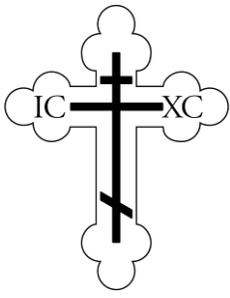
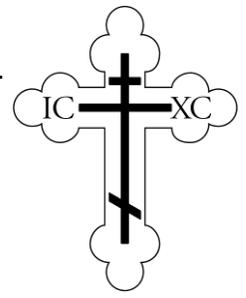


Protection of the Virgin Mary Orthodox Church



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.**

September 30, 2018

**Holy Hieromartyr Gregory, Enlightener of Armenia
Eve of the Protection of the Virgin Mary (*Pokrov*)**

The origin of the Feast of Protection from the Synaxarion:

The miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the all-night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ St. Andrew, at the fourth hour, lifted up his eyes toward the heavens and beheld our most holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. On bended knees the

most holy Virgin tearfully prayed for Christians for a long time. Then, coming near the bishop's throne, she continued her prayer.

After completing her prayer, she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The most holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." St. Andrew gazed trembling at the miraculous vision, and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy father, and I am in awe."

The ever-blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His most holy Name, and to respond speedily to her intercession: "O Heavenly King, accept all those who pray to You and call on my name for help."

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,
Illumined 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
And deliver us from every form of evil.

By entreating Christ, your Son and our God//

That He may save our souls.

Tone 4 – Troparion for St. Gregory

By sharing in the ways of the Apostles,
you became a successor to their throne.

Through the practice of virtue, you found the way to divine
contemplation, O inspired one of God;

by teaching the word of truth without error, you defended the
Faith, even to the shedding of your blood.//

Hieromartyr Gregory, entreat Christ God to save our souls.

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 2 – Kontakion for St. Gregory

Today, let us, the faithful, praise with songs and hymns
the admirable hierarch Gregory as an initiate in the sacred
mysteries.

He was a contender for the truth, a vigilant pastor and teacher,
a light for the whole world,//

interceding with Christ that our souls may be saved.

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

Epistle: 2 Corinthians 9.6-11

Brethren: He who sows sparingly will also reap sparingly,
and he who sows bountifully will also reap bountifully. So let
each one give as he purposes in his heart, not grudgingly or of
necessity; for God loves a cheerful giver. And God is able to make
all grace abound toward you, that you, always having all

sufficiency in all things, may have an abundance for every good work. As it is written: “He has dispersed abroad, He has given to the poor; His righteousness endures forever.”

Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

Gospel: Luke 6:31-36

Jesus said to His disciples: “Just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and the evil. Therefore, be merciful, just as your Father also is merciful.

“

The devil appeared to a monk disguised as an angel of light, and said to him, “I am the angel Gabriel, and I have been sent to you.” But the monk said, “Are you sure you weren’t sent to someone else? I am not worthy to have an angel sent to me.’ At that the devil vanished.

- From the Sayings of the Desert Fathers

”

WE REMEMBER IN PRAYER

Repose:	Julia
N.Dep. Edward Nachoff	Warren
Mary Ann Meyer	Mary
Olive Leskow	Loretta
Infant Isaac	Gilbert
Geraldine	Carol
Ev.Mem. Peter Zhikich	Peter
	Janie
Health & Salvation:	Tom
Protopresbyter George	Elizabeth
Matushka Anna	Adam
Archpriest Frederick	Shaun
Matushka Carol	Myah
Archpriest Peter	Margaret
Archpriest William	Diane
Matushka Jean	Madelin
Priest John	Villian
Priest Christopher	Deborah
Mat. Jennifer	Jovan
Andrew	Claudia
Gideon	John
Kevin	Joey
Jon	Carissa
Tanya	Natalia
Kimberly	Elizabeth
Gail	Tom
William	Alexander
Jovan	Roger
Charles	Tina
Barbara	Infant Benjamin
Theodore	Infant Juliana
Michael	Infant Lennox

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

ANNOUNCEMENTS

Fellowship Night on the 2nd and 4th Wednesdays starts October 10th. After a potluck dinner, kids and adults will break out for separate instruction in the faith. We will finish with Small Compline, the Church's "bedtime prayer."

The **Fall Fashion Show** is coming up on October 14th! We will start Liturgy a few minutes early and there will be no Sunday School, to ensure plenty of time for everyone to worship before heading over to Avalon Manor.

After coffee hour on Sunday, October 28, the PTC is sponsoring a trip for our Sunday School kids to **Harvest Tyme Pumpkin Patch** in Lowell.

Mark your calendars:

Oct 1: Divine Liturgy @ 10am for the **Protection of the Virgin Mary**

Oct 10: Our first **Fellowship Night** – Potluck @ 6pm followed by teaching and Small Compline @ 7:30pm

Oct 14: **Fall Fashion Show** at Avalon Banquet Hall after Liturgy

Oct 24: **Fellowship Night** – Potluck @ 6pm followed by teaching and Small Compline @ 7:30pm

Oct 28: Sunday School trip to the **pumpkin patch**.

Last Week's Offerings to the Lord:

General Fund: \$1,732

Mortgage: \$983

Today's prosphora bread was offered by Sherry Mizimakoski.

Words of Life & Living Bread

A reflection by his Beatitude, our Metropolitan Tikhon

The words of our Lord Jesus Christ are familiar to all Orthodox Christians who dwell within the bosom of the Church. And yet, our hearts often fail to grasp the deep meaning of these words and to recognize the transformative impact they could have in our life. We are bombarded daily with competing words, images, and ideologies which drown

out the simple, yet direct, message of the Holy Gospel and make it difficult to hear the Lord's words of life and make them the foundation of our existence. The Christian path requires an ascetical effort on our part. The tools of fasting, prayer, and the divine services help us to shield our minds from the noise of this worldly assault and acquire a genuine life of piety—an authentic Christ-like existence in the world.

The Lord called Himself “the bread of life” because His words are more than written letters on a page; they welcome us into an experience: “Truly, truly, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.” It is through our participation in the Holy Eucharist, by literally having Christ within us, His blood coursing through our veins and His body sanctifying our bodies, that we enter this life-giving experience. Our communion with Christ occurs not only at our partaking of the Holy Things but through all the mysteries by which we participate sacramentally in the life of the Holy Trinity. From the moment that the priest blesses the water of baptism, showing it to be “the water of sanctification” and “the fountain of life,” to the final exclamation at the funeral service where Christ is proclaimed to be the “life and the resurrection” of the newly departed, a Christian is never denied access to the gift of life.

This sanctification moves beyond the individual person to affect the entire world. There is an unbroken movement of life from the Liturgy of Preparation when the priest cuts the holy bread cross-wise, saying: “Sacrificed is the Lamb of God, who takes away the sin of the world, for the life of the world and its salvation” to the paschal explosion when we “arise at the rising of the sun” and “behold Christ, the Sun of Righteousness, Who causes life to dawn for all.” All of this, reflected in the fullness of our sacramental and liturgical life, is what it means to be a communicant in the Church. The final six of the words printed on the epigraph of this document, taken from the Gospel of Saint John the Theologian, serve as the title of the short, but influential, work of Protopresbyter Alexander Schmemmann, *For the Life of the World*. In a few brief chapters, Father Alexander sets forth “the approach to the world, and to man's life in it,

that stems from the liturgical experience of the Orthodox Church.”

Father Alexander laid out the challenges facing Orthodoxy in North America in 1963 and recommended solutions. We must ask ourselves what we have done over the past 55 years, as the Orthodox Church and as Orthodox Christians, to address the challenges and implement the recommendations. Certainly, Father Alexander was a pioneering architect for many of the elements that characterize today’s Orthodox Church in America, including: the granting of autocephaly, liturgical renewal, an emphasis on the sacramental life of the Church, the use of English in the Divine Services, and the large number of missions planted throughout this continent. At the same time, changing realities have provided new challenges for us today: an evolving landscape in world Orthodoxy, the resurgence of ethnic identity through global movements, and ever-increasing complexity in moral and bio-ethical questions.

We must certainly celebrate the contributions that Father Alexander has made to our present circumstances as the local and indigenous Orthodox Church in America. And we should acknowledge that his analysis of the realities of secularism and the modern world in his time was both insightful and clear in its prescriptions. But Father Alexander would undoubtedly be the first to urge us not to rest on past accomplishments, even his own. Rather, he would challenge us to make our own contribution to the living tradition of the One, Holy, Catholic and Apostolic Church in the 21st century and to engage in an authentic Apostolic witness in North America, as individuals, as communities, and as a local Church.

We ought to consider and respond to this challenge, but we can only do this if we are willing to collectively experience and individually undertake a certain degree of self-examination and, above all, a willingness to ask ourselves:

ARE WE WILLING

to eat the flesh of the Son of Man and to drink His blood so that we might receive His Life and share that life with the world?

Glory to God for all things!