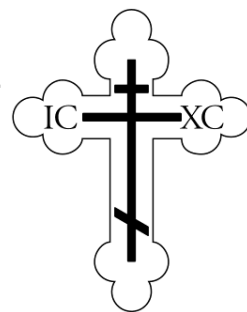
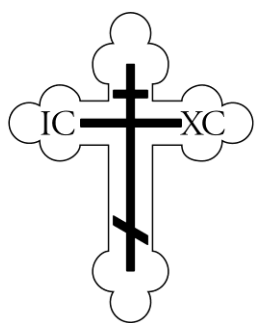


Protection of the Virgin Mary

Orthodox Church



Diocese of Chicago
and the Midwest
Orthodox Church
in America



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Merrillville, IN 46410
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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.

August 21, 2022

Afterfeast of the

Dormition of the Virgin Mary

Holy Apostle Thaddeus of the 70

Saint Thaddeus, Apostle of the Seventy, was by descent a Hebrew, and he was born in the Syrian city of Edessa. The holy Apostle Thaddeus of the Seventy must be distinguished from Saint Jude, also called Thaddeus or Levi, who was one of the Twelve Apostles.

When he came to Jerusalem for a feast day, he heard the preaching of John the Forerunner. After being baptized by him in the Jordan, he remained in Palestine. He saw the Savior, and became His follower. He was chosen by the Lord to be one of the Seventy Disciples, whom He sent by twos to preach in the cities and places where He intended to visit (Luke. 10:1).

After the Ascension of the Savior to Heaven, St Thaddeus preached the good news in Syria and Mesopotamia. He came preaching the Gospel to Edessa, and he converted King Abgar, the people and the pagan priests to Christ. He backed up his preaching with many miracles (about which Abgar wrote to the Assyrian emperor Nerses). He established priests there and built up the Edessa Church.

Prince Abgar wanted to reward St Thaddeus with rich gifts, but he refused and went preaching to other cities, converting many pagans to the Christian Faith. He went to the city of Beirut to preach, and he founded a church there. It was in this city that he peacefully died in the year 44.

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 Dormition

In giving birth you preserved your virginity.

In falling asleep you did not forsake the world, O Theotokos.

You were translated to life O Mother of Life,//

and by your prayers you deliver our souls from death.

Tone 3 – Troparion for St. Thaddeus

Holy Apostle Thaddeus,

entreat the [^]merciful God

to grant our souls forgiveness of transgressions.

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 4 – Kontakion for St. Thaddeus

The Church sees you as a shining star, O Apostle Thaddeus,
and is enlightened by your wonders./.

Save those who honor your memory in faith!

Tone 2 – Kontakion of Dormition

Neither the tomb, nor death, could hold the Theotokos,
who is constant in prayer and our firm hope in her intercessions.

For being the Mother of Life,./.

she was translated to life by the One Who dwelt in her virginal womb.

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 of Dormition (Luke 1)

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

Epistle: 1 Corinthians 4.9-16

Brethren: I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus, I have begotten you through the gospel. Therefore, I urge you, imitate me.

Gospel: Matthew 17.14-23

At that time, when they had come to the multitude, a man came to Jesus, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So, I brought him to Your disciples, but they could not cure him."

Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.

Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

So, Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting."

Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

WE REMEMBER IN PRAYER

New Dep. Myra Schafer

Gity Karamouz

Katheryn Sofranoff

Brandon Mosak

Helen Wein

Health & Salv.

Archpr. Peter

Mat. Anne

Kevin

Jon

Tanya

Jovan

Tom

Jennifer

Larry

Rollie

Joseph

Nadia

Mark

Jerry

Joseph

Linda

Claudia

Maria Helen

Ev.Mem. Theodore Gabla ('49)

Isidore Sopko ('68)

Mary Bajin ('82)

Wanda

Ivanka

Aaron

Karen

Sandra

Linda

Jim

John

Martha

Mark

Michelle

Irene

Michelle

Erika

Luke

Jo

Stephanie

Mary Ann

Carol

Snezana

Ryan

Nathan

Kara

Djuro

Dominic

Declan

Hudson

Ayden

Hyland

Jason

Ted

James

Pamela

Alexander

Ronald

William

Robb	Janie	Richard
Desiree	David	Klaudia
Hanna	Sharon	Nicodemus
Jaroslava	Tanya	Nada
Andrew	Renee	Mark
Andrew	Carissa	Catherine
Vadim	Ashton	Aaron
Hanna	Doris	Ebony
Alex	Laura	Peggy
Carl	Duane	Sue
Laura	Elizabeth	Victoria
Chrisan	Karen	Janet
Janice	Alexa	Tom
Gerald	Miriana	Wilma
Olga	Olga	Courtney

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

Special Petitions at the Augmented Litany:

We pray, O Lord our God, for all those who suffer from acts of war, especially for the victims in Ukraine. We pray for Your peace and Your mercy in the midst of the great suffering of Your people. Vouchsafe to accept the prayers of the Church, so that by Your goodness, peace may return to all peoples; O Lord, hear us and have mercy.

We also pray You, O Lord our God, to remember and have mercy on our Orthodox brothers and sisters in Russia and Ukraine, who are involved in violent conflict. Remove from their midst all hostility, confusion and hatred. Lead everyone along the path of reconciliation and peace, we pray You, hear us and have mercy.

ANNOUNCEMENTS

This Tuesday, August 23, at 8pm **Bishop Daniel will be live on Ancient Faith Radio's** program "Ancient Faith Today with Fr Tom Soroka" to discuss the history, duties, and authority of the office of bishop in the Orthodox Church. Listeners are encouraged to text comments and questions during the live show to 412-206-5012 or to call at 1-855-AF-RADIO. People can listen using the AFR app, or on Ancient Faith Talk at www.ancientfaith.com/radio.

For Bible Study this week read Job 1-4.

Church School resumes on September 11! There will be a back to Church School party during coffee hour.

His Beatitude Metropolitan Tikhon has set the date for the enthronement of His Grace Daniel as Bishop of Chicago and the Midwest for Saturday, October 1, 2022, the Feast of the Protection of the Virgin Mary. **All are encouraged to come and participate in the Liturgy and enthronement at Holy Trinity Cathedral beginning at 9am.** For this reason, there will be no Divine Liturgy at our parish for the feast. More details about the celebration of our parish feast day/anniversary weekend are forthcoming.

Mark your calendars:

Aug 15: Divine Liturgy for the Dormition of the Theotokos @ 10am

Aug 16: Parish Council @ 7pm

Aug 24: Bible Study @ 7pm

Aug 28: Festal Vespers for Beheading of John the Baptist @ 1pm

Aug 29: Divine Liturgy for Beheading of John the Baptist @ 10am

Sept 7: Festal Vespers for the Nativity of the Virgin Mary @ 6pm

Sept 8: Divine Liturgy for the Nativity of the Virgin Mary @ 10am

Last week's gifts to the Lord: \$3,453

On the Dormition of the Mother of God

A sermon by St. John of Kronstadt

Brethren, what does it mean that the Church calls the end of Mother of God's earthly life not death, as we usually refer to this moment in the lives of others, but her "Dormition," which is the same as repose, or peaceful sleep; and not only does it not grieve or weep by her coffin, but to the contrary sings joyful, triumphant songs to her departure? That the Most Blessed Mother of the Lord in fact did not die, like ordinary people die, but as if fell asleep for a brief time after her heavy sorrows in life, and that her tomb, which was for her the door to the Heavenly Kingdom, conceals much joy for the Christian. Heavenly incorruption breathes also upon us from this tomb, as from the tomb of the risen Lord; or it would be better to say that this tomb immutably promises to us also immortality of soul and incorruption of body, eradicating the fear of death in us.

Glory to the Conqueror of death, the Lord Jesus! Before His coming, death was very frightening for man because it snatched its prize irreversibly, and there were no means to escape it—for sin, by which death was so strong, was pouring out like a tidal wave and no one was strong enough to stop this flood. Meanwhile, everyone knew that people who were snatched away by death were kept like captives.

What do we see now, after the Lord's appearance in our flesh and after His victory over sin and death? The whole horror of death has disappeared; it has become like a peaceful sleep, after which will come the joyful morning of the general resurrection. To the measure of which each of us conquers the sin that still lives in us—and now we have been given all the means we need to conquer it—the fear of death also disappears, so that the triumphant conquerors of sin joyfully greet their deathbed and do not die, but verily fall tranquilly asleep. "Today," says St. John Chrysostom, "The Lord has shattered the gates of hell and destroyed the very person of death. But why do I say, the person of death? Even the very name of death has changed, for it is now called not death, but repose and sleep."

We see the most obvious example of the victory over death in the Most Pure Mother of the Lord. She reclined into the tomb for only a brief rest of the flesh. We say "brief" because according to the testimony of tradition, on the third day after her death, her most pure body was not found in the tomb—it was resurrected and taken to heaven, where it began to delight in the blessedness of heaven along with her soul. After the Mother of God, we see the apostles and martyrs who greeted death with joy like the greatest friend, who in exchange for the fleeting good things of this present world, or in exchange for its calamities and sorrows gives them eternal joy in the Kingdom of Heaven. After them we see all the saints, who looked at death with the same joy, seeing in it the end of their earthly labors and the beginning of heavenly glory. The Holy Church tries to settle also into us the same fearlessness of death, exhorting us to cast out the fear of it through the constant uprooting of sins in ourselves, and it calls our dead ones none other than the "reposed"—that is, as if fallen asleep, because now we no longer doubt in the deathless life on the future age, and our right to it is so sure that we cannot or should not look at death in any other way than as sleep. Glory to the endless blessings of God! Before, we sobbed long and inconsolably over our dead, but now instead of weeping over the grave we sing the hymn, *Alleluia*, or *Praise God*,

giving praise for His divine wisdom and goodness, which have made death a translation into immortality.

Brethren! You have seen the calling of a partaker of heaven in the icon of the Dormition of the Mother of God—how she peacefully reposes. Let us make death our peaceful sleep. As long as death reigns in us, death will also be terrible for us, because truly *the death of sinners is evil* (Ps. 33:22). Sin is the cause of death. *For*, it is said, *the wages of sin is death* (Rom. 6:23). Let us according to our strength conquer sin in ourselves, as the cause of death. Only at first it is very hard to conquer it, but then it will become easy and sweet, for the Lord Who said that *His burden is easy and His yoke is light* (Matt. 11:30) will surely also make the labor of ascetics easy and life-creating. We are created for labors, and not for luxury and inactivity. Yes, heavenly glory, which has no end, is without a doubt worth the labors, according to our strength, of our whole life. This incomparable blessedness, this kingdom of glory is not given without a cost. *The Kingdom of Heaven*, it is said, *suffers violence*, that is, it is obtained by great effort, *and the violent take it by force* (Matt. 11:12).

Isn't the reason we are so lazy about conquering passions and evil inclinations in ourselves that we have such weak faith in the life of the future age? But this future age is just as sure as our present life. Won't the One Who has given us the beginning of life here on earth give us the full and perfect life in heaven?! Yes, this inevitably must be, and it is harder for it not to be than to be. And we are assured of it by God's unlying word: *Marvel not at this: for the hour is coming*, it says, *in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation* (Jn. 5:28–29).

Brothers! Eternal life beyond the grave is not subject to any doubt. But neither can there be even the slightest doubt that it can be ambiguous: For the righteous it is blessed, but for hardened sinners it is torment. There is a limit to death, a borderline between the present and future life, and we do not know whether it is far or near to us. Let us be ever ready to step over this threatening borderline between two lives. Amen.

Glory to God for all things!