

St. Mary's Orthodox Church
217 First Street, Coaldale Pa 18218
Phone: 570-645-2772

OUR WEBSITE: www.stmarysnativity.org

Rector: V. Rev. James Weremedic
Retired Attached: V. Rev. Paul Ropitsky
President: Dr. Ronald Berezniak

Sunday, March 8, 2026

Reader Hours: Edward Pierson
Reader Epistle: John Evetushick



2nd Sunday of Great Lent

Please call Fr. James Weremedic at (570) 427- 3686 for emergencies!
Please call (570) 764-4323 for non-emergencies.

We welcome all our visitors today! We want to let you know that we are so glad you came to pray with us. Please come again; join us after the Divine Liturgy in the parish hall for fellowship. If you do not have a home church, we invite you to become a part of our parish family. **Only those Orthodox Christians who have prepared themselves through strict Fasting on the morning of the Liturgy, recent Confession and at peace with each other may approach the Chalice and receive Holy Communion.**

SERVICES:

Sunday, March 8	9:30 AM: Liturgy of St. Basil & Fellowship (St. Gregory of Palamas)
Wednesday, March 11	5:00 PM: Liturgy of Presanctified Gifts (Fast from Noon)
Friday, March 13	5:00 PM: Little Compline with the Akathist Canon, Confessions.
Saturday, March 14	5:00 PM: Great Vespers, Confessions
Sunday, March 15	9:30 AM: Liturgy of St. Basil & Fellowship (Veneration of Precious Cross)
Wednesday, March 18	5:00 PM: Liturgy of Presanctified Gifts (Fast from Noon)
Friday, March 20	5:00 PM: Little Compline with the Akathist Canon, Confessions.
Saturday, March 21	4:30 PM: Parastas-
Saturday, March 21	5:00 PM: Great Vespers, and Confessions
Sunday, March 22	9:30 AM: Liturgy of St. Basil & Fellowship (St. John Climacus of the Ladder)
Wednesday, March 25	5:00 PM: Vesperal Liturgy, The Annunciation of Holy Theotokos
Thursday, March 26	5:00 PM: Great Canon of St. Andrew of Crete and the life of St. Mary of Egypt
Friday, April March 27	5:00 PM: Little Compline with the Akathist Canon, Confessions
Saturday, March 28	5:00 PM: Great Vespers and Confessions
Sunday, March 29	9:30 AM: Liturgy of St. Basil, Archbishop Mark , Fellowship (St. Mary of Egypt)

Prayer List*:

Robert Boguski, Bob Brunda, Jeanne Cannon, Todd Cleary, William Evetushick, Julia Forte, Nancy King, Olga Kushnir, Anna Marie Mantey, Dorothy Macenka, Paul Macenka, Olga Martsyniv, Dave Mazaika, Tom McCarthy, Ron Pierce, Millie O'Shura, Melissa Schmitt, Altheia Rosahac Shellock, Olga Sidoriak, Jolie Skelton, Amanda Skripnek, SD James Weremedic, Jr.

* Names will cycle off approximately every 30 days. You may request to have your name or the name of a loved one placed back on the list at any time by contacting Fr. James directly.

Candles March 8

7/Day Vigils-Altar: In memory of **Helen Butts** offered by Raymond & Mary Jo Danchak
 Altar Candles: In memory of **Mary Lutash** offered by Raymond & Mary Jo Danchak
 Eternal Lamp: In memory of **Olga Hebda** offered by Raymond & Mary Jo Danchak Family
 7/Day Tetrapod: In health of **Annette Bogosh** offered by Terri Bogosh

March Birthdays: 1- Logan Leatherman, 3- Charlotte Gauronsky, 6- Marie Kalavritinos, 7- Clarissa Buchanan, 14- Mary Hertzog, 18- Kerry Freedman, 19- Shannon Golob, 20- Mary Louise Gauronsky, 21- Mildred O'Shura, 24- Olga Sidoriak,

If you have any Redner receipts, please call or get them to Helen King.

Please use your Boyer's card when shopping at Boyers; if you need one call Helen King.

Financials 3/1/2026: Envelopes \$1,484, Non-Envelope \$25, Altar Candles \$330, Candles \$88, Donations \$320, F.U.E.L. \$100, Building \$114, H.E.L.P. \$50

How much is my tithe?!

Weekly Income	10%	5%	4%	2%
\$200	\$20	\$10	\$8	\$4
\$500	\$50	\$25	\$20	\$10
\$750	\$75	\$38	\$30	\$15
\$1,000	\$100	\$50	\$40	\$20
\$1,500	\$150	\$75	\$60	\$30
\$2,000	\$200	\$100	\$80	\$40

We are not required to bring a tenth of our income to the Church; we can bring twenty, thirty, or even one-hundred percent, as did the poor widow (*Mark 12:42-43*). But we can start with a small step. We can at least bring as much as the Old Testament Hebrews, at least the ten percent that rightly belongs to God and not us. But if we don't have as much zeal for the temple of God as the Old Testament people had, then the Lord will accept and bless even seven or five percent or any other amount offered with a pure heart. **We must begin somewhere!**

[On Tithing | A Russian Orthodox Church Website \(pravmir.com\)](http://pravmir.com)

Date	Hours	Epistle	Fellowship Hour
March 8	Edward Pierson	John Evetushick	Mike Tatusko
March 15	Curtis Wetzel	Michael Ropitsky	Mary Louise Gauronsky
March 22	Mat. Lisa	Edward Pierson	Berezniak
March 29	Gloria Bench	Michael Ropitsky	Kim Gauronsky

If anyone is in need of a priest: Please call Fr. James Weremedic **at (570) 427-3686.**

For non-urgent calls, please call the rectory at (570) 764-4323

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For urgent priestly needs.

Please note the new phone 570-427-3686 and update in your contacts.

March 8, 2026 St. Gregory Palamas.

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos, but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics. Later on, in the eleventh century Saint Simeon the New Theologian provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (meaning calm, silence), and those practicing it were called "hesychasts."

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite, whose "apophatic" (negative) theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor. He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts". Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos; the emperor Andronicus III Paleologos was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore, Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Tone 6 Troparion (Resurrection)

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 8 Troparion (St. Gregory Palamas)

O light of Orthodoxy, teacher of the Church, its confirmation, O ideal of monks and invincible champion of theologians, O wonderworking Gregory, glory of Thessalonica and preacher of grace, // always intercede before the Lord that our souls may be saved!

Tone 8 Kontakion (St. Gregory Palamas)

Holy and divine instrument of wisdom, joyful trumpet of theology, together we sing your praises, O God-inspired Gregory. Since you now stand before the Original Mind, guide our minds to Him, O Father, // so that we may sing to you: "Rejoice, preacher of grace!"

Tone 5 Prokeimenon

You, O Lord, shall protect us / and preserve us from this generation forever.

V. Save me, O Lord, for there is no longer any that is godly!

Tone 1 Prokeimenon (St. Gregory Palamas)

My mouth shall speak wisdom; / the meditation of my heart shall be understanding.

Hebrews 1:10-2:3 (Epistle)

And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail." But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation? Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

Mark 2:1-12 (Gospel)

And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins" - He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"