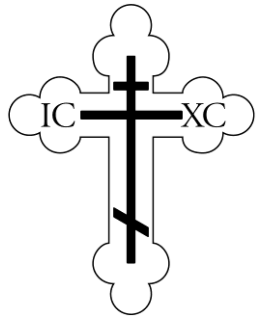
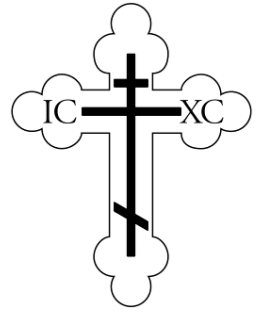


Protection of the Virgin Mary



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
Confessions are heard before or
after Vespers or by appointment.

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

June 23, 2019 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, yet all were perfected by the same Holy Spirit. The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev 11:44, 1 Pt 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost. The hymnology for the feast of All Saints lists six categories: "Rejoice, assembly of the Apostles, Prophets of

the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous....”

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. St Maximus the Confessor is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: “Angels are a light for monks, and the monastic life is a light for all men.”

The last category, the Righteous, are those who attained holiness of life while living “in the world.” Examples include

Abraham and his wife Sarah, Job, Sts Joachim and Anna, St Joseph the Betrothed, St Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of St Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to her, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

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 martyr's blood
shed through-out 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

Epistle: Hebrews 11.33-12.2

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. Mat. Charlotte Conjelko

Susanna Adam ('58)

Michael Pachapa

Timofey Kilimenko ('28)

Ev.Mem. Rambo Pauloff ('67)

Anatol Meuch

Health & Salvation:

Carol

Melissa

Protopr. George

Tom

Jonathan

Mat. Anna

Elizabeth

Matthew

Archpr. Peter

Tina

Benjamin

Archpr. John

Adam

Shaun

Pr. John

Brittany

Gail

Pr. Christopher

Jennifer

Maria

Mat. Jennifer

Lennox

Snezana

Andrew

Laila

Barbara

Gideon

Paula

Thomas

Kevin

Alvin

Mary Ann

Jon

Kenneth

Carol

Tanya

Anna

Jessica

Jovan

Justin

Eduardo

Julia

Nika

Warren

Leo

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

ANNOUNCEMENTS

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! The outing was able to raise **\$15,000 for the Church's building fund**. A special thank you to Bob and Peg Ligda who made a generous personal donation of \$5,000.

The **Apostles Fast** begins tomorrow and breaks with the **Feast of Sts. Peter and Paul this Saturday**. If you are unable to join us for Liturgy at Sts. Peter and Paul in Burr Ridge, IL, Descent of the Holy Ghost in Merrillville is also having Liturgy @ 10am.

At **Bible Study** Wednesday we are studying Genesis 15-18.

This Friday is our **summer grounds clean-up** starting at 9am. If you are available, please come and help us weed, trim bushes, and freshen up mulch around the property.

Our **mortgage burning party** will be on Saturday, July 27. We will celebrate a **Molieben of Thanksgiving** at 3pm, then move to the hall and patio for food, drink, music, and fun until dark.

Mark your calendars:

Jun 24: **Nativity of St. John the Baptist: Divine Liturgy @ 10am**

Jun 26: **Bible Study @ 7pm**

Jun 27: **Faith Enrichment @ 10am**

Jun 28: **Grounds clean-up @ 9am**

Great Vespers for the **Feast of Sts. Peter & Paul @ 6pm**

Jun 29: **Feast of Sts. Peter & Paul: Divine Liturgy at Sts. Peter & Paul Orthodox Church in Burr Ridge, IL @ 9:30am; carpool from the Church leaves @ 8:15am**

Jul 27: **Mortgage Burning party!**

Jul 28: **St. Clement's name's day celebration**

Last Week's Offerings to the Lord: \$729

Relations with Others

by His Beatitude, our Metropolitan Tikhon

“Why can’t we all just get along?” This is a refrain we hear repeatedly in our age of utopian longing for peace, love and understanding. Certainly, there is a basic human desire for unity, which is reflected in the past decades through songs, movies, and other expressions of the broader culture. And yet, those same decades do not appear to have brought about a decrease in violence and division, whether on the global level or in our local communities and institutions. Suspicion, judgment, fear, anger, and an inability to dialogue have continued even as the means for communication have expanded. We must preserve an Orthodox Christian attitude of humility to navigate the stormy sea of this life and not, on the one hand, give in to the negative spirit of this age nor, on the other hand, naively place our hopes in a superficial quest for love and peace in the world.

The great high priestly prayer of our Lord Jesus Christ (John 13–17) makes it clear that unity and love are central to the Kingdom of God and in the life of those who would follow Christ. But it should be noted that this great prayer, which serves as the first reading on Great and Holy Friday Matins, is offered immediately before the passion, crucifixion, and death of the Giver of Life. If we seek to receive the healing offered by the Divine Physician, we cannot expect to attain this without the Cross. It is the Cross which stands in the midst of the earth, and it is through the Cross that joy comes into all the world.

It is also the Cross which should guide us in our relations with others, whether this be the wider culture within which we dwell as the Church, in the struggle to establish a truly local presence of the Orthodox Church in North America, or in our dialogue with other Christian bodies and other faith traditions. The love that should always be present in these complex relations is grounded in the Cross and the unity

provided by our Lord Jesus Christ. It is by means of the branches from the Tree of the Cross—love, humility, sacrifice—that the Church community, rooted in prayer and united in the care of their gifts, can reach out to those around itself.

Genuine Christian unity is possible only where men are one in Christ and the Holy Spirit, fully united in the truth, love and holiness of God. This unity is possible only in the one Church which Christ founded, against which “the gates of hell shall not prevail.” (Mt 16:18), This unity is possible only in that Church which has preserved whole and unchanged the teachings of Christ and His apostles, prophets, martyrs and saints. This unity is possible only in that Church which continues to proclaim the revelation of God in its fullness, not only in its doctrines and morals, but also in the whole order of spiritual, sacramental and hierarchal church life as established in the apostolic Christian community.

—Encyclical of the Holy Synod of Bishops of the Orthodox Church in America

Glory to God for all things!