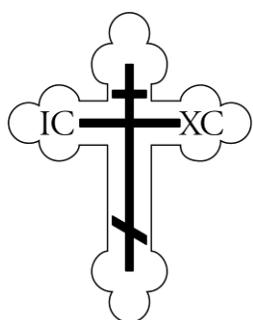
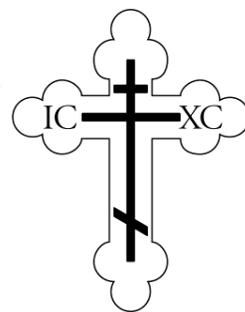


Protection of the Virgin Mary

Orthodox Church



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



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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

Welcome visitors!
Please join us in the
parish hall after Divine
Liturgy for coffee hour.

June 27, 2021

Sunday of All Saints

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit. The Church recognizes many thousands of Saints from different walks of life. What they all have in common is they have preserved in themselves the image and likeness of God in which they were originally created. When God created man, He created him in His own image. This word "image" is simply the familiar Greek word, *icon*. In other words, God made the first icon, and man is created to be an icon of God, a faithful copy of the original.

The people of God see God's image in His saints. For this reason, our church buildings contain many icons of saints to remind us that we are meant to see the image of God in ourselves and in each other. The living people of God gather together in temples in the presence of the *icons* of men and women who have shown in an especially notable way what it means to live life fully in Christ.



For the first thousand years of the history of the Church saints were recognized without any formal rite of canonization. Local congregations of the faithful simply began to remember certain well-known Christians in their liturgical gatherings, to ask them for help in prayer, to visit their relics, which frequently remained vehicles of the Holy Spirit, curing the sick in soul and body, as they had during earthly life.

In the 10th century, in the west, the then-Orthodox Church of Rome began to insist that saints be formally and officially “registered” as such with the Roman authorities. The first recorded canonization of this type was that of Ulrich of Augsburg, canonized in 993 by John XV. For the next 600 years—during which time the Roman Catholic Church split off from the Orthodox community—the west developed a very legalistic and precise method of determining who were saints.

The Holy Orthodox Church never developed any comparable methods for canonizing her saints. The situation remained very much determined by local practices and local traditions. Holy men and women continued to be recognized during their own lifetime and venerated (honored) after their death; Christian people continued to ask for their prayers and to visit their shrines.

The word *saint* means *holy*, thus “Saint John” means, in fact, “Holy John.” This is not to say that he was always perfect; that he was a genius; that he was a great man according to the world; that his views on politics, social life, or economics were desirable or correct. It means only that, within the context of his age, he manifested *the image of God in himself* in some way—that he was an *icon*, an original creation, a new creature in Christ.

Canonization does not make anybody a saint. Canonization recognizes that someone already was, in his own lifetime, a saint. In praying to a saint, we simply ask the holy person to pray for us. We can, of course, ask for the prayers of those who are not officially saints. In fact, we often ask our friends and families to pray for us. We may ask a person who has died—a mother or father or grandparent—to pray for us. But we are especially interested in seeking out the prayers of those whose lives have been wholly devoted to prayer, who are in fact, “experts” in prayer. The Orthodox Christian also venerates icons—he bows and kisses the icon and in doing that he bows before and kisses the image of God which he sees in the saint. He bows and kisses to show his love for that image, and to express his hope that the image of God will also become manifest in himself. In a similar way the priest censes the icons and bow to them—again, seeing the image of God, censing it, bowing to it; and then the priest turns and censes the people gathered in the Church and bows to them, just as he did to the icons. He also sees the image of God in the people of God who are the Church of Christ on earth. In turn, the people bow to the priest, seeing also in him that same image, that same call to be an icon.

HYMNS OF THE DAY

Tone 8 – Resurrectional Troparion

You descended from on high, O Merciful One!

You accepted the three day burial to free us from our sufferings!//

O Lord, our Life and Resurrection, glory to You!

Tone 4 – Troparion of All Saints

As with fine porphyry and royal purple,

Your Church has been adorned with Your martyrs' blood shed throughout all the world.

She cries to You, O Christ God:

“Send down Your bounties on Your people,//

grant peace to Your habitation and great mercy to our souls!”

Tone 8 – Kontakion of All Saints

The universe offers You the God-bearing Martyrs

as the first fruits of creation, O Lord and Creator.

By their prayers keep Your Church, Your habitation, in abiding peace//

through the Theotokos, O most Merciful One!

SCRIPTURE READINGS

Tone 8 – Sunday Prokeimenon (Psalm 75)

Pray and make your vows / before the Lord, our God!

Tone 4 – Prokeimenon for All Saints (Psalm 67)

God is wonderful in His saints, / the God of Israel.

Epistle: Hebrews 11.33 – 12.2

Brethren: Through faith, the Saints subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not receiving deliverance, that they might obtain a better resurrection. Still others were tried by mocking and scourging, yes, and by chains and imprisonment.

They were stoned; they were sawn in two, were tempted, were slain with the sword. They went about in sheepskins and goatskins, destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith,

did not receive the promise, because God had provided something better for us, that they should not be made perfect apart from us.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Gospel: Matthew 10.32-33, 37-38; 19.27-30

The Lord said to His disciples, "Whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me."

Then Peter answered and said to Him, "See, we have left all and followed You. Therefore, what shall we have?"

So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. But many who are first will be last, and the last first."

WE REMEMBER IN PRAYER

N.Dep. George Samardzija

Warren Rubel

Helen Korotky

Mary Weidemann

Giancarlo Alexander

Ev.Mem. Anton Pulyalovich ('13)

Christ Georgieff ('25)

Phillip Korcha ('27)

Todor Milenkoff ('49)

Anastasia Petronko ('71)

Boris Rastchupkin ('78)

John Belishofka ('84)

Maria Koedyker (2008)

Emmanuel Karageorges (2008)

Health & Salv.

Archpr. Peter

Mat. Margaret

Mat. Anne

Pr. Christopher

Mat. Jennifer

Andrew

Gideon

Kevin

Jon

Tanya

Jovan

Julia

Tom

Tina

Jennifer

Gail

Stacy

Jeramie	Joseph	Dale
Olivia	Linda	Pauline
Parker	Claudia	Mary
Christine	Elizabeth	Timothy
Larry	Snezana	Lisa
Rollie	Nathan	Lois
Joseph	Kara	Michael
Nadia	Ryan	Janice
Brendan	Thomas	Ken
David	Carol	Debbie
Sharon	Christine	Jacqueline
Michael	Jon	Dara
Janie	Zoey	Cindy
Tanya	Dominic	Daniel
Christopher	Declan	Laura
Nina	Hudson	Dorothy
Renee	Ayden	Vasiliy
Carissa	Hyland	William
Cynthia	Jason	Wanda
John	Ted	Cindy
Olga	James	Mary
Mark	Pamela	Linda
Jerry	Erin	Ivanka
Michael	Alexander	Susan
Anthony	Ronald	Denise
Daryl	Theodore	Valerie
Diane	Robert	Jeffrey
Carla	Craig	Aaron
Susan	Chuck	William
Timothy	Scott	Jamie
William	Mark	Karen
Paul	Christine	Dale

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

ANNOUNCEMENTS

For **Bible Study** this week, read 3 Kingdoms (a.k.a. 1 Kings) 1-4.

We are still looking for help rebooting coffee hour since the COVID restrictions have been lifted. There is a sign-up sheet in the narthex where you can let us know if you are willing to sponsor coffee hour on an upcoming Sunday. More than one person/family can share the

load. We have volunteers already to make the coffee and set up tables. Sponsors will bring and set out food (as simple as you like), and make sure to stay until the end for clean-up/tear-down (there are always helpers!). For now, on any unclaimed Sundays, the O-Club has graciously offered to bring donuts.

Thank you! To all sponsors, donors, golfers, and workers for making this year's golf outing a success once again! And a **BIG thank you** to the kitchen staff for an outstanding meal! God bless all of you for your hard work! We were able to raise \$9,600 toward the Church's building fund, which will be used for a new roof in the coming year.

Mark your calendars:

June 29: **Divine Liturgy at Sts Peter and Paul Orthodox Church** in Burr Ridge, IL for their parish feast @ 9:30am

June 30: **Bible Study @ 7pm**

July 1: **Faith Enrichment @ 10am**

July 6: **Sunday School excursion to Six Flags, leaving @ 8:15am**

Last week's gifts to the Lord: \$1,616

Being of One Mind

A reflection by His Eminence, our Archbishop Paul

Christ wishes the disciples to be kept in a state of unity by maintaining a like-mindedness and an identity of will, being mingled together, as it were, in soul and spirit and in the law of peace and love for one another. He wishes them to be bound together rightly with an unbreakable bond of love, that they may advance to such a degree of unity that their freely chosen association might even become an image of the natural unity that is conceived to exist between the Father and the Son. That is to say... to enjoy a unity that is inseparable and indestructible, which may not be enticed away into a dissimilarity of wills by anything that exists in the world or any pursuit of pleasure, but rather preserves the power of love in the unity of devotion and holiness.
(St. Cyril of Alexandria on John 17:11)

These words from St. Cyril convey an icon of what our life in Church is to be. They also convey an image of what family life is to

be. Yet, we live in a broken world where what is conveyed in these words from St. Cyril is not always the reality of family life. Divorce and remarriage, reconstituted families, and single parent families are also common in our churches. How do we enter into this unity “where our freely chosen association might even become an image of the natural unity that is conceived to exist between the Father and the Son”? Some thoughts to reflect upon:

- Read the Scriptures, especially the gospels, on a daily basis. Learn what Christ’s commandments are.
- Keep your daily prayer rule, and pray as a family once a day when possible.
- Practice the ascetical life in addition to prayer; keep the fasts, and give alms.
- Strive to minimize political discussions in family life.
- Learn the virtue of obedience, which means putting to death your own self-will. Self-will is the biggest obstacle to maintaining unity with one another.
- Memorize these verses from Philippians: *“In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:5-11 NIV)*

By making these words from Philippians our own, we will all come a long way on the journey to enter into this unity with one another that is “inseparable and indestructible.”

The blessing of the Lord be upon you,

With love in Christ, Archbishop Paul

Glory to God for all things!