



ОБРАЗ  
ПРЕСТ. БЦЫ

ВСЕХЪ  
СКРЪДШИИ РАДО

НАГНУЗ ОДЪАНИЕ

БОЛЫМЪ ИСЦЕЛЕНІЕ

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\*\*\* **The Joy of All Who Sorrow** \*\*\*



ur Church is privileged to have several icons of the Theotokos that are known to be wonderworking and miraculous in nature. One such icon is referred to as "The Joy of All Who Sorrow."

One event associated with this sacred image dates back to 1688. Tradition has it that a certain woman named Euphemia, who was the sister of Patriarch Joachim in Moscow, was suffering from a dangerous wound. Doctors were unsuccessful with every treatment they attempted and there was little hope that Euphemia would survive. Believing that prayer was the best "medicine," Euphemia earnestly and fervently prayed to the Virgin Mary for her intercession. She then heard a voice with these instructions: "Go to the Church of the Transfiguration of my Son. There you will find my icon: The 'Joy of All Who

Sorrow.' Ask the priest to pray before that icon, and you will be healed." Obediently, Euphemia did as she was told. The priest offered a service before this holy icon and blessed her with holy water. To her amazement, Euphemia was completely healed!

This wonderful icon depicts the Theotokos standing among the flowers in paradise. Her Son, the King of Heaven and Earth, is visible above her in the clouds. Along both sides of the icon - framing the Mother of God - are those asking for her intercession, just as Euphemia did so long ago. Angels are present to guide the needy. She stands with her arms extended and her head tilted, as if she is listening to everyone. The compassion of a loving mother is evident in her face. Symbolically, she stands in paradise, and yet dwells among us.

Icon by Fr. Paul Drozdowski  
WWW.PD-ICONS.COM

**St. Mary's Orthodox Church**  
**217 First Street – Coaldale Pa 18218-1602**  
**Phone.....570-645-2772**  
**OUR WEBSITE...www.stmarysnativity.org**

Rector: V. Rev. James Weremedic  
Retired Attached: V. Rev Paul Ropitsky  
Reader Hours: Gloria Bench

**Sunday, October 22, 2023**

Choir Director: Wash King  
Reader Epistle: Edward Pierson

**20<sup>th</sup> SUNDAY AFTER PENTECOST Tone 3.** Holy Equal-to-the-Apostles Abercius the Wonderworker, Bishop of Hieropolis. The Holy Seven Youths ("Seven Sleepers") of Ephesus: Maximilian, Jamblicus, Martinian, John, Dionysius, Constantine, and Antonius. Martyrs Alexander the Bishop, Heraclius, Anna, Elizabeth, Theodota, and Glyceria.

**Tone 3 Troparion (Resurrection)**

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 (Resurrection)**

On this day You rose from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the Prophets and Patriarchs // they unceasingly praise the divine majesty of Your power.

**SERVICES:**

Sunday, Oct. 22	9:30 AM – Divine Liturgy, Church School & Fellowship
Saturday, Oct 28	4:00 PM – Great Vespers & Confessions
Sunday, Oct. 29	9:30 AM – Divine Liturgy, Church School & Fellowship
Saturday Nov. 4	4:00 PM – Great Vespers & Confessions
Sunday, Nov. 5	9:30 AM – Divine Liturgy, Church School & Fellowship
Saturday Nov. 11	4:00 PM – Great Vespers & Confessions

**Sunday, November 12 – Annual Parish Meeting after Divine Liturgy – First Announcement!**

On November 23, 2023, we will give 'Thanks to God' with a molieben and a Thanksgiving Meal.

On December 24, 2023, we will have our first parish 'Holy Supper' in our church hall with traditional strict fasting foods.

There will be a sign-up sheet at the beginning of the month for each of these for those who will help and for those who wish to attend. Celebrating as a family of St. Mary's is important to give thanks to God and to prepare for the birth of our Saviour, Jesus Christ!

**Yard Sale on October 7<sup>th</sup>**

**A great big "Thank You" to everyone who helped or supported the best ever yard sale. This effort brought a profit of \$1,203.35 to the church. Thank you!**

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 properly prepared themselves may approach the Chalice and receive Holy Communion.

**Prayer List\*:**

Fr. James Weremedic, Matushka Lisa Weremedic  
Elizabeth Brennan, Stephanie Chmel, Ilene Devine, Julia Forte, Michael & Julia Harahus, Karen & Rose Harkins, Nancy King, Olga Kushnir, Anna Marie Mantey, Dorothy & Joseph Macenka, Anna Pierson, Melissa Schmitt, Helen Sheers, Olga Sidoriak, Martha Stafiniak, Elizabeth Warcholak, Marie Yurchak

\* 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.

**If anyone is in need of a priest, please call Father James Weremedic at 570-645-2772.** Visitation of the Sick and Infirm: If you are going into the hospital for any reason, please inform Fr. James at the Rectory. Emergency Calls: Please call the Rectory (570-645-2772) anytime (day or night) in an emergency.

***Candles (October 22)***

7-day Vigils-Altar... In health of **Fr. Paul Ropitsky** offered by Michael Ropitsky  
Altar Candles... In memory of **Michael & Jennie Harb** offered by Jeanne & John Cannon  
Eternal Lamp... In memory of **Peter Wyshosky, Jr.** offered by Julia Forte  
7-day Vigils-Tetrapod... In memory **Ted Bogosh, Jr.** offered by Bogosh family  
Decorated Candles/Tetrapod- In memory of **Andrew & Mary Bybel & family** offered by family members  
Vigil Crosses... In memory **Justine & Kathryn Harahuess** offered by Gary Harahuess

**October Birthdays:** 3- Fr. James Weremedic, 5- Barbara Teno, 7- Michael Harahus, 19- Ixsaiah Bracero, 20- Martha Stafiniak, 23- Emmanuel Andrades, 27- Fr. Paul Ropitsky

**October Anniversaries:** 1- Odess & Claire Remington, 3- John & Mary Evetushick

**Financials 10/15/2023:** *Operating Acct:* Weekly Envelopes \$517, Non-Envelope \$100, Candles \$55, Donation \$1,145, Building Fund \$5, Yard Sale \$1,178.35

**Fellowship Hour Hosts:**

October 22 Russell King      October 29 Michael Tatasko

**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.**

**20<sup>th</sup> SUNDAY AFTER PENTECOST Tone 3. Holy Equal-to-the-Apostles Abercius the Wonderworker, Bishop of Hieropolis. The Holy Seven Youths ("Seven Sleepers") of Ephesus.**

**Tone 5 Troparion (St. Abercius)**

You emulated the zeal of the Apostles, and shone forth like a morning star, and your works showed your God-given power: you guided the erring to God, // O hierarch Abercius.

**Tone 4 Troparion (Holy Youths)**

Your seven holy martyrs, O Lord, through their sufferings have received incorruptible crowns from You, our God. For having Your strength, they laid low their adversaries, and shattered the powerless boldness of demons. // Through their intercession, save our souls!

**Tone 8 Kontakion (St. Abercius)**

The whole Church honors you as a great hierarch, and as a companion to the Apostles. // By your prayers keep the Church unconquered and unshaken by heresy, O glorious Abercius.

**Tone 4 Kontakion (Holy Youths)**

The Seven Holy Youths renounced the perishing comforts of this world, preferring the eternal things of Heaven. They were incorrupt after death and rose from the dead, and buried the snares of the devils! // O faithful, let us then honor them, singing a hymn of praise to Christ!

**Galatians 1:11-19 (Epistle)**

But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

**Silent Prayer before the Gospel:**

Illumine our hearts, O Master Who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy gospel teachings. Implant also in us the fear of Thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto Thee.

For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

**Luke 16:19-31 (Gospel)**

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' **But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.** And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' **And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'** But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

The Nicene Creed should be called the Nicene-Constantinopolitan Creed since it was formally drawn up at the first ecumenical council in Nicea (325) and at the second ecumenical council in Constantinople (381). The word creed comes from the Latin credo which means "I believe." In the Orthodox Church the creed is usually called The Symbol of Faith which means literally the "bringing together" and the "expression" or "confession" of the faith.

In the early Church there were many different forms of the Christian confession of faith; many different "creeds." These creeds were always used originally in relation to baptism. Before being baptized a person had to state what he believed. The earliest Christian creed was probably the simple confession of faith that Jesus is the Christ, i.e., the Messiah; and that the Christ is Lord. By publicly confessing this belief, the person could be baptized into Christ, dying and rising with Him into the New Life of the Kingdom of God in the name of the Father, and of the Son, and of the Holy Spirit.

As time passed different places had different credal statements, all professing the identical faith, yet using different forms and expressions, with different degrees of detail and emphasis. These credal forms usually became more detailed and elaborate in those areas where questions about the faith had arisen and heresies had developed.

In the fourth century a great controversy developed in Christendom about the nature of the Son of God (also called in the Scripture the Word or *Logos*). Some said that the Son of God is a creature like everything else made by God. Others contended that the Son of God is eternal, divine, and uncreated. Many councils met and made many statements of faith about the nature of the Son of God. The controversy raged throughout the entire Christian world.

It was the definition of the council which the Emperor Constantine called in the city of Nicea in the year 325 which was ultimately accepted by the Orthodox Church as the proper Symbol of Faith. This council is now called the first ecumenical council, and this is what it said:

*We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end.*

Following the controversy about the Son of God, the Divine Word, and essentially connected with it, was the dispute about the Holy Spirit. The following definition of the Council in Constantinople in 381, which has come to be known as the second ecumenical council was added to the Nicene statement:

*And [we believe] in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.*

This whole Symbol of Faith was ultimately adopted throughout the entire Church. It was put into the first person form "I believe" and used for the formal and official confession of faith made by a person (or his sponsor-godparent) at his baptism. It is also used as the formal statement of faith by a non-Orthodox Christian entering the communion of the Orthodox Church. In the same way the creed became part of the life of Orthodox Christians and an essential element of the Divine Liturgy of the Orthodox Church at which each person formally and officially accepts and renews his baptism and membership in the Church. Thus, the Symbol of Faith is the only part of the liturgy (repeated in another form just before Holy Communion) which is in the first person. All other songs and prayers of the liturgy are plural, beginning with "we". Only the credal statement begins with "I." This, as we shall see, is because faith is first personal, and only then corporate and communal.

To be an Orthodox Christian is to affirm the Orthodox Christian faith—not merely the words, but the essential meaning of the Nicene-Constantinopolitan symbol of faith. It means as well to affirm all that this statement implies, and all that has been expressly developed from it and built upon it in the history of the Orthodox Church over the centuries down to the present day.