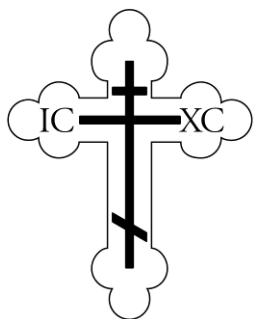


Protection of the Virgin Mary

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

Welcome visitors!
Please join us in the
parish hall after Divine
Liturgy for coffee hour.

February 6, 2022

Zacchaeus Sunday

Afterfeast of the Meeting of the Lord St. Bucolus of Smyrna

Saint Bucolus, Bishop of Smyrna, was a disciple of the holy Apostle and Evangelist John the Theologian, and became the first Bishop of Smyrna (Asia Minor). By the grace of God, St Bucolus converted many of the pagans to Christ and baptized them. As a wise and experienced guide, he defended his flock from the darkness of heresy. He died in peace between the years 100-105. He entrusted his flock to St Polycarp, one of the Apostolic Fathers, who was also a disciple of the holy Apostle John the Theologian. At the grave of St Bucolus grew a myrtle tree, which healed the sick.

HYMNS OF THE DAY

Tone 8 – Resurrectional Troparion

You descended from on high, O Merciful One!

You accepted the three day burial to free us from our sufferings!//

O Lord, our Life and Resurrection, glory to You!

Tone 1 – Troparion for the Meeting of the Lord

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 – Troparion for St. Bucolus

You shone with the rays of virtue

received from him who leaned on the Master's breast.

Resplendent, God-inspired hierarch,

you led your flock to the pastures of truth.//

Entreat Christ our God for those who honor you, Father Bucolus!

Tone 8 – Resurrectional Kontakion

By rising from the tomb You raised the dead and resurrected Adam.

Eve exults in Your Resurrection,

and the world celebrates Your rising from the dead, O greatly Merciful One!

Tone 2 – Kontakion for St. Bucolus

He who was beloved of Christ

saw the purity of your life;

he made you a shepherd of the Church

and a radiant lamp of godliness.

Holy father Bucolus,

you truly emulated his virtues

Tone 1 – Kontakion for the Meeting of the Lord

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 8 – Sunday Prokeimenon (Psalm 75)

Pray and make your vows / before the Lord, our God!

Tone 3 – Prokeimenon for the Meeting of the Lord (Luke 1)

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

Epistle: 1 Timothy 4.9-15

My Son: This is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

Gospel: Luke 19.1-10

At that time, Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So, he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.

And when Jesus came to the place, He looked up and saw him, and said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.” So, he made haste and came down, and received Him joyfully.

But when they saw it, they all complained, saying, “He has gone to be a guest with a man who is a sinner.”

Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.”

And Jesus said to him, “Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost.”

WE REMEMBER IN PRAYER

New Dep. Joseph Exl
Barbara Krieg
Julia Rubel

Ev.Mem. John Ogurcak ('89)
Evdokia Nosolchuk ('60)
Peter John Shakula (2015)

Health & Salv.
Archpr. Peter
Archpr. Theodore
Mat. Margaret
Mat. Anne
Pr. Christopher
Mat. Jennifer
Andrew
Gideon
Kevin
Jon
Tanya
Jovan
Julia
Tom
Tina
Jennifer
Stacy
Jeramie
Olivia
Parker
Christine
Larry
Rollie
Joseph
Nadia
Brendan
Tanya
Christopher
Nina
Renee
Carissa
Cynthia
John
Olga
Janie

Michael
David
Sharon
Mark
Jerry
Michael
Anthony
Daryl
Diane
Carla
Susan
Timothy
William
Paul
Joseph
Linda
Claudia
Elizabeth
Carol
Snezana
Ryan
Nathan
Kara
Christine
Jon
Zoey
Dominic
Declan
Hudson
Ayden
Hyland
Jason
Ted
James
Pamela
Alexander

Ronald
Theodore
Robert
Craig
Chuck
Scott
Mark
Christine
Dale
Pauline
Mary
Janice
Ken
Debbie
Jacqueline
Cindy
Daniel
Laura
Dorothy
Vasiliy
William
Wanda
Cindy
Mary
Linda
Ivanka
Susan
Denise
Valerie
Jeffrey
Aaron
William
Jamie
Karen
Dale
Jack

Joyce	Camille	Robert
Anna	John	April
Sandra	Martha	Margaret
Linda	Mark	Kiersten
Stephen	Michelle	Michelle
Megan	Irene	Erika
William	Robert	Luke
Jim	Rebecca	Jo

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

Instead of *"It is Truly Meet"*:

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 the Father Who has no
beginning, //

the Son firstborn of a Mother who had not known man.

ANNOUNCEMENTS

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

Our **iconographer** John Jurewicz has completed the icons of **Thomas Sunday** and the **Holy Family**. Next week, he will begin the **Raising of Lazarus** on the East end of the North wall, behind the choir.

Every year at this time, **Orthodox Christian homes are blessed with the new holy water of Theophany**. Make an appointment with Fr Jacob to have your home blessed. The Church teaches us to sanctify everything: dwellings, places of work, all our pursuits, and the fruits of our labor. The home blessing at Theophany represents a renewal of our lives in Christ. Washed in the baptismal waters, our homes become temples of the Holy Spirit for the fulfillment of the will of our Heavenly Father. This is why the Church blesses everything found in a Christian home; if something is not worthy of being blessed, then it should not be in the home of a Christian.

Here is how to prepare for your house blessing: All who reside in the household should make every effort to be present for the Blessing. We gather in the dining room. On your dining room table

or family icon corner, set 1) A lit candle, 2) An icon of Christ, and 3) A list of the names of family members living and departed you wish to pray for. Also please remember to turn off any televisions or other noisy electronics. When the priest arrives everyone in the house should gather around the table/family altar and join in prayer and singing. If there are children, they usually carry the icon and a candle to lead the priest from room to room. If not, the head of the household will lead the priest. After the blessing, we all gather back around the icon for the concluding prayers.

Mark your calendars:

Feb 9: **Bible Study @ 7pm**

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

Feb 13: **Annual Parish Meeting & Potluck after Divine Liturgy**

Feb 24: **Iconography Lecture** (organized by Dn. Nicholas) @ 7pm

Feb 26: **Saturday of Souls Memorial Divine Liturgy @ 10am**

Mar 6: **Forgiveness Vespers** following coffee hour

Mar 7: **Clean Monday** (beginning of Great Lent)

Last week's gifts to the Lord: \$3,979

The Meeting of our Lord in the Temple **by Archbishop Dimitri of Dallas († 2011)**

On February 2, the Church celebrates the great feast of The Meeting of our Lord in the Temple. The Gospel lesson for that day relates how the mother of Jesus brought Him to the temple, as was the custom and requirement under the God-given Law of Moses, of Israel. When the righteous Simeon, who received Christ in his arms at the temple, saw the child, he knew immediately that this was the Redeemer promised by all of Israel's prophecies, for the elder was inspired by the Holy Spirit. Being inspired, he himself uttered prophetic words which form the hymn sung or chanted at the end of every Vespers service: *"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 Your people, a light to lighten the gentiles, and the glory of Your people Israel."*

This particular feast is part of the great celebration that began forty days prior, with the Nativity of Christ. Eight days later, we remembered the Circumcision of Christ and then His Baptism. The commemoration of these events in our Lord's earthly life basically form one feast, the feast of the Incarnation of God the Word.

God literally entered the world, into time and history. He was physically present in the midst of His people, His creatures whom He loves. Our Lord took on human nature in order to reconcile unto Himself, man who had strayed far from the Source of his life. In taking on the "form of a servant" God, at the same time, in the Person of Christ, fulfilled every requirement of the Law that He Himself had given to His people through Moses. He demonstrated, thereby, that everything that had happened in Israel's history could not be described merely as a succession of unrelated events. Rather this was a history with a definite goal: the salvation of mankind. He identified Himself as the Director of that history and fulfilled its expectation.

When the righteous Simeon took the child into His arms and declared that this indeed was Salvation Incarnate, the "Light to lighten the gentiles, and the glory of Israel," a new era began; the era of God's presence among His children. To this day, all of the Church's celebrations, no matter what the event commemorated may be, whether in the life of Christ, of the Theotokos, or of the saints, all are celebrations of Christ and the establishment on earth of the Kingdom of His presence. He initiated this Kingdom and promised its ultimate realization. And now, just as the Old Israel had awaited the beginning of God's Kingdom, the New Israel (the Church) awaits the Second and Glorious Coming of Christ and the fullness of His Kingdom, revealed.

Although all of our celebrations are intimately rooted in the knowledge that we have been called for complete communion with Christ and to live in function of His Kingdom, to which we already belong, we still live in a world that has for the most part rejected what Christ gave it, that is, authentic life "in abundance," life with real purpose and meaning. We Christians, in spite of having accepted what God's intervention in human affairs gave us, slip repeatedly and fall into the great temptation to convert the things of this world into gods. We are constantly attracted by ways of seeking happiness and fulfillment that exclude God. This, of course, always proves to be vain and futile. So, our lives vacillate, back and forth, between the assurance of salvation and indifference, between

moments of real joy because we know that God is with us, and moments of boredom because we cannot give ourselves totally over to Him.

Every Christian celebration reaches its climax in the Divine Liturgy for the feast. In this sacred work, when God's people assemble in His name, we actually become participants in the Heavenly Kingdom to come. We are as literally present with Christ in His future Kingdom as the Apostles were with Him at the Last Supper. So, the Kingdom is initiated among us and we enjoy it before our time, by anticipation. This is what every Eucharist is; this is what our feasts and celebrations are all about, and that is why the Eucharist is the very center of all of them.

I will emphasize again, however, that although what we have said is true, we continually orient our lives towards everyday pursuits, often living as though we had never experienced this divine reality. That is why repentance and penitential seasons are in order. That is why in approximately one month we will enter the Great Fast or Lent during which time we are exhorted to repent of our sins.

What is important for us Christians is that we have really "seen the True Light, received the Heavenly Spirit, found the true faith" in this experience of the Kingdom of God. The question we must all ask ourselves sincerely, however, is "what are we like when we return into this world after this Heavenly experience?"

To Christ Who willed to be held in the arms of the righteous Simeon for our salvation be glory, honor and worship, now and ever and unto ages of ages. Amen.

Glory to God for
all things!