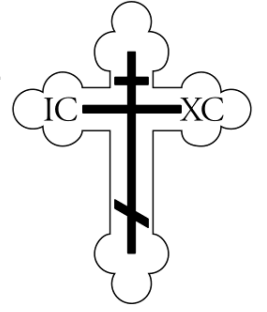
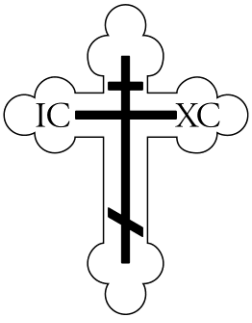


Protection of the Virgin Mary

Orthodox Church



Diocese of Chicago
and the Midwest
Orthodox Church
in America

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Merrillville, IN 46410
(219)947-4748
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

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

July 14, 2024

Sunday of the Holy Fathers of the Ecumenical Councils

In the Ninth Article of the Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in “One, Holy, Catholic, and Apostolic Church.” By virtue of the catholic nature of the Church, an Ecumenical Council is the Church’s supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the “oikumene” (i.e. from the whole inhabited world).

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Clad in the garment of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Orthodox Church’s conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: “It seemed good to the Holy Spirit and to us...” (Acts 15:28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church’s teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, “not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something” (Saint Gregory the Theologian).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars. The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils.

Church canons, sanctified by the authority of the Ecumenical Councils (and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of *The Rudder*, the universally recognized collection of Canons in the Eastern Orthodox Church. In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life

with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization all at once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils.

HYMNS OF THE DAY

Tone 2 – Resurrectional Troparion

When You descended to death, O Life Immortal,
You slew hell with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

Tone 8 – Troparion of the Holy Fathers

As the bountiful harvest of Your sowing of salvation,
the lands of North America offer to You, O Lord, all the saints who
have shone in them.
By their prayers keep the Church and our land in abiding peace
through the Theotokos, O most Merciful One!

Tone 2 – Resurrectional Kontakion

Hell became afraid, almighty Savior,
seeing the miracle of Your Resurrection from the tomb!
The dead arose! Creation with Adam beheld this and rejoiced with
You, //
and the world, my Savior, praises You forever.

Tone 8 – Kontakion of the Holy Fathers

The Apostles’ preaching and the Fathers’ doctrines have established
one Faith for the Church.
Adorned with the robe of truth, woven from heavenly theology, //
It defines and glorifies the great mystery of piety.

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 2 – Resurrectional Prokeimenon (Psalm 117)

The Lord is my strength and my song;
He has become my salvation!

Tone 4 – Prokeimenon of the Holy Fathers (Daniel 3)

Blessed are You, O Lord God of our fathers,
and praised and glorified is Your Name forever!

Epistle: Romans 5.1-10 (Sunday)

Brethren: Having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand and rejoice in hope of the glory of God. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance, and perseverance character, and character hope. Now, hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Hebrews 13.7-16 (Holy Fathers)

Brethren, remember those who rule over you, who have spoken the word of God to you. Follow their faith, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.

We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore, Jesus also, that He might sanctify the

people with His own blood, suffered outside the gate. Therefore, let us go forth to Him outside the camp, bearing His reproach. For here we have no lasting city, but we seek the one to come. Therefore, by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Gospel: Matthew 6.22-33 (Sunday)

Jesus said to the Jews who came to Him: “The lamp of the body is the eye. If, therefore, your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?

Therefore, do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

John 17.1-13 (Holy Fathers)

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

“I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.

“I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.”

WE REMEMBER IN PRAYER

Ev.Mem. Stephen Sawochka ('48)
 Anna Zigich ('49)
 George Palyak ('51)

Olga Kissell ('54)
 George Fudovich ('64)
 Adela Makarevich ('71)

Health & Salv.
 Priest Jan & St.
 Theodosius Parish
 Archpr. Peter
 Mat. Cynthia
 Hierom. John
 Pr. Gregory
 Mat. Beverly
 Pr. Patrick
 Mat. Anne
 Mat. Catherine
 Kevin
 Jon

Tanya
 Rollie
 Claudia
 Paul
 Carol
 Snezana
 Ryan
 Nathan
 Kara
 Djuro
 Paula
 Christopher
 Karen

Alexandra
 Jonathan
 Christine
 Zoey
 Dominic
 Declan
 Hudson
 Mary Ann
 Dara
 Jaroslava
 Andrew
 Andrew
 Vadim

Hanna	Elizabeth	Miriam
Viktor	Jonah	Ephraim
Gerald	Jamie	Irina
Christine	Kyleigh	Cyan
Olga	Lauren	Alla
Janie	Kyle	Gregory
Sharon	Mark	Joseph
Tanya	Christopher	Michael
Renee	Betty	George
Ashton	William	Daniel
Michael	Grace	Ivanka
Chris	Janet	Simeon
Nina	Sarah	Lupka
Carissa	Angela	Vangel
Duane	Lauren	Jovan
Elizabeth	Jack	Cveta
Olga	Melissa	Terry
Klaudia	Carolynn	Elijah
Tom	Nicholas	Erin
Diane	Natalie	John
Joyce	Elizabeth	Caroline
Galina	William	Aiden
Thomas	Linda	Marco
Diane	Margaret	Basil
Stephanie	Linda	Emmelia
Cindy	Jennifer	Marley
Nathaniel	Diane	Ryan
Tamara	Chris	George
Dennis	Erin	Edward
Maria	Jude	

To add a name to our parish prayer list, please give it to Fr Jacob

Special Petitions at the Augmented Litany:

We pray, O Lord our God, for all those who suffer from acts of war, especially the victims in Ukraine, Israel, and Palestine. 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.

We also pray, O Lord our God, to remember and have mercy on our Orthodox brothers and sisters in Russia and Ukraine who are involved in violent conflict. Remove from their midst all hostility, confusion, and hatred. Lead everyone along the path of reconciliation and peace, we pray You, hear us and have mercy.

ANNOUNCEMENTS

For **Bible Study** tomorrow, read 2 Corinthians 1-4.

The **Women's Group** will have a **social event August 16** and their next **Book Club meeting August 29**. Please **RSVP** on the sign-up forms in the narthex.

Mark your calendars:

July 15: **Bible Study @ 7pm**

July 16: **Parish Council @ 7pm**

July 18: **Divine Liturgy for their Patronal Feast at St. Elizabeth's in Chesterton @ 9am**

July 20: **Catechism Class @ 4:30pm**

July 21: **Blessing of Vehicles** after Divine Liturgy

July 26: **Blood Drive 12-6pm**

July 28: **St. Clement Summer Picnic** after Divine Liturgy

Aug 1: **Start of Dormition Fast** (until Aug 15)

Aug 5: **Festal Vespers for Transfiguration @ 6pm**

Aug 6: **Divine Liturgy for Transfiguration @ 10am**

Aug 16: **Women's Group hangout** in Winfield @ 5pm

Aug 29: **Women's Book Club @ 6pm**

Last Week's Gifts to the Lord: \$9,615

Glory to God for all things!