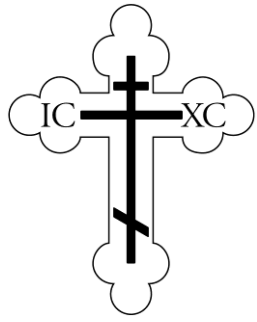
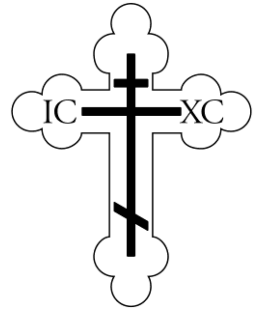


Protection of the Virgin Mary



Orthodox Church



A Parish of the
Diocese of Chicago
and the Midwest
Orthodox Church
in America



8600 Grand Blvd.
Merrillville, IN 46410
(219)947-4748
Hall: (219)730-4698
www.ptvm.com

Rev. Dr. Jacob Van Sickle
(219)384-6826 • frjacobvansickle@gmail.com

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.**

September 29, 2019

St. Kyriakos the Hermit of Palestine († 555)

St Kyriakos was born at Corinth. Bishop Peter of Corinth, who was a relative, seeing that Kyriakos was growing up as a quiet and sensible child, made him a reader in church. Constant reading of the Holy Scriptures awakened in him a love for the Lord and of a yearning for a pure and saintly life. Once, when he was not yet eighteen years old, he was deeply moved during a church service by the words of the Gospel: "If any man will come after Me, let him deny himself and take up his cross and follow Me." He went right to the harbor without stopping at home, got onto a ship and went to Jerusalem.

After visiting the holy places, Kyriakos made his way to the Lavra of St Euthymius the Great. Euthymius tonsured him

and placed him under the guidance of St Gerasimus at the monastery of St Theoctistus. During Great Lent it was the custom of St Gerasimus to go into the desert, returning to the monastery only on Palm Sunday. Seeing Kyriakos' strict abstinence, he decided to take him with him. In complete solitude the ascetics redoubled their efforts and shared in the Holy Mysteries together each Sunday.

After the death of St Gerasimus, the twenty-seven-year-old Kyriakos returned to St. Euthymius. He asked for a solitary cell and pursued asceticism in silence for 10 years. When a split occurred among the monks of the Lavra, Kyriakos withdrew to the Souka monastery of St Chariton. At this monastery, they received even tonsured monks as novices, and so was he received and worked humbly at his obediences. After several years, St Kyriakos was ordained a priest. He spent thirty years at the monastery of St Chariton.

Strict fasting and total lack of evil distinguished St Kyriakos even among the other ascetics. In his cell each night he read the Psalter, interrupting the reading only to go to church at midnight. He slept very little. When he was seventy years old, he went with his disciple John into the wilderness.

After five years, one of the local inhabitants found out about the ascetics and brought to them his demon-possessed son. St Kyriakos healed him. From that time many people came to the monk with their needs, but he sought complete solitude and fled further into the desert. But the sick and those afflicted by demons continued to seek him out, and the saint healed them all with the Sign of the Cross and by anointing with oil. After seventeen years, St. Chariton reposed, and the brethren of the monastery came to ask St Kyriakos to be their abbot. He consented.

At the age of ninety-nine, St Kyriakos again fled to the desert. In the wilderness, a huge lion waited on St Kyriakos, protecting him from robbers, but it did not bother wandering brethren, and it ate from the monk's hand. Once in the heat of summer, all the water in the hollow of a rock dried up, where the ascetics had stored water during the winter, and there

was no other source of water. St Kyriakos prayed, and rain fell, filling the pit with water.

For the two years before his death St Kyriakos returned to the monastery. Until the end of his life, the righteous Elder preserved his courage and prayed with fervor. He was never idle: either he prayed or he worked. He quietly fell asleep in the Lord, having lived 109 years.

HYMNS OF THE DAY

Tone 6 – Resurrectional Troparion

The angelic powers were at Your tomb;
the guards became as dead men.

Mary stood by Your grave,
seeking Your most pure body.

You captured hell,
not being tempted by it.

You came to the Virgin granting life.//

O Lord, Who rose from the dead, glory to You!

Tone 4 – Patronal Troparion

Today the faithful celebrate the feast with joy,
illuminated 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 1 – Troparion for St. Kyriakos

Dweller of the desert and angel in the body,

You were shown to be a wonder-worker, our God-bearing
Father Kyriakos.

You received heavenly gifts through fasting, vigil, and prayer;
healing the sick and the souls of those drawn to you by faith.

Glory to Him who gave you strength!

Glory to Him Who granted you ↑a crown!

Glory to Him Who through you grants healing to all!

Tone 6 – Resurrectional Kontakion

When Christ God the Giver of Life,
raised all of the dead from the valleys of misery with His
mighty hand,
He bestowed resurrection on the human race.//
He is the Savior of all, the Resurrection, the Life, and the God
of all.

Tone 8 – Kontakion for St. Kyriakos

The sacred Lavra honors you as a mighty champion and helper,
and yearly celebrates your memory.
As you have boldness before the Lord, preserve us from our enemies
so that we may sing: “Rejoice, thrice-blessed Kyriacus!”

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 6 – Sunday Prokeimenon (Psalm 27)

O Lord, save Your people, and bless Your inheritance!

Epistle: 2 Corinthians 4.6-15

Brethren: The God who commanded light to shine out of darkness has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed—always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then, death is working in us, but life in you.

And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

Gospel: Luke 6.31-36

Jesus said to His disciples: "Just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and the evil. Therefore, be merciful, just as your Father also is merciful.

WE REMEMBER IN PRAYER

N.Dep. Alvin Erbesti

Rosemary Brill

Archbishop Nikon

James Dragon

Ev.Mem. Mary Pavlitsa ('13)

Stephan Zhuk ('33)

Stephan Anastasoff ('43)

Anna Svihra ('44)

Suzy Niforus ('68)

Mary Douglas ('98)

Anatol Meuch

Alice Erbesti

Health &

Salvation:

Mat. Anna

Archpr. Peter

Pr. John

Pr. Christopher

Mat. Jennifer

Andrew

Gideon

Kevin

Jon

Tanya

Jovan

Julia

Warren

Carol

Tom

Elizabeth

Tina

Adam

Brittany

Jennifer

Lennox

Laila

Paula
Stacey
Jeramie
Olivia
Parker
Melissa
Jonathan
Matthew
Shaun
Gail
Maria
Snezana
Barbara
Thomas

Carol
Jessica
Eduardo
Christine
Tom
Nicholas
Natalie
Barbara
Kristin
Linda
Phyllis
Kay
Fred
Larry

Rollie
Martin
Alexandra
Mark
Alexa
Paula
Alexandra
James
Nada
Joanne
Ronald
Michelle
Joseph

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

ANNOUNCEMENTS

A special collection will be taken this morning to **support the seminarians** of our diocese.

For **Bible Study** this Wednesday please read Exodus 13-16.

The feast of the **Protection (Pokrov) of the Virgin Mary is this Tuesday, Oct. 1. Vigil Monday night at 6:30pm**, followed by a reception. **Divine Liturgy at 10am Tuesday**, followed by lunch. His Grace, our Bishop Paul will celebrate both services.

Next Sunday, Oct. 6 following the Divine Liturgy is our **108th anniversary dinner**. No tickets, but donations will be accepted.

A **parents group** will begin meeting to discuss Dr. Philip Mamalakis' book *Parenting Toward the Kingdom*. The first meeting is Oct. 13. See Mat. Jenna if you would like to join.

Mark your calendars:

Sept 30: Festal Vigil for the **Feast of Protection @ 6:30pm**

Oct 1: Divine Liturgy for the **Feast of Protection @ 10am**

Oct 2: **Bible Study @ 7pm**

Oct 6: **108th Parish Anniversary** celebration after Liturgy

Nov 3: O-Club **Trivia Night** to support IOCC's hurricane response in the Bahamas and Carolinas.

Last week's offerings to the Lord: \$2,781

Father's

1. Gold-plating for chalice and spoon: \$600
2. Blue & gold Protection chalice covers: \$220

Wish List:

3. Embroidered altar & table cloths (purple, green, gold, or white): \$1,300/set

To purchase an item, add its cost to your weekly contribution and write on the envelope which item and (if appropriate) in whose memory.

Love, Freedom, and Obedience

A reflection by His Grace, our Bishop Paul

I have touched upon these themes before in previous postings. But given my recent notes on ownership by youth of their church life, I want to revisit the above three virtues of Christian life to see how they all work together; particularly in this area of ownership of faith and church life.

Let's talk about obedience first. Obedience is simply doing what you are told. Children are called to obey their parents:

Children, obey your parents in the Lord, for this is right.

"Honor your father and mother" (this is the first commandment with a promise), "that it may be well with you and that you may live long on the earth." (Ephesians 6:1-3)

It is easy to think of obedience as doing what you are told because you have no choice and you have to obey. In many cases this is true. A ten-year-old is not permitted to legally drive a car, or vote, or purchase certain substances. Children under 16 may not have the choice to attend or not attend church. Younger kids under seven are told to do something because mom and dad say so. The ongoing "whys" of kids under five can drive parents crazy at times. Kids obey because usually there are consequences if they don't. Those

consequences can be natural (learning not to touch a hot stove), or those enforced by parents, (time out, grounding, denial of privileges).

But if you look at the command from St. Paul in Ephesians, there is no “obey, or else” in the above words. Children are called to obey that “it may be well with you and that you may live long on the earth.” This is the “right” thing to do. Obedience is tied to one’s well-being and living a long life. So, a parent’s motive in forming the virtue of obedience in a child’s life is always geared towards their child’s well-being, and love for their child is the motivator.

This brings us to the reality that obedience is not something that is forced upon a child; it is a virtue that is taught. It means teaching a child the difference between making right and wrong choices in life. Even in the early years with toilet training, a parent needs to understand the power a child discovers over the choice to control over his own body in relationship to mom or dad. The parent cannot force their child to obey.

The more we back a child into a corner where it becomes a battle of wills, the more a child will come out fighting. The more a parent can address their child respecting their power to choose, they can then work to shape the virtue of obedience in them. This is done through consistency on a parent’s part in enforcing their expectations of their child. “Let your yes be yes, and your no be no.” How these expectations are enforced has a lot to do with whether obedience is experienced by a child as leading to learning and growth, or whether it is experienced as “my way or the highway.”

The blessing of the Lord be upon you,

The unworthy +Paul

For more of Bishop Paul’s reflections, visit:

www.midwestfamily.org

Glory to God for all things!