



**Protection of the Virgin Mary
Orthodox Church
Sunday June 27 2010
5th Sunday after Pentecost/Tone 4
St Sampson the Hospitable**



Protection of the Virgin Mary

8600 Grand Blvd.
Merrillville, IN 46410
(219) 947-4748 (Church)
(219) 730-4698 (Hall Rental)

Great Vespers
Saturday - 4 PM
Feast Days - 7 PM
Divine Liturgy
Sunday - 9:45 AM
Feast Days - 9 AM
Sunday Adult class 9Am
Children's classes after liturgy

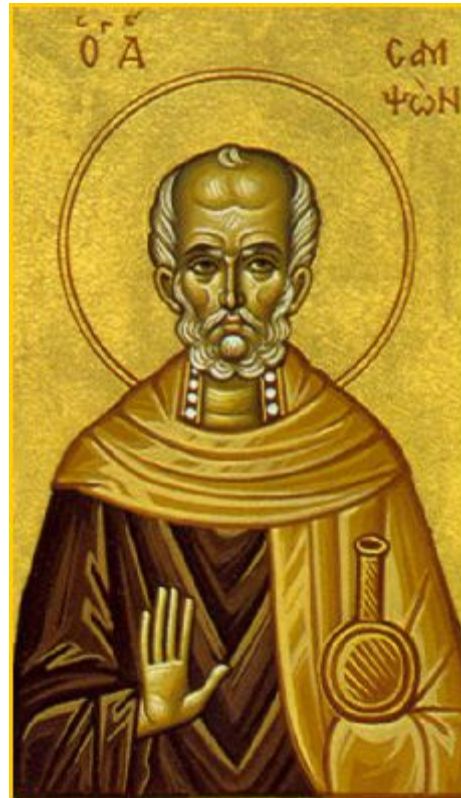
Fr. Peter Bodnar, Rector

Fr. Christopher Sarafin

All services in English

A parish of the
Orthodox Church in America

Ptv.com



**Today's
commemorated feasts
and saints...**
5th SUNDAY AFTER
PENTECOST — Tone 4.
St. Sampson the
Hospitable of
Constantinople (ca.
530). St. Joanna the
Myrrhbearer. Ven.
Serapion of
Kozheyézersk (1611).
St. Severus, Presbyter,
of Interocrea in Italy
(6th c.). Ven. George of
Mt. Athos (Georgian—
1066).

Tone 4 Troparion (Resurrection)

When the women Disciples of the Lord
learned from the Angel the joyous message of the
Resurrection,
they cast away the ancestral curse
and elatedly told the Apostles:
"Death is overthrown!
Christ God is risen, //
granting the world great mercy!"

Tone 8 Troparion (Saint Sampson)

Through your patience, your unceasing prayer,
your love for the poor and
the help you gave to them,
you became worthy of your reward, O holy
Sampson.
Interceded with Christ God that He may save our
souls!

Tone 4 Kontakion (Resurrection)

My Savior and Redeemer
as God rose from the tomb and delivered the earth-
born from their chains.
He has shattered the gates of hell,
and as Master, //
He has risen on the third day!

Tone 8 Kontakion (Saint Sampson)

We honor your relics, for you are an excellent
physician and powerful
intercessor;
as we gather to praise you with psalms and hymns,
divinely-wise and
venerable Sampson,
we glorify Christ, Who granted you the grace of
healing.

Romans 10:1-10 (Epistle)

1Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

2For I bear them witness that they have a zeal for God, but not according to knowledge.

3For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

4For Christ is the end of the law for righteousness to everyone who believes.

5For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."

6But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down from above)

7or, " 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead).

8But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):

9that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

10For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Matthew 8:28-9:1 (Gospel)

28When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way

29And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"

30Now a good way off from them there was a herd of many swine feeding.

31So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine."

32And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

33Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men.

34And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region.

1So He got into a boat, crossed over, and came to His own city.

Commemorated on June 27

Saint Sampson the Hospitable was the son of rich and illustrious Roman parents. In his youth he received an excellent education, he studied the medical arts, and doctored the sick without charge. After the death of his parents St Sampson generously distributed alms and set his slaves free, preparing himself to go into the wilderness.

With this intent in mind he soon journeyed from Rome to the East. But the Lord directed him onto a different path, that of service to neighbor, and so St Sampson came to Constantinople. Settling into a small house, the saint began to take in homeless wanderers, the poor and the sick, and he attended to them. The Lord blessed the efforts of St Sampson and endowed him with the power of wonderworking. He healed the sick not only through being a skilled physician, but also as a bearer of the grace of God. News of St Sampson spread abroad. The patriarch heard of his great virtue and ordained him to the holy priesthood.

It was revealed to the grievously ill Emperor Justinian (527-565), that he could receive healing only through St Sampson. In praying, the saint put his hand on the afflicted area, and Justinian was healed. In gratitude the emperor wanted to reward his healer with silver and gold, but the saint refused and instead asked Justinian to build a home for the poor and the sick. The emperor readily fulfilled his request.

St Sampson devoted the rest of his life to serving his neighbor. He survived into old age and after a short illness he departed peacefully to the Lord. The saint was buried at the church of the holy Martyr Mocius, and many healings were effected at his grave. His hospice remained open, and the saint did not cease to care for the suffering. He appeared twice to a negligent worker of the hospice and upbraided him for his laziness. At the request of an admirer of St Sampson the hospice was transformed into a church, and beside it a new edifice was built for the homeless. During the time of a powerful fire at Constantinople the flames did not touch the hospice of St Sampson. Through his intercession a heavy rain quenched the fire.

ANNOUNCEMENTS FOR SUNDAY.....June 27

SUNDAY 27 9am Adult class, 9:45 3rd Hr 10:00 Divine Liturgy
Sodality
TUESDAY 29 9am Divine Liturgy 6pm Prayer Service
SATURDAY 3 4pm Great Vespers

WHICH CHURCH IS OLDER
THE EASTERN ORTHODOX
OR
THE WESTERN CHURCH IN ROME ?
SEE BELOW

**Thanks again to Everyone
who helped with this year's Golf outing.**

Your donations and hard work were not in vain

The golf outing was a big success

The Golf Committee will be giving **\$10,500.00** to the Mortgage Fund.

Thanks again..... The Golf Committee



FROM QUESTIONS AND ANSWERS ON ORTHODOXY

QUESTION:

As an Orthodox Christian I have been taught that the Orthodox church was the first or original Christian church. After speaking to many Catholics, they too believe that they are the first Christians. Can you please share some information with me in regard to this issue?
How can I support the Orthodox side of the issue?

ANSWER:

In brief, the one, undivided Church is said to have begun on the day of Pentecost, 50 days after the Resurrection of Christ. Already by the 4th century the term "Orthodox Christian" was used to designate those Christians who remained faithful to the totality of the teaching of Jesus Christ and the apostles, as opposed to those who were known as "heretics" who promoted false doctrines and beliefs. [The term "orthodox" means "correct believing" or "correct, true glory."]

Due to a variety of complex circumstances, the Western church, known today as the "Roman Catholic Church," split from the Eastern Orthodox Patriarchates of Constantinople, Jerusalem, Alexandria, and Antioch in the 11th century. Roman Catholics, however, see it from the opposite perspective, namely that the Orthodox Church broke communion with the Roman Catholic Church.

We Orthodox believe that we are the continuation of the ancient Orthodox Christian Church, that we trace our history back to Christ and the apostles, and that the Church was "formally" established on the day of Pentecost. The Roman Catholic Church placed itself outside of this fellowship when it broke off communion with us in the 11th century.

It would also seem logical that the Eastern Church could claim to be the oldest or original since Christianity started in the east, Jerusalem where Christ died and rose from the dead, not Rome

If we study early Church history we will also see that many of the first Christians were taken from the East to Rome in the west to be fed to Lions to entertain the Roman citizens.

Christianity did not become legal in Rome until the year 313 ad

**There will always be questions and debates on who is older? Who is the Original?
Some say these will be resolved at some point in the future by both Churches being
in full Communion again.**

Until that day we continue to keep each other in prayer.