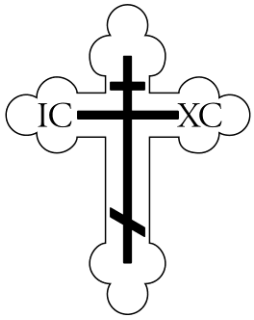
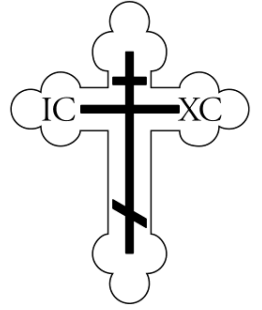


# Protection of the Virgin Mary Orthodox Church



Diocese of Chicago  
and the Midwest  
Orthodox Church  
in America



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Rev. Dr. Jacob Van Sickle  
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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 11, 2023 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.

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.

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**

<b>New. Dep.</b> Anthony Vuckovich			Daniel Kvachuk ('19)		
Richard Cain			Nicholas Koleff ('43)		
Joann Barsich			Paul Hortyk ('54)		
<b>Ev.Mem.</b> Georgi Gravnich ('13)			Andrew Mastabayvo ('70)		
<b>Health &amp; Salv.</b>	Claudia		Mary Ann		
	Archpr. Peter		Dara		
	Mat. Cynthia		Jaroslava		
	Archpr. John		Andrew		
	Pr. Gregory		Andrew		
	Mat. Beverly		Vadim		
	Pr. Patrick		Hanna		
	Dn. Nicholas		Viktor		
	Mat. Anne		Gerald		
	Mat. Catherine		Christine		
	Kevin		Olga		
	Jon		Janie		
	Tanya		Sharon		
	Jovan		Tanya		
	Rollie		Renee		
	Nadia		Michael		
	Joseph		Chris		
	Linda		Nina		

Carissa	Thomas	Maria
Duane	Diane	Elizabeth
Elizabeth	Michael	Jonah
Olga	Linda	Susan
Klaudia	Stephanie	Mark
Tom	Nathan	Christopher
Diane	Cindy	Betty
Brandi	Nathaniel	William
Joyce	Tamara	Jack
Galina	Dennis	

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

### Special Petition at the Augmented Litany:

We pray, O Lord our God, for all those who suffer from acts of war, especially the victims in Ukraine. We pray for Your peace and Your mercy in the midst of the great suffering of Your people. Vouchsafe to accept the prayers of the Church, so that by Your goodness, peace may return to all peoples; O Lord, hear us and have mercy.

## ANNOUNCEMENTS

There is no Bible Study tomorrow.

The Diocese of the Midwest has released its own communications app called **Our Diocese**. It is safe, free of ads or other outside influence, and available at no cost. If you are interested in joining, ask Fr Jacob to send you an invite. More info at [our.domoca.org](http://our.domoca.org)

### Mark your calendars:

- June 15: **Faith Enrichment @ 10am**
- June 18: **Father’s Day Luncheon** after Divine Liturgy
- June 23: **Festal Vespers for the Nativity of St. John the Baptist @ 6pm**
- June 24: **Divine Liturgy for the Nativity of St. John the Baptist @ 10am**
- June 25: **Parish Pool Party** at Hobart Community Pool @ 6pm
- June 28: **Festal Vespers for the Feast of Sts Peter and Paul @ 6pm**
- June 29: **Feast Day Divine Liturgy at Sts Peter and Paul in Burr Ridge, IL @ 9:30am**
- July 30: **St. Clement Summer Picnic** after Divine Liturgy

**Last week’s gifts to the Lord: \$2,440**

# Archpastoral Message on the Feast of Holy Pentecost

From His Eminence, our Archbishop Daniel

To the Very Reverend and Reverend Clergy, Esteemed Monastics,  
and God-loving Faithful of the Diocese of Chicago and the Midwest:

Beloved Sons and Daughters,

On the day of Pentecost, the Holy Spirit descended with power upon the Apostles. On that day and in that moment the Church's mission to the world was initiated. The Lord Jesus Himself had prepared the Eleven for this mission, appearing to them on many occasions after His Resurrection (Acts 1: 3). Prior to the Ascension into Heaven, He ordered them "not to depart from Jerusalem, but to wait for the promise of the Father" (Acts 1: 4-5); that is, He asked them to *stay together* to prepare themselves to receive the gift of the Holy Spirit. And so, they gathered in prayer in the Upper Room with the Most Holy Theotokos and the other women, awaiting the promised event (Acts 1: 14).

In reading the Pentecost account provided by Saint Luke in the Book of Acts, we see that the Apostles stayed together. This was the condition laid down by Jesus in order to receive the gift of the Holy Spirit; the foundation of their harmony and their oneness of mind and heart was continued communal prayer. In nothing this, we are offered a formidable and inspiring lesson for every Christian community.

Some think at times that missionary effectiveness depends primarily on careful programming and its subsequent intelligent application through a concrete commitment and process. The Lord certainly does ask for our collaboration and the use of our minds and talents and skills, but before any other response takes place and before any of our efforts can bear fruit, His initiative is necessary: His Spirit is the true protagonist of the Church. The roots of our being and of our action in the Church are always to be found in the wise and whispering voice of God, leading and guiding us, and speaking to us through the Church, Christ's faithful people gathered together in faith and in love.

The images used by Saint Luke to indicate the outpouring of the Holy Spirit – wind and fire – recall Sinai, where God revealed himself to the people of Israel and offered his covenant (Exodus 19: 3ff.). The feast of Sinai, which Israel celebrated 50 days after the Passover, the feast which was taking place in today's account from Acts, was the Jewish *feast of the Covenant*, the commemoration of God giving the Law through the hands of the Prophet Moses and the beginning of the covenanted relationship between God and His Chosen People.

By highlighting the tongues of fire (Acts 2: 3), Saint Luke wants to show Pentecost as a new Sinai, as the *feast of the New Covenant*, where the Covenant with Israel is extended to all the nations of the earth. And so, with our celebration of the *new* Pentecost we acknowledge that Christ's Holy Church – our Church – has been catholic and missionary from the very first moment of her existence. The universality of salvation is meaningfully manifested by the list of the numerous ethnic and language groups to which those who heard the Apostles' first proclamation belonged: "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..." (Acts 2: 9-11).

The People of God, which had found its first manifestation on Sinai, extends today to the point of surmounting every barrier and division of race, culture, space and time. As opposed to what occurred with the tower of Babel (Genesis 11: 1-9), when people wanted to build a way to heaven with their hands and ended up by destroying their very capacity of mutual understanding, on Pentecost the Spirit, with the gift of tongues, demonstrates that His presence unites and transforms *confusion* into *communion*, and *division* into *unity*. We are reminded of this when we sing the Kontakion of the Feast:

When the Most High came down and confused the tongues,  
He divided the nations;  
but when He distributed the tongues of fire,  
He called all to unity.//  
Therefore, with one voice we glorify the All-Holy Spirit .

As occurred at the building of the Tower of Babel, human pride and egoism always create divisions and build walls of indifference, hate and violence. The Holy Spirit, on the other hand, makes hearts



capable of understanding the languages of all, as He re-establishes the bridge of authentic communion between earth and heaven. But how is it possible to enter into the mystery of the Holy Spirit? How can the secret of love be understood?

The Gospel passage takes us today to the Upper Room where, after the Last Supper, a sense of loss has saddened the Apostles. This is due to the fact that Jesus' words arouse disturbing questions: He spoke of the world's hatred of Him and of His own, He spoke of His mysterious departure; and there were still many other things to be said, but for the time being the Apostles were not able to bear the weight of these words (John 16: 12). To console them, Jesus explains the meaning of His departure: He will go, but He will return; in the meanwhile, He will not abandon them, will not leave them orphans. He will send the Consoler, the Spirit of the Father, and the Spirit will enable them to understand that Christ's work is a work of love: love of the One who gave Himself, love of the Father who has given Him.

This is the mystery of Pentecost: the Holy Spirit illuminates the human spirit and, by revealing Christ Crucified and Risen, indicates the way to become more like Him, that is, to be the image and instrument of the love which flows from Christ.

The Church, gathered today on this Feast, raises its imploring prayer: "Come, O Heavenly King, the Comforter, the Spirit of Truth, everywhere present and filling all things. Treasury of Blessings and Giver of Life – Come! Abide in us. Cleanse us and save our souls, O Good One! Amen.

Be assured of my continued prayers for you and those you love,

† DANIEL

Archbishop of Chicago and the Diocese of the Midwest

# Glory to God for all things!