

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

Choir Director: Wash King

Sunday, August 16, 2020

10th Sunday after Pentecost

After feast of the Dormition

Glory Be To Jesus Christ!

Glory Be Forever!

At this time, we are utilizing up to 50% capacity in the church, so **the first 75 people who arrive at the church to attend Divine Liturgy on Sunday will be permitted to attend the service. At the candle stand will be a sign-in sheet that you must sign so we know who is attending the service.** There is no pressure or expectation to attend services during this period of COVID-19. Remember to wear a mask and practice social distancing of six feet except for immediate family members. These procedures and guidelines are in effect not only to protect ourselves but also to protect one another. It is essential that we know who is attending the Divine Liturgy in the event that a “notice of infection” is requested and contact tracing becomes necessary.

Some points to remember:

Please have the usher write down your name and phone # on the attendance sheet as soon as you enter the church. Your temperature will be taken.

Please follow the directions of the usher on lighting candles.

Please expect assigned seating to ensure proper social distancing.

Icons can be venerated by blessing yourself with the sign of the cross and bowing without physical contact (no kissing or touching the icons)

Please follow the instructions of the Priest on how to receive Communion.

Antidoron will not be distributed at this time.

Please remember to wear a mask and bring your own Divine Liturgy Book.

Liturgical Services have started, although with ‘preventative measures’! Please see May 31, 2020 bulletin for the full procedures. We are blessed to have the services with restrictions and we pray for the time that these conditions are no longer necessary!

Vespers Services

Great Vespers will be held at 4:00 PM outside in the Church yard in front of the wooden Cross. Everyone is welcomed, but must wear masks and keep physical distance of six feet. If it is raining or looking like it will rain, this service will be cancelled. We will not be able to make an announcement of the rain cancellation.

Sun...August 16...9:30 AM – Divine Liturgy (Celebrate Dormition and bless flowers & herbs)

Sat... August 22...4:00 PM – VESPERS – in church yard (weather permitting)

Sun...August 23...9:30 AM – Divine Liturgy followed by PARASTAS

In memory of Helen Fedora offered by Barbara Faenza & Family

In memory of William Faenza offered by Barbara Faenza & Family

In memory of Helen Macenka (40th day) offered by Marie Yurchak

In memory of Denise Marie (Karlsen) Brown offered by Jeanne & John Cannon

In memory of Alexis Gancasz offered by Jeanne & John Cannon

In memory of Jennie & Michael Harb offered by Jeanne & John Cannon

In memory of Mildred (Terry) Pavuk offered by Vasil Pavuk

In memory of Natalie Miller offered by Olga Kushnir

In memory of Kathryn Puschak offered by Mr. & Mrs. Jay Puschak & family

In memory of Ruth Hawranick offered by Dave & Karen Mazaika

In memory of John D. Sidoriak offered by sister, Marie (Sidoriak) Heffelfinger

Sat...August 29...4:00 PM – VESPERS – in church yard (weather permitting)

Sun...August 30...9:30 AM – Divine Liturgy

Prayer List: HEAVENLY FATHER ... Physician of our souls and bodies, Who has sent your only begotten Son to heal every sickness and infirmity, visit us and heal us, Your servants, from all physical and spiritual ailments through the grace of Your Son Jesus Christ; grant to us patience in this sickness, strength of body and spirit, and recovery of health. Lord, You have taught us through Your word to pray for each other that we may be healed. Youaika are the source of healing and to You, we give glory; to the Father, Son and Holy Spirit. Amen.

Matushka Lovey Ropitsky, Matushka Lisa Weremedic, Michael Birozik, Clark Bogosh, Theodore Bogosh, Jane Bubernak, Cecil Buchanan, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Edward Conarty, Irene David, Ilene Devine, Gloria Ferri, Julia Forte, Olga Hebda, John King, Claire Kononchuk, Michael Kulick, John Kushnir, MaryAnn Macenka, Mary Maholick, Alexandra Miller, Courtney Miller, Mildred O'Shura, Anna Pisko, Helen Scheese, Melissa Schmitt, Althea Shellock, Helen Suda, Martha Stafiniak, Martha Teno, Nancy Vanno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, & Richard York

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.**

Financials 7/20-26/20 *Operating Acct:* - Candles 46 – Weekly 862 – Non-Env 150 – Holy Days 149 – Altar Candles 260 – Donations 25 = Total \$ 1,492.00 Please continue to keep filling your church envelopes. Building Fund 15 – Charity 10. Thank you!

Please support St. Mary's Orthodox Church by shopping at Amazon Smile

When you shop at Amazon Smile, Amazon will make a donation to St. Mary's Orthodox Church.
See St. Mary's Facebook page for details.

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August Birthdays: 5-Rose Harkins, 11-Alexandra Miller, 14- David King. 15- Courtney Miller, 18-Jane Bubernak, 22-Nancy Lorchak, 30- Daniel Skripnek, Jr, 31-Jerome Balliet
August Wedding Anniversaries: 20 – Dennis & Geri Vavra , 30 – Helen & George Yurchak (73rd)

Candles (from May 24):

7-Day Vigils/Altar...For the health of Alissa Vavra offered by Ted Bogosh
Altar Candles... In memory of Lillian Yelsh offered by William Yelsh
Eternal Lamp... In memory of Andrew & Mary Bybel Family offered by Family Members
Vigil Crosses ... In memory of Mary & Andrew Yelsh offered by William Yelsh
7-Day Vigil/Tetrapod... For the health of Aunt Olga Hebda offered by Raymond & Mary Jo Danchak
Decorated Candles/Tetrapod... In memory of All Deceased Veterans & for the health of all Living Veterans offered by a Veteran

Candles (from August 9):

7-Day Vigils/Altar... For the health of All Shut-ins offered by the Good Samaritans
Altar Candles... For the health of Aunt Olga Hebda offered by Raymond & Mary Jo Danchak
Eternal Lamp... In memory of Mother, Mary Lutash offered by Raymond & Mary Jo Danchak
Vigil Crosses ... In memory of Joseph Kupetz, Jr. offered by Stephanie Chmel
7-Day Vigils/Tetrapod... In memory of Elaine (Harahus) Rottet offered by Russell & Geri King
Decorated Candles/Tetrapod...

If you do not feel comfortable coming to church yet, you may continue to watch On-line Services:
Go to the Diocese of Eastern PA website at the bottom of our church website.
At the top of the page – Click on Live Streaming – Scroll down to church services

St. Nicholas Orthodox Church – Mogadore, OH – You Tube
Services every day of the week – Mon. to Fri. at 7:00 PM
Saturday Vespers – 5:00 PM; Sunday Divine Liturgy – 9:30 AM

BREAD THAT FEEDS BODY AND SOUL

"Bread has been called 'the staff of life.' Throughout the world, people in every land sustain bodily life by partaking of various forms of bread. From ancient times to this day, recipes have been handed down by generations for this necessary food.

But Jesus also spoke of the 'Bread of Life.' This is spiritual food that nourishes the soul and spirit of man. After feeding the five thousand with five loaves of bread and two fish (food for the body), Jesus warned the people to 'labor not for food that perishes, but for the food which endures unto everlasting life.' He then specified that Food, saying: 'I AM THE BREAD OF LIFE.'

Christ gave bread at the Mystical Supper, and He gives it today at every Divine Liturgy. The altar bread of the Liturgy is called 'Prosfora,' meaning offering. Early Christians brought the bread as their offering at services. Today the priest prepares it, with a stamp on the top, a cross and letters 'IC XC NI KA' – meaning Jesus Christ the Victor.

Blessed bread is used in various other ways. The bread 'antidoron' is given in many churches to the faithful at the close of the Liturgy. Also, loaves are blessed on feast days and then partaken by the faithful. Again, in many parishes an 'Artos' bread is blessed on Pascha, and then distributed on the Sunday of St. Thomas. Bread was likewise used in a number of rituals of the Old Testament."

The Orthodox Weekly Bulletin.....Vestal, Cliffwood, New Jersey

10th SUNDAY AFTER PENTECOST. Afterfeast of the Dormition. Translation of the Image "Not-made-by-hands" of our Lord Jesus Christ from Edessa to Constantinople. Martyr Diomedes the Physician of Tarsus in Cilicia. Ven. Cherimon of Egypt.

Prokeimenon – Tone 1: Let Thy mercy, O Lord, be upon us /As we have set our hope on Thee.

Afterfeast of the Dormition of the Mother of God

In today's hymns at Vespers, the Mother of God is praised as "only created being to pass from earth to heaven in the flesh."

Troparion — Tone 1

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.

Kontakion — Tone 2

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.

Troparion — Tone 2

We venerate Your most pure image, O Good One, / and ask forgiveness of our transgressions, O Christ God. / Of Your own will You were pleased to ascend the Cross in the flesh / to deliver Your creatures from bondage to the Enemy. / Therefore with thanksgiving we cry aloud to You: / "You have filled all with joy, O our Savior, / by coming to save the world."

Kontakion — Tone 2

Uncircumscribed Word of the Father / as we behold the victorious image of Your true incarnation, / not made by hands, but divinely wrought / in Your ineffable and divine dispensation towards us, / we honor it with veneration!

1 Corinthians 4:9-16 (*Epistle*)

For 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.

Matthew 17:14-23 (*Gospel*)

And when they had come to the multitude, a man came to Him, 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.

Luke 10:38-42; 11:27-28 (*Gospel, Theotokos*)

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me." And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her." And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" But He said, "More than that, blessed are those who hear the word of God and keep it!"

Translation of the Image “Not-Made-By-Hands” of our Lord Jesus Christ from Edessa to Constantinople, the Third “Feast of the Savior in August”

The Transfer from Edessa to Constantinople of the Icon of our Lord Jesus Christ Not-Made-by-Hands occurred in the year 944. Eusebius, in his *History of the Church* (I:13), relates that when the Savior was preaching, Abgar ruled in Edessa. He was stricken all over his body with leprosy. Reports of the great miracles worked by the Lord spread throughout Syria (Mt.4:24) and reached even Abgar. Without having seen the Savior, Abgar believed in Him as the Son of God. He wrote a letter requesting Him to come and heal him. He sent with this letter to Palestine his own portrait-painter Ananias, and commissioned him to paint a likeness of the Divine Teacher.

Ananias arrived in Jerusalem and saw the Lord surrounded by people. He was not able to get close to Him because of the large throng of people listening to the preaching of the Savior. Then he stood on a high rock and attempted to paint the portrait of the Lord Jesus Christ from afar, but this effort was not successful. The Savior saw him, called to him by name and gave him a short letter for Abgar in which He praised the faith of this ruler. He also promised to send His disciple to heal him of his leprosy and guide him to salvation.

Then the Lord asked that water and a cloth be brought to Him. He washed His Face, drying it with the cloth, and His Divine Countenance was imprinted upon it. Ananias took the cloth and the letter of the Savior to Edessa. Reverently, Abgar pressed the holy object to his face and he received partial healing. Only a small trace of the terrible affliction remained until the arrival of the disciple promised by the Lord. He was Saint Thaddeus, Apostle of the Seventy (August 21), who preached the Gospel and baptized Abgar and all the people of Edessa. Abgar put the Holy Napkin in a gold frame adorned with pearls, and placed it in a niche over the city gates. On the gateway above the icon he inscribed the words, “O Christ God, let no one who hopes on Thee be put to shame.”

For many years the inhabitants kept a pious custom to bow down before the Icon Not-Made-by-Hands, when they went forth from the gates. But one of the great-grandsons of Abgar, who later ruled Edessa, fell into idolatry. He decided to take down the icon from the city wall. In a vision the Lord ordered the Bishop of Edessa to hide His icon. The bishop, coming by night with his clergy, lit a lampada before it and walled it up with a board and with bricks.

Many years passed, and the people forgot about it. But in the year 545, when the Persian emperor Chozroes I besieged Edessa and the position of the city seemed hopeless, the Most Holy Theotokos appeared to Bishop Eulabius and ordered him to remove the icon from the sealed niche, and it would save the city from the enemy. Having opened the niche, the bishop found the Icon Not-Made-by-Hands: in front of it was burning the lampada, and upon the board closing in the niche, a copy of the icon was reproduced. After

a church procession with the Icon Not-Made-by-Hands had made the circuit of the city walls, the Persian army withdrew.

In the year 630 Arabs seized Edessa, but they did not hinder the veneration of the Holy Napkin, the fame of which had spread throughout all the East. In the year 944, the emperor Constantine Porphyrogenitos (912-959) wanted to transfer the icon to the Constantinople, and he paid a ransom for it to the emir of the city. With great reverence the Icon of the Savior Not-Made-by-Hands and the letter which He had written to Abgar, were brought to Constantinople by clergy.

On August 16, the icon of the Savior was placed in the Tharossa church of the Most Holy Theotokos. There are several traditions concerning what happened later to the Icon Not-Made-by-Hands. According to one, crusaders ran off with it during their rule at Constantinople (1204-1261), but the ship on which the sacred object was taken, perished in the waters of the Sea of Marmora.

According to another tradition, the Icon Not-Made-by-Hands was transported around 1362 to Genoa, where it is preserved in a monastery in honor of the Apostle Bartholomew. It is known that the Icon Not-Made-by-Hands repeatedly gave from itself exact imprints. One of these, named "On Ceramic," was imprinted when Ananias hid the icon in a wall on his way to Edessa; another, imprinted on a cloak, wound up in Georgia. Possibly, the variance of traditions about the original Icon Not-Made-by-Hands derives from the existence of several exact imprints.

During the time of the Iconoclast heresy, those who defended the veneration of icons, having their blood spilt for holy icons, sang the Troparion to the Icon Not-Made-by-Hands. In proof of the validity of Icon-Veneration, Pope Gregory II (715-731) sent a letter to the Byzantine emperor, in which he pointed out the healing of King Abgar and the sojourn of the Icon Not-Made-by-Hands at Edessa as a commonly known fact. The Icon Not-Made-by-Hands was put on the standards of the Russian army, defending them from the enemy. In the Russian Orthodox Church it is a pious custom for a believer, before entering the temple, to read the Troparion of the Not-Made-by-Hand icon of the Savior, together with other prayers.

The Feast of the Transfer of the Icon Not-Made-by-Hands, made together with the Afterfeast of the Dormition, they call the third-above Savior Icon, the "Savior on Linen Cloth." The particular reverence of this Feast in the Russian Orthodox Church is also expressed in iconography, and the Icon Not-Made-by-Hands was one of the most widely distributed.