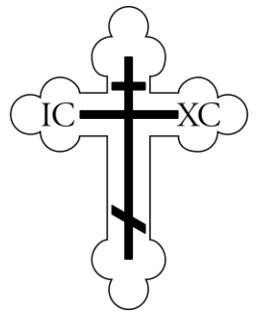


Protection of the Virgin Mary



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.**

May 19, 2019 Sunday of the Paralytic

On this day the Church remembers the man who lay by the Sheep's Pool in Jerusalem for thirty-eight years, waiting for someone to put him into the pool. The first one to enter the pool after an angel troubled the water would be healed of his infirmities, but someone always entered the pool before him. Seeing the man, the Lord felt compassion for him and healed him.

The Kontakion for this Fourth Sunday of Pascha asks Christ to raise up our souls, "paralyzed by sins and thoughtless acts."

HYMNS OF THE DAY

Tone 3 – Resurrectional Troparion

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Tone 3 – Kontakion for the Paralytic

By Your divine intercession, O Lord,

as You raised up the Paralytic of old,

so raise up my soul, paralyzed by sins and thoughtless acts;

so that being saved I may sing to You://

“Glory to Your power, O compassionate Christ!”

Tone 8 – Kontakion of Pascha

You descended into the tomb, O Immortal,

You destroyed the power of death.

In victory You arose, O Christ God,

proclaiming: “Rejoice!” to the Myrrhbearing Women,//

granting peace to Your Apostles, and bestowing Resurrection

on the fallen.

SCRIPTURE READINGS

Epistle: Acts 9.32-43

Now it came to pass, as Peter went through all parts of the country, that he also came down to the saints who dwelt in Lydda. There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed.

And Peter said to him, “Aeneas, Jesus the Christ heals you. Arise and make your bed.” Then he arose immediately.

So all who dwelt at Lydda and Sharon saw him and turned to the Lord.

At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room.

And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them. Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.

But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up.

Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

Gospel: John 5.1-15

At that time there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?"

The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."

Jesus said to him, "Rise, take up your bed and walk."

And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

He answered them, "He who made me well said to me, 'Take up your bed and walk.'"

Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"

But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

The man departed and told the Jews that it was Jesus who had made him well.

WE REMEMBER IN PRAYER

N.Dep. Michael Pachapa

Sophianos Hasapis

Anthony Leone

Ev.Mem. Mary Pozniak ('89)

George Shevick ('87)

Aleksey Pozniak ('58)

John Swalla ('51)

Christina Profil ('23)

John Balnyaka ('15)

Lazarus Mazhyacich ('13)

Anatol Meuch

John Puskos Sr.

John Puskos Jr.

Elizabeth Marchuk

George Marchuk Sr.

George Marchuk Jr.

Mary Puskos

Olga Marchuk

Health &

Salvation:

Protopr. George

Mat. Anna

Archpr. Peter

Archpr. John

Pr. John

Pr. Christopher

Mat. Jennifer

Andrew

Gideon

Kevin

Jon

Tanya

Kimberly

Gail

William

Jovan

Charles

Barbara

Theodore

Michael

Julia

Warren

Janet

Gilbert

Carol

Ryan

Peter

Janie

Tom	Alexander	Richard
Elizabeth	Darlene	Paula
Tina	Kristin	Christopher
Adam	Mitchel	Brian
Myah	Brittany	Jennifer
Margaret	Jennifer	Kevin
Diane	David	Barbara
Madelin	Chris	Thomas
Villian	Benjamin	Allyson
Deborah	Juliana	Joseph
Claudia	Joseph	Daniel
John	Cathy	Alvin
Carisa	Laurie	Kenneth
Natalia	Lennox	Anna
Elizabeth	Irvin	Justin
Tom	Linda	Nika
Paul	Laila	Leo

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

From Pascha until Ascension, instead of "It is Truly Meet..." we sing "The Angel Cried..." and instead of "We have seen the true light..." we sing "Christ is Risen..."

ANNOUNCEMENTS

Thank you to all those who helped with our **cemetery clean-up** yesterday!

After venerating the cross, we will serve a **panikhida** for the Puskos and Marchuk families.

The **O-Club** meets today after coffee hour.

This afternoon our choir will participate in a **Concert of Praise** hosted by our neighbors across the street, St. Andrew's, at 4pm. We will sing a few of our favorites from Holy Week.

At **Bible Study** this Wednesday (7pm) we are studying Genesis 1-3: Creation and the Garden of Eden.

The **PTVM Jan Hughes Memorial Golf Outing** is scheduled for **Saturday, June 1** at the Summertree Golf Course in Crown Point. This is a major fundraiser. The proceeds will benefit our Church's building and repair fund and be used to develop charitable and educational projects in our community! Please consider sponsoring a hole (\$125), or making a monetary or prize donation. Golfers need to RSVP as soon as possible so we have an accurate count for the banquet. Those wishing to purchase tickets or to help in any way, including preparing desserts or appetizers ahead of time, please see Rich or Linda Svihra or Lara Richards. Thanks in advance! – The Golf Committee

Mark your calendars:

May 21: Divine Liturgy at **Sts. Constantine and Helen** for their patronal feast day @ 9am

May 22: **Bible Study** @ 7pm

May 25: **Feeding the Flock** at First Presbyterian in Merrillville

May 27: Memorial Day **Grave Blessings** beginning at St. Mary's Cemetery @ 9am

Jun 1: Annual **Golf Outing** at Summertree in Crown Point

Jun 9: **Livestream with Bishop Paul:** www.midwestfamily.org

Last Week's Offerings to the Lord: \$2877

The Spiritual Life

by His Beatitude, our Metropolitan Tikhon

The Orthodox understanding of the spiritual life should be clearly distinguished from the modern concept of "spirituality," which often claims to reject the rigidity and dogmatism of "organized religion" in favor of personally tailored practices to help one attain such exalted states as "inner wholeness," "oneness with the universe," and "transcendent love." "Wholeness," "unity" and "love" are certainly concepts found within the Orthodox ascetical

tradition, but they find their legitimate expression only in a relationship with Jesus Christ and within the community of the Church. At the same time, authentic spiritual life is not the exclusive domain of specialized persons or institutions. The spiritual life is for everyone, at every time and in every place.

Saint Onuphrius the Egyptian spent over 70 years of his life in ascetical struggle in the desert. Towards the end of his life, he was discovered by another great ascetic, Paphnutius, who was deeply edified by Onufrius' way of life. After sharing the story of his life, Saint Onuphrius asked that Paphnutius return to live among men, "that he might teach them about the manner of life of the hermits and that they might imitate them, each according to his strength." And indeed, Saint Paphnutius, after burying his fellow ascetic, returned to the world, where he "witnessed to the truth that men of flesh and blood were able to live as angels in this world."

This is the goal for all Orthodox Christians: to live as angels in this world, but to do this each according to our strength. The spiritual life is not something that we can turn on and off, like a Wi-Fi hotspot on our mobile phone; nor is it something that we can learn by reading books or blogs, even the most edifying ones. Rather, the spiritual life is the foundation of our Christian experience—it is the struggle to "put on Christ," whether at Church or at work, whether alone or in the company of friends or strangers. It is the effort we make to prepare a small space in our hearts for the Holy Spirit to dwell.

The spiritual life is often understood to be an individual undertaking—and in many ways it is—but although our goal might be to make our own hearts receptacles for the Holy Spirit, we are not isolated in that undertaking. A community (whether we consider this humanity as whole, the Church, our diocese, our parish, or our family) should not be understood as a forest which is made up of individual and separate trees. Rather a community might be better likened to a single tree which we are all part of. Using this image, the roots of the tree would be the spiritual life, by which we

receive the healthy nutrients for growth through prayer and participation in the Holy Mysteries; the trunk represents our common stewardship of the gifts within that community; the branches stand for our witness and ministry in the larger community; and the leaves, fruit, and seeds represent our mission of outreach and evangelism. Essential for the development of the tree, therefore, are the roots, that is, the cultivation of the spiritual life.

To help us, the Church has given us many tools to use. Chief among these are the ascetical and liturgical traditions within which we participate in the Holy Mysteries and grow closer to God. The liturgical cycles and hymns of the Church are rich and complex, yet there are simple movements that flow within this complexity: ascent and descent, joy and sorrow, praise and repentance. These movements are not reflections of the emotional ups and downs of our oftenturbulent existence but rather serve as a helpful rudder for our hearts to navigate those ups and downs in Christ. The ascetical and liturgical life is a powerful resource that is present in every context in which we find ourselves. Whether we are part of a monastery, an established parish or a newly planted mission, we have the opportunity to partake of the cycle of liturgical services, to receive the Holy Mysteries of baptism, chrismation, confession, marriage, and all the others, and to experience the Glory of God within the depths of our hearts.

Glory to God for all things!