintaining distance between groups. Our older members and those with complicating health conditions are still encouraged to take advantage of weekday Liturgies. The next is **this Saturday @ 10am for the feast of the Procession of the Cross**.

St. Mary's O-Club is still delivering meals to workers at local nursing homes during the health crisis. Our next delivery will be to **Crown Point Christian Village**. Anyone interested in volunteering should email ptvmchurch@gmail.com or contact Juli Grankowski.

The Protection of the Virgin Mary Orthodox Church **Jan Hughes Memorial Golf Outing** is scheduled for **Saturday, August 22**, at Summertree Golf Course in Crown Point. This is a major fundraiser for us. The proceeds will benefit the Church's building fund and be used for the continuation, support, and development of various Church projects, which reach out to the community. Any hole sponsors (\$125), or other monetary or prize donations will be greatly appreciated. Golfers need to let us know as soon as possible so an accurate count can be made for the banquet. Those wishing to help in any way (including making a dessert or appetizer) or to purchase banquet tickets (\$20 each), please see Rich or Linda Svihra or Lara Richards. Thanks in advance, The Golf Committee

Due to the resurgence of COVID-19 and continued state-wide regulations governing large gatherings, we have unfortunately decided to cancel the **Fashion Show**. But we will move forward with the **themed basket raffle**. We have 65 baskets each valued at over \$150. Every \$40 ticket originally purchased for the event will instead be entered as a raffle ticket for the baskets. The drawing will be streamed live on Saturday, August 8 at 4pm. Baskets may be collected from the Church that day until 7pm or the next day after morning Liturgy. If you would like a refund of your donation instead, please reach out to Elizabeth Pedersen, Nada Buczek or Sherry Mizimakoski.

In September, **iconographer John Jurewicz** will begin work on a series of frescos in our Church of scenes from the Life of the Theotokos. This project is being sponsored by the **St. Clement's group**. The first icon will be **our feast-day, the Protection of the**

Virgin Mary, on the west wall of the nave above the door. It has been the intention of the parish council for some years to have this icon done **in memory of Fr. Thomas Brown**, our former rector, as a token of our parish's appreciation for all of **Mat. Nadine's** work for our parish in the years since his passing. In the wake of her own recent passing, the council has decided to dedicate it to the both of them. Donations in any amount toward the icon may be made in their memory.

For **Bible Study** this week, read Acts 21-23.

Mark your calendars:

Jul 29: **Bible Study @ 7pm** through Zoom

Aug 1: Beginning of the **Dormition Fast** (until the feast on Aug 15)
Divine Liturgy @ 10am for the **Procession of the Cross**

Aug 5: **Great Vespers @ 6pm** for the **Transfiguration of our Lord**

Aug 6: **Divine Liturgy @ 10am** for the **Transfiguration of our Lord**

Aug 8: **Fashion Show Basket Raffle @ 4pm**

Aug 12: **Supplication to the Theotokos @ 6pm**

Aug 14: **Lamentations for the Theotokos @ 6pm**

Aug 15: **Divine Liturgy @ 10am** for the **Dormition of the Theotokos**

Aug 22: **Jan Hughes Memorial Golf Outing**

Last week's offerings to the Lord: \$1,788

Outreach and Evangelism

a reflection by His Beatitude, our Metropolitan Tikhon

Since 1794, the Orthodox Church in America has seen the establishment of over 700 communities on this continent, with numerous new missions planted since the granting of autocephaly in 1970. Along with all this positive development and growth, there have been parallel challenges: certain dioceses and parishes have faced great changes in demographics and environment leading to decline, in addition to major shifts in people's openness to the Gospel of Jesus Christ, in some areas in the form of self-proclaimed incomprehension or even outright hostility.

This situation has placed pressure on us to develop strategies and plans for the expansion of the Church. Often such pressure is born out of the anxiety that we feel when we see our shrinking parish populations or lament that our children and grandchildren are no longer in the Church. We look to Western confessions with their well-developed mission and evangelism programs and are tempted to implement similar programs. But none of those strategies and programs will be effective if they are divorced from the spiritual and liturgical life, and do not convey and share the reality of the healing that we have received in Christ. There can be no missionary outreach, no path to reach those who question Christ and the Church, to inspire those who doubt, to console those who suffer, and to heal those who are broken, without us first entering the arena of our own spiritual lives. Our Apostolic ministry is revealed as the flowers and seeds grown through our effort to become genuine persons in the image of Christ, to exercise good stewardship of the blessings we have received, and to live as Christians in community.

Our apostolic work cannot be confined merely to recruitment and expansion. If our goal is to “make North America Orthodox,” such a goal is self-serving, negative, and almost violent: its focus is either to preserve ourselves or to impose our faith on others. Undoubtedly, many converts to the Orthodox Church will have stories of very persistent and convincing advocates for Orthodoxy; but most of them will also likely emphasize that their entrance into the fullness of the faith was completely voluntary, in the same way that all of us willingly follow our Lord Jesus Christ through His voluntary passion, death, and resurrection during Holy Week.

The key to numerical growth is spiritual growth, and spiritual growth cannot take place without a sacrificial effort. If we are to be Apostles to the nations and bearers of Christ’s healing and salvation to a broken and hurting world, then we must reach out to that broken world through prayer and concrete action. We often refer to such concrete action as “Matthew 25” ministries, but it is important to remember that these ministries are found throughout the Gospel. It is also good to remember that the feeding of the hungry, the visiting of those in prison, and the clothing of the naked are the responsibility of all Christians, not just a few volunteers.

Glory to God for all things!