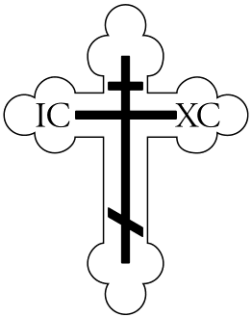


Protection of the Virgin Mary Orthodox Church



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 26, 2022 All Saints of North America

On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God's promise to redeem fallen humanity. Their example encourages us to "lay aside every weight, and the sin which so easily besets us" and to "run with patience the race that is set before us" (Hebrews 12:1). The saints of North America also teach us how we should live, and what we must expect to endure as Christians.

HYMNS OF THE DAY

Tone 1 – Resurrectional Troparion

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure body,
You rose on the third day, O Savior,
granting life to the world.

The powers of heaven therefore cried to You, O Giver of Life:
“Glory to Your Resurrection, O Christ!

Glory to Your Kingdom!//

Glory to Your dispensation, O You who love mankind!”

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 8 – Troparion of All Saints of America

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 1 – Resurrectional Kontakion

As God, You rose from the tomb in glory,
raising the world with Yourself.

Human nature praises You as God, for death has vanished.

Adam exults, O Master!

Eve rejoices, for she is freed from bondage and cries to You://

“You are the Giver of Resurrection to all, O Christ!

Tone 3 – Kontakion of All Saints of America

Today the choir of Saints who were pleasing to God in the lands of
North America

now stands before us in the Church and invisibly prays to God for us.

With them the Angels glorify Him,

and all the Saints of the Church of Christ keep festival with them;//

and together they all pray for us to the Pre-eternal God.

SCRIPTURE READINGS

Tone 1 – Sunday Prokeimenon (Psalm 32)

Let Your mercy, O Lord, be upon us /as we have set our hope on You!

Tone 7 – Prokeimenon for All Saints of America (Psalm 115)

Precious in the sight of the Lord / is the death of His saints.

Epistle: Romans 2.10-16 (Sunday)

Brethren: Glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God. For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Hebrews 11.33 – 12.2 (All Saints of America)

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 4.18-23 (Sunday)

At that time, Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him.

Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Matthew 4.25 – 5.12 (All Saints of America)

Great multitudes followed Him – from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan. And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

WE REMEMBER IN PRAYER

New Dep. Maria Helen

Walter McLean

Ev.Mem. Metra Jacobi ('26)

Tichon Saliwonczyk ('26)

Olga Skirpan ('31)

Nina Stephanoff ('45)

Michael Shendrick ('45)

Tereny Karsa ('46)

Health & Salv.	Ayden	Jaroslava
Archpr. Peter	Hyland	Andrew
Mat. Anne	Jason	Andrew
Pr. Christopher	Ted	Vadim
Mat. Jennifer	James	Hanna
Andrew	Pamela	Alex
Gideon	Alexander	Carl
Kevin	Ronald	Laura
Jon	Ken	Chrisan
Tanya	William	Janice
Jovan	Wanda	Gerald
Tom	Ivanka	Olga
Jennifer	Aaron	Janie
Larry	Karen	David
Rollie	Sandra	Sharon
Joseph	Linda	Tanya
Nadia	Jim	Renee
Mark	John	Carissa
Jerry	Martha	Ashton
Joseph	Mark	Doris
Linda	Michelle	Laura
Claudia	Irene	Duane
Carol	Michelle	Elizabeth
Snezana	Erika	Karen
Ryan	Luke	Alexa
Nathan	Jo	Miriana
Kara	Stephanie	Olga
Djuro	Mary Ann	Richard
Dominic	Robb	Steven
Declan	Desiree	Brenda
Hudson	Hanna	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

Today, from 1-5pm, we will hold our **First Annual Choir Retreat** for new and returning choir members to learn new music and vocal technique. Dinner will be provided for all participants (and their families, if present) at the conclusion.

For **Bible Study** this week, read Judith 5-8.

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.

Mark your calendars:

June 28: **Moleben for Peace in Ukraine @ 10am**

Great Vespers for the Feast of Sts Peter and Paul @ 6pm

June 29: **Divine Liturgy at Sts Peter and Paul Orthodox Church in**

Burr Ridge, IL for their patronal feast @ 9:30am

Bible Study @ 7pm

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

Last week's gifts to the Lord: \$2,336

On the Sacredness of Human Life and its Untimely Termination

**An excerpt from the statement of the Assembly of
Canonical Orthodox Bishops of the United States**

The recognition of each human person as created in the image and likeness of God, destined for eternal life and therefore, sacred and inviolable, is a cornerstone of Christianity. Through the Church's canons, dogma, and moral code across the centuries, we have

affirmed this understanding of human life from the womb to the tomb. These convictions are taught and witnessed by the Orthodox Church in all its manifestations around the world today. All human life is both sacred and inviolable, regardless of age, health, or any other status. Human life is rightly understood as a gift from God, meant to be cherished and respected. We are all meant to “have life, and have it abundantly,” as we know from our Good Shepherd (Jn 10:10-11). When human life is understood in this way, we are inclined to care deeply for one another and to cherish and protect each and every person. Any deliberate ending of human life is a rejection of its sacredness and inviolability and is unacceptable. This includes the death of the unborn by abortion, murder in peacetime or in war, suicide, and euthanasia. The Church mourns the premature end of a human life, and we seek to minister with compassion and mercy in these situations.

There are times when a person kills in self-defense or in defense of others. Officers of the law as well as soldiers may be put into a position wherein they must choose to kill to defend the innocent. This killing is also a tragedy, even when motivated without malice or spite but by necessity. The Church laments the loss of life from killing of any kind, for any reason. It mourns this loss alongside the bereaved and provides them with succor and hope. The Church also provides a path for spiritual healing and repentance for those who have taken life, believing that the grave damage done to a soul through killing can be healed by the Great Physician.

The laws of many places around the world allow for death as punishment for horrific crimes. In these cases, the Orthodox Church’s understanding of human life as sacred and inviolable diverges from the understanding of human life held by many nations or states. When a mob looked to Jesus to justify capital punishment for an adulterous woman, He replied, “Let he who is without sin cast the first stone,” then compassionately said to her, “Sin no more” (Jn 8:2-11). St Paul’s letter to the Romans expounds on our Lord’s teachings: “Do not repay anyone evil for evil but take thought for what is noble in the sight of all ... beloved, never avenge yourselves, but leave room for the wrath of God; for it is written [in Deut 32:35], ‘vengeance is mine, I will repay, says the Lord’” (Rom 12:17-19). The Church, from the teachings of Jesus Christ and the early Church, knows that it is not the place of people, nations, or states to prematurely end a life for any reason.

Our salvation begins with a conception. The Mother of God’s miraculous conception of her son and our Lord and Savior Jesus

Christ marks the beginning of new life and hope in the world. As we sing in the Troparion that celebrates the Annunciation, “Today is the beginning of our salvation, the revelation of the eternal mystery!”

Our liturgical calendar includes other feasts of conception, including the Righteous Anna’s Conception of the Mother of God and the Conception of John the Baptist. The Church has integrated these celebrations into its life not only as an affirmation of these figures who played such important roles in salvation history, but also because these feasts teach us that human life is bestowed by God and that the origins of every new human being are clearly inseparable from conception. Therefore, human life in its earliest manifestations in the womb is sacred and inviolable. Any act to terminate life in the womb – whether by abortive medications, medical procedures, or destructive behavior – denies this truth, is considered murder, and risks terrible spiritual consequences for those involved.

As with any instance of sin, mercy and healing – not retribution and punishment – are the way of the Lord. The Church is called to minister to those seeking abortions, those who have had or those who have been forced to have abortions, and those who have performed abortions, knowing that abortions are often sought because of poverty, abuse, coercion, neglect, despair, or the influence of a life-denying ethos that has become a societal norm. Church-sponsored and other programs that provide spiritual, physical, psychological, and financial support to expectant single mothers and couples in situations in which abortion is being considered, and to young families in need of extra care, should be vigorously supported by the Church and the faithful.

The Assembly of Bishops has previously acknowledged that there are “rare but serious medical instances where mother and child may require extraordinary actions.” This refers to tragic situations in which an abortive measure will preserve life. For example, if both mother and unborn child will almost certainly perish should the pregnancy continue but the mother will likely live if an abortion is administered, the Church grieves the tragedy of the situation and offers space for the discernment of the mother, the father, and the pastor as to the most life-giving course of action. Yet, these situations are unique and unusual and do not condone abortion as a norm in any way.

We continue to uncompromisingly reject any acceptance of abortion, while creating a merciful and compassionate path for all of those who have experienced abortion to journey back to the Church and to re-commit to human life as sacred and inviolable.