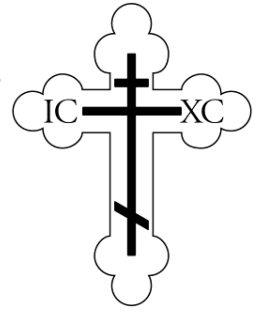
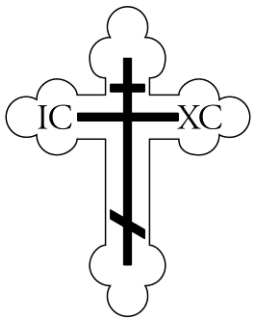


Protection of the Virgin Mary

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 3, 2022

Holy Martyr Hyacinth of Caesarea

Saint Hyacinth, a native of Caesarea in Cappadocia, was raised in a Christian family. The emperor Trajan made the boy his chamberlain, unaware that he was a secret Christian.

One day, while the emperor and his entourage were offering sacrifice to idols, the young Hyacinth remained at the palace, shut himself up in a small room, and prayed fervently to the Lord Jesus Christ. One of the servants overheard him praying and denounced him to the emperor. He said that although Hyacinth was entrusted with an imperial position, he did not honor the Roman gods, and was secretly praying to Christ.

Hyacinth was brought to trial before Trajan, who tried to persuade him to deny Christ and sacrifice to the deaf and dumb idols, but the holy martyr remained steadfast and declared that he was a Christian. He was whipped and thrown into prison, where the

only food given to him was what had already been offered to the idols. They hoped that he would be overcome with hunger and thirst and eat it. Saint Hyacinth did not eat the food, and he died after thirty-eight days. When they came to torture him again, they found his dead body. The jailer saw two angels in the cell. One covered the saint's body with his own garment, and the other placed a crown of glory on his head.

The twelve-year-old Hyacinth suffered for Christ in the year 108 in the city of Rome. Later, the saint's relics were transferred to Caesarea.

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 4 – Patronal Troparion

Today the faithful celebrate the feast with joy,
illuminated by your coming, O Mother of God.
Beholding your pure image we fervently cry to you:
Encompass us beneath the precious veil of your protection.
Deliver us from every form of evil
by entreating Christ, your Son and our God//
that He may save our souls.

Tone 4 – Troparion of St. Hyacinth

Your holy martyr Hyacinth, O Lord,
through his sufferings has received an incorruptible crown from
You, our God.
For having Your strength, he laid low his adversaries,
and shattered the powerless boldness of demons//
Through his intercession, save our souls!

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 2 – Kontakion of St. Hyacinth

Come, you faithful,

plait a crown of unfading hyacinths today for the Martyr Hyacinth,
and let us cry to him://

“Rejoice, glory of martyrs!”

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 – Sunday Prokeimenon (Psalm 117)

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

Epistle: Romans 5.1-10

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.

Gospel: Matthew 6.22-33

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.

WE REMEMBER IN PRAYER

New Dep. Maria Helen

Walter McLean

Ev.Mem. Stephan Petroff ('24)

Irene Graf ('29)

Haritina Pysh ('30)

Peter Anastasoff ('40)

Demid Savonchuk ('47)

John Zack ('71)

George Kalinich ('84)

Timothy Barich (2000)

Sophie Rosca (2018)

Health & Salv.

Archpr. Peter

Mat. Anne

Pr. Christopher

Mat. Jennifer

Andrew

Gideon

Kevin

Jon

Tanya

Jovan

Tom

Jennifer

Larry

Rollie

Joseph

Nadia

Mark

Jerry

Joseph

Linda

Claudia

Carol

Snezana

Ryan

Nathan

Kara

Djuro

Dominic

Declan

Hudson	Michelle	Gerald
Ayden	Irene	Olga
Hyland	Michelle	Janie
Jason	Erika	David
Ted	Luke	Sharon
James	Jo	Tanya
Pamela	Stephanie	Renee
Alexander	Mary Ann	Carissa
Ronald	Robb	Ashton
Ken	Desiree	Doris
William	Hanna	Laura
Wanda	Jaroslava	Duane
Ivanka	Andrew	Elizabeth
Aaron	Andrew	Karen
Karen	Vadim	Alexa
Sandra	Hanna	Miriana
Linda	Alex	Olga
Jim	Carl	Richard
John	Laura	Steven
Martha	Chrisan	Brenda
Mark	Janice	Nicodemus

*If you know someone who needs prayer, please give their name 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 for 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.

We also pray You, 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

Thank you to our director Matthew and all the members of our choir who participated in the **First Annual Choir Retreat** last Sunday.

There is **no Bible Study this week**. Fr Jacob will be on vacation Monday through Friday. In case of pastoral emergency, please reach Fr Anthony Saunders of St. Elizabeth OCA Church in Chesterton at 231-690-9156.

The **Women's book group** is returning! The next book will be **Bringing Jesus to the Desert**. Please add your contact info to the list in the narthex if you are interested. Tiffany O'Day or Mat. Jenna will be in touch to determine a good day/time to meet. They can also answer any questions you may have.

The **20th All American Council of the OCA** will take place **July 18-22** in Baltimore. Our lay delegate, Michael Gruszyk, and Fr Jacob will be there to represent our parish and report back to you about the proceedings.

Descent of the Holy Spirit Orthodox Church in Schererville will hold its annual **Pig Roast and Bake Sale** on Saturday, July 23, 1-4pm.

Mark your calendars:

July 17: **Blessing of Vehicles** after Divine Liturgy, in remembrance of the Holy Prophet Elijah (July 20)

July 24: **Church Picnic** in honor of St. Clement after Divine Liturgy

Last week's gifts to the Lord: \$1,608

Archpastoral Message of His Beatitude Metropolitan Tikhon on the Overturning of Roe v. Wade

To the Hierarchs, Clergy, and Faithful of the Orthodox Church in America: Christ is in our midst! He is and ever shall be!

On June 24, the American people received the news that the Supreme Court of the United States, in its opinion concerning the case of *Dobbs v. Jackson Women's Health Organization*, has overturned the right to abortion created by the court in its 1973 decision in *Roe v. Wade*.

Undoubtedly, this should be a cause for rejoicing for all Orthodox Christians. As I affirmed in my recent archpastoral message for the feast of the Annunciation, "The Orthodox Church in

America has always believed, upheld, preached, and defended the sanctity of human life from the time of conception in the womb.” From the earliest times, the shepherds of the Church have taught that abortion and the exposure of infants, even when accepted by the wider culture, are violations of the sanctity of human life and an offense against God and man. The overturning of *Roe v. Wade* is the first step towards a society and culture that recognizes the value of all human life and every human being made in the image of the Creator.

As such, in the wake of the *Dobbs* decision, in many jurisdictions, the dignity of unborn human persons is or will be recognized by law, affording them protection from violence and death in the womb. Broadly speaking, this, too, should be a cause for rejoicing.

Furthermore, it has not escaped our notice that this decision was handed down on the feast of the Nativity of the Forerunner, whose leaping in the womb of his mother Elizabeth is, for us, a miraculous sign of the divine value of the lives of the unborn: God, who knows us even before we were formed in the womb, accepts not just the praise of babes and infants, but even the adoration of an unborn child (Jer. 1:5; Ps. 8:2; Lk. 1:42).

However, we must avoid all triumphalism. Though we disagree with those who believe that legal abortion is necessary to protect the rights of women, we must recognize that this belief, however mistaken, is sincerely held by many people of goodwill. For those of us in the United States, these people are our fellow-citizens. They, too, bear the image of God.

As Orthodox Christians, we are called to be peacemakers, and to do good even to those who hate us. Christians have been and may continue to be targets of anger and even violence on the part of those who believe that the right to abortion should be enshrined in law. We should never respond with anger of our own, but with love, forgiveness, and prayer.

Our society is deeply riven by the fault lines of partisanship and polarization. However, as Orthodox Christians, we do not desire the defeat of our perceived political enemies; our goal is not to crush their arguments and force them to submit to our righteous will. Rather, we must seek in every way to share the healing and hope found in Jesus Christ with all people, including the proponents of abortion. We must extend our compassion even to those with whom we profoundly disagree, acknowledging that their pain and anger, however misguided, are nevertheless real afflictions.

And so, though we rejoice that the overturning of *Roe v. Wade* may allow our civil authorities to pass more just laws to protect the lives of the unborn, we recognize that the court's decision is, as I have stated, but the first step in building a culture and society that value human life unreservedly. Such a culture and society would not merely satisfy the demands of justice by protecting human beings in the womb; it would also do everything possible to ensure that mothers and children are provided with all the conditions and means to flourish throughout their lives.

As such, it is heartening that politicians from both of our major political parties have increasingly turned their attention to crafting policies that support children and families. We should pray always that God give our political leaders wisdom and prudence while strengthening them in their good intentions.

However, a society and culture that truly recognizes the dignity of all human life is not just a question of laws and government policies. Such a society and culture must also be the result of our decisions and efforts as individuals, families, and parishes on the local, civil level to do all that we can to support women, children, and families in our communities. The *Dobbs* decision, as has been observed widely, is not the end of the pro-life cause, but its beginning.

Now is a time to heal and a time to build (Eccl. 3:3). May God strengthen us all in love for one another. May this court decision become a reason for us to love all our neighbors more fervently: the unborn, mothers, families, people of all political beliefs, the happy and the angry, the jubilant and the hurting. May we speak the truth in love and suffer with all the suffering. May we temper our passions—now and always—through fasting and prayer, self-reflection and self-reproach. And may the Lord Almighty bless all of our efforts to work together for a more just and more compassionate society and culture, one that welcomes all human life with joy.

Yours in Christ,

+Tikhon

Archbishop of Washington, Metropolitan of All America and Canada

Glory to God for all things!