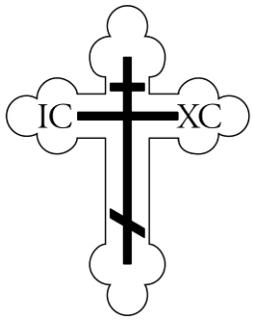
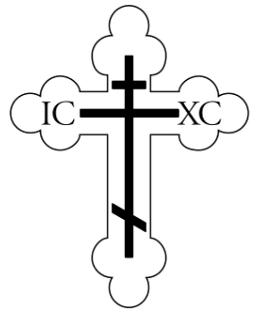


Protection of the Virgin Mary



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

Confession is available before or
after Vespers or by appointment

September 6, 2020

Commemoration of the Miracle of the Holy Archangel Michael at Colossae

In Phrygia, not far from the city of Hieropolis, in a place called Colossae, there was a church named for the Archangel Michael, built over a miraculous spring. This church was built by a certain inhabitant of the city of Laodicia in gratitude to God for healing his mute daughter. The holy Chief Commander Michael appeared to this man in a dream and revealed to him that his daughter would receive the gift of speech after drinking from the water of the spring. The girl actually did receive healing and began to speak. After this miracle, the father and his daughter and all their family were baptized. In fervent gratitude, the father built the church in honor of the holy Archangel Michael. Not only did Christians begin to come to the spring for healing, but also pagans. In so doing, many of the pagans turned from their idols and were converted to the faith in Christ.

At this church of the holy Archangel Michael, a certain pious man by the name of Archippus served for sixty years as church custodian. By his preaching and by the example of his saintly life, he brought many pagans to faith in Christ. With the general malice of that time towards Christians, and especially against Archippus, the pagans thought to destroy the church in order to prevent people from coming to that holy place of healing, and at the same time kill Archippus.

Toward this end, they made a confluence of the Lykokaperos and Kufos Rivers and directed its combined flow against the church. Saint Archippus prayed fervently to the Chief Commander Michael to ward off the danger. Through his prayer the Archangel Michael appeared at the temple, and with a blow of his staff, opened a wide fissure in a rock and commanded the rushing torrents of water to flow into it. The temple remained unharmed.

Seeing such an awesome miracle, the pagans fled in terror. Archippus and the Christians gathered in church, glorified God, and gave thanks to the holy Archangel Michael for his help. The place where the rivers plunged into the fissure received the name “Chonae”, which means “plunging.”

HYMNS OF THE DAY

Tone 4 – Resurrectional Troparion

When the women disciples of the Lord
learned from the angel the joyous message of Your resurrection,
they cast away the ancestral curse
and elatedly told the apostles:

“Death is overthrown!

Christ our God is risen, //

granting the world great mercy!”

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.

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 the Archangel Michael

O Michael, commander of the heavenly hosts,
we who are unworthy beseech you:
by your prayers encompass us beneath the wings of your
immaterial glory,
and faithfully preserve us who fall down and cry out to you://
“Deliver us from all harm, for you are the commanders of the
Powers on high!”

Tone 4 – Resurrectional Kontakion

My Savior and Redeemer, as God,
rose from the tomb and delivered the earth-born from their chains.
He has shattered the gates of hell,
and as Master,//
He has risen on the third day!

Tone 5 – Kontakion for St. John

The glorious beheading of the Forerunner
became an act of divine dispensation,
for he preached to those in hell the coming of the Savior.
Let Herodias lament, for she entreated lawless murder,
loving not the Law of God, nor eternal life,//
but that which is false and temporal.

Tone 2 – Kontakion of the Archangel Michael

O Michael, commander of God’s armies
and minister of the divine glory,
prince of the bodiless angels
and guide of mankind;
ask for what is good for us, and for great mercy,//
as the supreme commander of the Bodiless Hosts.

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 4 – Sunday Prokeimenon (Psalm 46)

O Lord, how manifold are Your works;
in wisdom have You made them all!

Epistle: 1 Corinthians 16.13-24

Brethren: Watch! Stand fast in the faith! Be brave; be strong. Let all that you do be done with love. I urge you, brethren – you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints – that you also submit to such, and to everyone who works and labors with us. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore, acknowledge such men.

The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss.

The salutation with my own hand – Paul's. If anyone does not love the Lord Jesus Christ, let him be anathema. Maranatha! (Lord, come!) The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

Gospel: Matthew 21.33-42

Jesus spoke this parable: “There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another.

“Again, he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, ‘They will respect my son.’

“But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ So they took him and cast him out of the vineyard and killed him.

“Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?”

They said to Him, “He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.”

Jesus said to them, “Have you never read in the Scriptures: ‘The stone which the builders rejected Has become the chief cornerstone. This was the Lord’s doing, and it is marvelous in our eyes’?”

WE REMEMBER IN PRAYER

Ev.Mem. Angelina Stephanov ('19)
Ilia Stefanoff ('36)

Nicholas Odinsonoff ('54)

Health & Salv.

Met. Theodosius

Archpr. Peter

Archpr. John

Mat. Margaret

Mat. Anne

Pr. Christopher

Mat. Jennifer

Andrew

Gideon

Kevin

Jon

Tanya

Jovan

Julia

Warren

Tom

Tina

Brittany

Jennifer

Gail

Stacy

Jeramie

Olivia

Parker

Christine

Nicholas

Natalie

Linda

Larry

Rollie

Joseph

Nadia

Daniel

Brendan

Sharon

Michael

Janie

Tanya

Christopher

Nina

Renee

Carissa

Cynthia

John

Vern

Olga

Mark

Jerry

Michael

Janice

Carl

Victoria

Dushawna

Daniel

Anthony

Janet

Daryl

Diane

Carla

Susan

Timothy

William

Paul

Joseph

Claudia

Tom

Beth

Elizabeth

Snezana

Nathan

Kara

Ryan

Barabara

Thomas

N.Ill. Lauren

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

ANNOUNCEMENTS

We continue to take precautions during the present **health crisis**. Everyone except celebrants and choir must be masked and maintain distance between groups. Our older members and those with complicating health conditions are encouraged to take advantage of weekday Liturgies. The next will be this Tuesday, Sept 8, for the **Nativity of the Theotokos**.

For **Bible Study** this week, read Revelation 1-3.

This Saturday is our **Fall outdoor Clean-up**. Please come and help us beautify our Church grounds. Work begins at **9am**. **Lunch is provided**.

St. Mary's O-Club delivered meals to **Feed the Flock**, a free meal service in Merrillville. Thank you to all of our volunteers!

The Hall Committee is looking for a **new manager for the Orthodox Center** to begin January 2021. Nick Rozdelsky is retiring after years of faithful service. This is a paid position, requiring weekend flexibility. Please let Nick or Fr Jacob know if you are interested.

Tomorrow, **iconographer** John Jurewicz will begin work on a series of frescos in our Church of scenes from the Life of the Theotokos. This project is being sponsored by the St. Clement's group. The first icon will be our feast-day, the Protection of the Virgin Mary, on the west wall of the nave above the door, **in memory of Fr. Thomas and Mat. Nadine Brown**. Donations in any amount toward the icon may be made in their memory.

Mark your calendars:

Sept 7: Great Vespers @ 6pm for **Nativity of the Theotokos**

Sept 8: **Divine Liturgy @ 10am** for **Nativity of the Theotokos**

Supplication to the Theotokos @ 7pm at the Valparaiso University Chapel

Sept 9: **Bible Study** via Zoom @ 7pm

Sept 12: **Fall Clean-up @ 9am**

Sept 13: **First Sunday of Church School**

Sept 14: Divine Liturgy @ 10am for the **Exaltation of the Cross**

Last week's offerings to the Lord: \$2,327

The Beginning of the Ecclesiastical New Year 2020

A message from His Beatitude, our Metropolitan Tikhon

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

Grace, mercy, peace and love to my beloved children in the Lord, and to all who read this message. The feast of the Ecclesiastical New Year, September 1, in our contemporary Orthodox practice, has become an opportunity to consider and reflect on the natural world, those things that our great God, when He first created them and beheld all that He done, declared “very good (Genesis 1:31).” This day serves as an opportunity for us to further our knowledge and deepen our faith in God by contemplating the manifold blessings of creation.

These words, what God has created is “very good,” reveal to all people of faith a profound mystery, namely that our God is nothing other than the source of all good, because he is himself very good. He is not the source of wickedness, evil, decay, or sin, but of life, love, and goodness. Jesus Christ is for us the supreme testimony of this mystery. The One by whom all things were created, himself became truly a human, born in the fullness of time, while remaining true God. His death on the cross, resurrection from the dead, and his presenting himself, his resurrected body, “living after his passion (Acts 1:3)” to his apostles, points to the last days when creation will be restored, and will do nothing else than reveal the glory of God: the oaks will whirl (Psalm 29:1), the river of God will be full of water (Psalm 65:9), the threshing floors shall be full of grain, the vats shall overflow with wine and oil (Joel 2.24), both the sanctuary and the mighty firmament of the heavens will praise God (Psalm 150:1). In those days, what was spoken of in the holy scriptures will come to pass, “For we are the temple of the living God; as God said, ‘I will live in them and move among them, and I will be their God, and they shall be my people (II Corinthians 6:16; quoting Leviticus 26:12, Jeremiah 32:38, Ezekiel 37:27).”

Creation reveals this mystery to us, the mystery of our salvation. From the first days to the last days, God beholds

creation and it is very good, because the Creator, who is also our Redeemer, is very good. Amidst so much uncertainty, suffering, distress, and anxiety, which we are experiencing presently, the mystery revealed to us once again should give us comfort and consolation. The goodness and the love of God remain with us, no matter what else happens. The mystery given over to us in creation should also serve to challenge us to have proper stewardship of it. God has given us the gift of creation ultimately for our life here and now, and to lead us to the life in the age to come. Having lordship over creation does not mean that we can destroy or do violence to the earth, but that we can live here and now, and that we can remain alive in Christ Jesus to the ages of ages.

I pray that all Orthodox Christians can each use this day as a day to come to a deeper and more profound faith in our Creator by reflecting on all that He has created.

With Archpastoral blessings for the Ecclesiastical New Year,

+ Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

Glory to God for
all things!