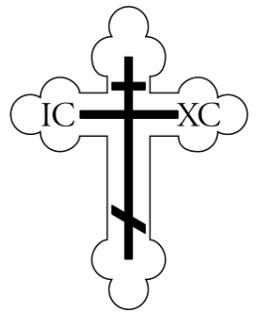


# Protection of the Virgin Mary



## Orthodox Church



A Parish of the  
Diocese of Chicago  
and the Midwest  
Orthodox Church  
in America



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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.**

## February 9, 2020

### Sunday of the Publican and Pharisee Leavetaking of the Meeting of the Lord

#### 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 1 – Troparion of the Feast**

Rejoice, O Virgin Theotokos, Full of Grace!

From you shone the Sun of Righteousness, ^Christ our God,  
enlightening those who sat in darkness.

Rejoice and be glad, O righteous Elder,

you accepted in your arms the ^Redeemer of our souls, //  
Who grants us the Resurrection!

### **Tone 4 – Kontakion for the Publican and Pharisee**

Let us flee from the pride of the Pharisee!

Let us learn humility from the Publican's tears!

Let us cry to our Savior:

“Have mercy on us, //

O only merciful One!”

### **Tone 1 – Kontakion of the Feast**

By Your Nativity You sanctified the Virgin's womb  
and blessed Simeon's hands, ^O Christ God.

Now You have come and saved us through love.

Grant peace to all Orthodox Christians,

O only Lover of Man!

## **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 3 – Prokeimenon for the Feast (Luke 1)**

My soul magnifies the Lord,  
and my spirit rejoices in God my Savior!

### **Epistle: 2 Timothy 3.10-15 (Sunday)**

My son Timothy, you have carefully followed my doctrine,  
manner of life, purpose, faith, longsuffering, love,  
perseverance, persecutions, afflictions, which happened to me  
at Antioch, at Iconium, at Lystra – what persecutions I  
endured. And out of them all the Lord delivered me. Yes, and  
all who desire to live godly in Christ Jesus will suffer  
persecution. Evil men and impostors will grow worse and  
worse, deceiving and being deceived, but you must continue

in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

### **Hebrews 7.7-17 (Feast)**

Brethren: Beyond all contradiction, the lesser is blessed by the better. Here mortal men receive tithes, but there He receives them, of whom it is witnessed that He lives.

Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him. Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For since the priesthood is changed, there is also necessarily a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: "You are a priest forever according to the order of Melchizedek."

### **Gospel: Luke 18.10-14 (Sunday)**

Jesus spoke this parable to His disciples: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men – extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.'

And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'

I tell you: this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

### **Luke 2.22-40 (Feast)**

At that time, the days of Mary’s purification according to the law of Moses were completed, so they brought Jesus to Jerusalem to present Him to the Lord (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”), and to offer a sacrifice according to what is said in the law of the Lord, “A pair of turtledoves or two young pigeons.”

And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him up in his arms and blessed God and said: “Lord, now let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel.” And Joseph and His mother marveled at those things which were spoken of Him.

Then Simeon blessed them, and said to Mary His mother, “Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.”

Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day. And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem.

So when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city, Nazareth. And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

## WE REMEMBER IN PRAYER

<b>N.Dep.</b> Carlos Abila	Joseph Melchanoff ('52)
Archpr. John Kuchta	Eva Holland ('74)
Ephrem Talley	Peter Graban ('80)
<b>Ev.Mem</b> Grigory Spirov ('12)	Jacob Shawkun ('86)
Vassilica Shklyarev ('16)	Peter Romanyak ('95)
John Perstenok ('24)	Eugenia Kiriluk (2018)
Phillip Diachuk ('44)	

### Health & Salvation:

Archpr. Peter	Jonathan	Alexa
Pr. John	Matthew	Paula
Pr. Christopher	Gail	James
Mat. Jennifer	Maria	Joanne
Andrew	Barbara	Michael
Gideon	Thomas	Joseph
Kevin	Carol	Kathleen
Jon	Jessica	Paul
Tanya	Eduardo	William
Jovan	Christine	Frederick
Julia	Nicholas	Janet
Warren	Natalie	Lea
Carol	Barbara	Hania
Tom	Kristin	James
Elizabeth	Linda	Gerald
Tina	Phyllis	N.Ill. Brian
Brittany	Kay	N.Ill. Jeffrey
Jennifer	Fred	N.Ill. Koen
Lennox	Larry	John
Laila	Rollie	Miriana
Paula	Joseph	Nada
Melissa	Mark	Charlene

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

**Instead of “*It is Truly Meet...*” we sing this for the feast:**  
O Virgin Theotokos, hope of all Christians,  
protect, preserve, and save those who hope in you!  
In the shadow and letter of the Law,  
let us, the faithful, discern a figure:  
every male child that opens the womb is holy to God.  
Therefore, we magnify the firstborn Word of a Father Who  
has no beginning,  
the Son firstborn of a Mother who had not known man.

## **ANNOUNCEMENTS**

Immediately after the Divine Liturgy today we will have our pot-luck lunch and hold the **Annual Meeting**.

**Bible Study** last week was cancelled due to weather, so this week we will again attempt Deuteronomy 18 & 28-30.

Next Sunday after Divine Liturgy we will celebrate the **1-year Memorial for Anna Vahary**.

Our **Spring fashion show** "Tropical Paradise" will be Sunday, Mar 22 at Avalon Manor. Doors open at Noon with the Bake Sale. Luncheon is at 1:00 pm. Tickets are \$40.00 and NOT available at the door. This is our largest fundraiser of the year, so please be generous with basket donations (\$150.00 value), cash donations, checks (to PTVM Church), or Scrip to help defray the cost of the baskets that are raffled at the end of the show. Baskets and donations are due Sunday, Mar 1. Please see Elizabeth Pedersen, Sherry Mizamakoski, Rosemary Velasquez, or Nada Buczek for tickets and information.

### **Mark your calendars:**

Feb 12: **Bible Study @ 7pm**

Feb 13: **Faith Enrichment @ 10am**

Mar 1: **Forgiveness Vespers after Divine Liturgy**

Mar 2: **Clean Monday: Great Lent begins**

Mar 22: **Spring Fashion Show at Avalon Manor @ 1pm**

**Last week's offerings to the Lord: \$5,072**

# A Reflection on Autocephaly

by Archpriest Thaddeus Wojcik (abridged)

Looking back to the birth of our Church's autocephaly brings a flood of memories. The American Church was in transition from a highly ethnic community to generations of people familiar only with the mores of the American scene. When I was a seminarian (1965-68), beside the normal course work, three languages were required to graduate: Greek, Church Slavonic, and Russian. Most parishes were using Slavonic as their main liturgical language. The first all-English parishes were located on the fringes of the Metropolia; Encino, CA (founded in 1955) and Dallas, TX (founded in 1954). With rare exceptions, the entire Church used the Julian Calendar to celebrate feast days, including The Nativity of Christ.

As a seminarian and recently ordained priest, I was an usher at the 13th All-American Sobor. Only male lay delegates were permitted to attend. Almost all the bishops spoke in Russian. Fr George Benigsen did simultaneous translation from Russian to English and English to Russian. One major point addressed was that the Synod of Bishops had forbidden even discussing changing the name of the Church from the "Russian Orthodox Greek Catholic Church of America" to "Orthodox Church in America". Speaker after speaker insisted that a discussion be held on the question. Finally, the bishops allowed a 'straw vote' to be held, and the result showed that the body of the Church overwhelmingly supported a name change. It was decided to meet again in two years to directly address the question.

Another issue was a decision to allow parishes, with approval from their diocesan bishop, to adopt the new calendar. I don't think the bishops realized the deep desire that most people had to participate in a church calendar that was in synchronization with their daily lives. And yet, for many who grew up with the Julian calendar, it was not easy to change. The calendar issue proved to be a point of darkness

and difficulty that we experienced as a growing missionary church.

The next All-American Sobor was held at St. Tikhon's Monastery in Pennsylvania in 1970. Much had happened in those three years: primarily, the granting of autocephaly to our Church and the formulating of a new Statute to govern the OCA. This meeting was both the last Sobor of the American mission and the first All-American Council of the new autocephalous Orthodox Church in America. This was history in the making, and we were elated to be a part of the new Church. One thing I noticed right away was that Fr Benigsen was only translating Russian into English, while English went untranslated. The new Church would be a community that preached Christ in the language of the American people.

The 5th All-American Council in 1977 was truly a watershed for the OCA. Metropolitan Ireney had resigned due to failing health. Many thought that another Russian bishop would be elected in his place. The morning Divine Liturgy was sung exclusively in Slavonic. However, when it came time for the Creed, Fr John Skvir gave a loud pitch and began singing in English. He was joined by the crowded congregation, which over-powered the Cathedral's Russian choir. Following the Liturgy, on the first ballot, an American convert bishop, Dmitri, received the most votes, but 30 shy of the two-thirds majority which would have secured his election. On a second ballot, again Dmitri was first, but the second was Theodosius, Russian but American born and accustomed to serving in English. The Holy Synod selected Theodosius as Metropolitan.

Many things have transpired in the past 50 years. The memories are abundant – most are good, a few carry the suffering of the Cross, the conflicts and difficulties of growth. The first Russian missionaries on this continent had a vision. They saw a Church for a new people in a new land, not a mere extension of Russia for Russian people. St Tikhon said, “there is no other way for American Orthodoxy than to return to that prophecy and to that vision, to fulfill today that which was given from the very beginning.”