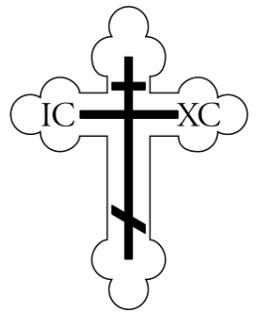


# Protection of the Virgin Mary



## 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.**

## March 8, 2020

### First Sunday of Great Lent

### The Sunday of Orthodoxy

*On the Sundays of Great Lent, we celebrate the Divine Liturgy of St. Basil the Great: page 101 of the black Liturgy books.*

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been the victory of the icons. In that year, the iconoclast (“icon-destroying”) controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the “Triumph of Orthodoxy.”

The fathers of the Seventh Ecumenical Council explained the veneration of icons in the following way: “We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they are objects of veneration and honor, but not of real worship, which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerates in it the reality for which it stands.”

The use of icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

Before the Triumph of Orthodoxy, the first Sunday of Great Lent commemorated Moses, Aaron, Samuel, and the prophets. Traces of this more ancient observance can still be seen in the choice of the Epistle reading at the Liturgy and in the Alleluia verse appointed before the Gospel: “Moses and Aaron among His priests, and Samuel among them that call upon His Name.”

## HYMNS OF THE DAY

### **Tone 5 – Resurrectional Troparion**

Let us, the faithful, praise and worship the Word,  
co-eternal with the Father and the Spirit,  
born for our salvation from the Virgin;  
for He willed to be lifted up on the Cross in the flesh,  
to endure death,  
and to raise the dead//  
by His glorious Resurrection.

## **Tone 2 – Troparion of Orthodoxy Sunday**

We venerate Your most pure image, O Good One;  
and ask forgiveness of our transgressions, O Christ our God.  
Of Your own will You were pleased to ascend the cross in the flesh  
and deliver Your creatures from bondage to the Enemy.  
Therefore, with thankfulness we cry aloud to You:  
“You have filled all with joy, O our Savior,//  
by coming to save the world.”

## **Tone 8 – Kontakion of Orthodoxy Sunday**

No one could describe the Word of the Father;  
but when He took flesh from you, O Theotokos, He accepted to  
be described,  
and restored the fallen image to its former state by uniting it  
to divine beauty.//  
We confess and proclaim our salvation in words and images.

## **SCRIPTURE READINGS**

### **Tone 4 – Prokeimenon of our Holy Fathers (Daniel 3)**

Blessed are You, O Lord God of our fathers,  
and praised and glorified is Your name forever!

### **Epistle: Hebrews 11.24-26, 11.32-12.2**

Brethren: By faith Moses, when he came of age, refused to be called the son of Pharaoh’s daughter. He chose to suffer affliction with the people of God rather than enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

And what more shall I say? For time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets—who through faith 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 accepting release, that they might obtain a better resurrection. Still others had trial of mocking and scourging, yes, and of chains and imprisonment. They were

stoned; they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being 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, since 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 to 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: John 1.43-51**

At that time, Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.”

Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found the One Moses in the law, and also the prophets, wrote about – Jesus of Nazareth, the son of Joseph.”

And Nathanael said to him, “Can anything good come out of Nazareth?”

Philip said to him, “Come and see.”

Jesus saw Nathanael coming toward Him and said of him, “Behold, an Israelite indeed, in whom is no deceit!”

Nathanael said to Him, “How do You know me?”

Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!”

Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

## WE REMEMBER IN PRAYER

**Ev.Mem** Fedor Ruznetsoff ('61)

Dionisy Tyrlick ('70)

John Pouh ('62)

Archpr. Spiro Tanaskoski ('95)

<b>Health &amp; Salvation:</b>	Matthew	Joanne
Archpr. Peter	Gail	Michael
Pr. John	Maria	Joseph
Pr. Gregory	Stacy	Kathleen
Mat. Beverly	Jeramie	Paul
Pr. Christopher	Olivia	William
Mat. Jennifer	Parker	Frederick
Andrew	Barbara	Janet
Gideon	Thomas	Lea
Dn. Nicholas	Jessica	Hania
Kevin	Eduardo	James
Jon	Christine	Gerald
Tanya	Nicholas	Miriana
Jovan	Natalie	Nadia
Julia	Barbara	Charlene
Warren	Kristin	Milka
Carol	Linda	Daniel
Tom	Phyllis	Russell
Elizabeth	Kay	Brendan
Tina	Fred	Benjamin
Brittany	Larry	William
Jennifer	Rollie	Kara
Lennox	Joseph	Nathan
Laila	Mark	Sharon
Paula	Alexa	Michael
Melissa	Paula	John
Jonathan	James	

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

## ANNOUNCEMENTS

After the veneration of the cross, we will pray the **25<sup>th</sup> anniversary memorial for Fr. Spiro Tanaskoski.**

Our church will host **Sunday of Orthodoxy Vespers** tonight at 5pm with a dinner to follow.

The women's book group is reading **The First Fruits of Prayer: A Forty-Day Journal through the Canon of St. Andrew**, by Frederica Mathewes-Green. Lunch and discussion will follow the 10am Presanctified Liturgy on the last day of Lent: Friday, April 10 (Western Good Friday).

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.

In the month of March, the O-Club is collecting items for **Easter Dinner Baskets** for the Ross Township food pantry. We need the following: Canned vegetables, boxed potatoes (+gravy, if mashed), and cake icing.

The O-Club is also organizing a **Lenten Soup Sale**. Quart and pint-sized containers are available for pick-up during coffee hour. If you have a good Lenten soup recipe, please take a few containers and bring them back full **next Sunday, March 15**.

A new **men's group will make sausage** for a Paschal fundraiser. Order forms are in the narthex, and are due back Sunday, March 29. Please share with your friends and family! Sausage will be ready for pick-up April 10-12. Interested in helping out? See Sergei Ely.

### **Mark your calendars:**

Mar 10: **Ladies' Sodality @ 10am**

Mar 11: **Presanctified Liturgy @ 6pm**, Lenten potluck after

Mar 12: **Faith Enrichment @ 10am**

Mar 13: **Presanctified Liturgy @ 10am**

Descent of the Holy Ghost has service @ 6pm

Mar 15: **Lenten Soup Sale** after Divine Liturgy

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

**Last week's offerings to the Lord: \$7,170**

# **The Lenten Message**

## **of His Beatitude, our Metropolitan Tikhon**

To the Venerable Clergy, Monastics, and Pious Faithful of the Orthodox Church in America,

My beloved children in the Lord,

With an abundance of love, I greet you in the Name of the Lord as we begin the Holy Forty Days. We undertake this Lenten journey, not as some annual routine to look dour or lament the loss of foods or activities, but to renew our faith, refresh our lives, and become reoriented to our Lord, God, and Savior Jesus Christ.

The path of our journey is simple enough to discern: Christ encourages us to set aside our cares, place ourselves in service to our neighbor, and come to Him: "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls." (Matthew 11:29). When we have done this, with hearts humbled, but enlarged with love for him, our light will break forth like the dawn, as the Prophet says, and when we call out to the Lord, he will say to us, "Here I am (Isaiah 61:8-9)."

As with our whole life in Christ, this Lenten journey will not be without difficulties. Spiritual health is like physical health, requiring a paced effort, with love, patience, and forgiveness – for self and for others – allowing God to work within us, transforming us into the Body of Christ. The Church offers us the Great Fast as a period of sobriety, wherein we focus on an internal change of heart, bearing fruit in our external actions with those around us. Indeed, the promise of the Resurrection enables us to call brothers even those that

hate us, forgiving and loving others regardless of what they may have done, or not done.

In order to be strengthened in the course of the fast, I encourage you to pray at least a little more, to open the scriptures daily in order to read from the psalms in particular, making the words of the Psalmist your own: “Blessed is the man who walks not in the counsel of the wicked;” make a conscious effort to fast, strengthening your physical body to endure the spiritual race set before us all; and help those in need in tangible ways, both anonymously through financial support and face to face through service projects, a kind word, or a meal.

The efforts made during Lent to focus on Christ will make it possible for us to repent like Zacchaeus, flee from the pride of the Pharisee, return to the Father in humility, and serve those in need. This is what it means to be an Orthodox Christian, as is so gloriously manifested to us through the lives of the saints. As the Venerable Herman of Alaska reminds us, may we all persevere in our love for God from this day, from this hour, and from this very minute, seeking to do his will in all things so that on the day of his glorious and saving resurrection, we may hear him call to us, “Today you will be with me in Paradise.”

As we begin our journey together, one step at a time, I ask for your forgiveness and pray that our merciful and loving Lord may forgive all of us as we make our way towards the glorious day of resurrection.

With love in Christ,

+Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

# Glory to God for all things!