

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

Sunday, August 28, 2022
Choir Director: Wash King

11th SUNDAY AFTER PENTECOST

Glory Be to Jesus Christ! Glory Be Forever!

Services:

Sunday, August 28 9:30 AM – Divine Liturgy followed by Parastas and Fellowship
In memory of Jennie & Michael Harb offered by Jeanne & John Cannon
In memory of Catherine Hedes offered by Veronica Hedash
In memory of John Sidoriak, Sr. offered by Eleanor Sidoriak & Family
Saturday, Sept. 3 5:00 PM – Great Vespers and Confessions
Sunday, Sept. 4 9:30 AM – **Divine Liturgy celebrating by Archbishop Mark**
Wednesday, Sept. 7- 5:00 PM – Great Vespers
Thursday, Sept. 8 - 9:30 AM – Divine Liturgy – Nativity of Most Holy Theotokos
Saturday, Sept. 10- 5:00 PM – Great Vespers and Confessions
Sunday, Sept. 11- 9:30 AM – Divine Liturgy followed by Fellowship-Coffee Hour

We WELCOME all our visitors today! We want to let you know that are so glad you came to pray with us.

Please come again; join us after the Divine Liturgy in the Church Hall for Coffee Hour.

If you do not have a home church, we invite you to become a part of our Church Family.

Please Note: Only those Orthodox Christians who have properly prepared themselves may approach the Chalice and receive Holy Communion.

Second Prayer of the Faithful

(One of the silent prayers after the Prayer for the Catechumens and before the Cherubim hymn)

Again and oftentimes we fall down before Thee, O God who lovest mankind, that looking down upon our petition Thou wouldst cleanse our souls and bodies from all defilement of the flesh and spirit; and grant us to stand blameless and without condemnation before the altar. Grant also to those who pray with us, O God, growth in life and faith and spiritual understanding. Grant them to worship Thee blamelessly with fear and love, and to partake without condemnation of Thy Holy Mysteries, and to be accounted worthy of Thy Heavenly Kingdom.

Prayer List:

Matushka Lisa Weremedic

Andrew Balliet, Michael Birosik, Clark Andrew Bogosh, Theodore Bogosh, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Irene Davis, Ilene Devine, Nadine Fegley, Julia Forte, Karen Harkins, Nancy King, Russell King, Michael Kulick, John & Olga Kushnir, Mary Maholick, Anna Marie Mantey, Mildred O'Shura, Melissa Schmitt, Althea Shellock, Olga Sidoriak, Mary Simone, Martha Stafiniak, Martha Teno, Michael Teno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, George Yurchak, & Marie Yurchak.

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 (August 28)

Flowers/Tetrapod... In memory of **Harry Wyshosky, Jr.** offered by Julia Forte

7-Day Vigils/Altar... In memory of **Jennie & Michael Harb** offered by Jeanne & John Cannon

Altar Candles... In memory 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... For the Health of **Nadine (Stafiniak) Fegley** offered by Gloria Bench

7-Day Vigils/Tetrapod... In memory of **John Sidoriak, Sr.** offered by Eleanor Sidoriak & Family

Decorated Candles/Tetrapod- In memory of **Andrew & Mary Bybel Family** offered by Family Members

August Birthdays:

2- David Bogosh, 5- Rose Harkins, 14- David King, 22- Nancy Lorchak, 31- Jerome Balliet

September Birthdays: 14- Mat. Lisa Weremedic, 18- Adam Balliet, 20- Joseph Macenka (99)

30- Eleanor Sidoriak

August Anniversaries: 20- Dennis & Geri Vavra; **September Anniversaries:** 1- John & Olga Kushnir, 17- John & Ann Yaroma, 20- Michael & Wendy Kulick

Financials 8/21/22: Operating Acct: Candles 76.15 - Altar Candles 80 - Offerings 571

Non-Envelope 40 - Holy Days 1 = Total \$768.15. Thank you!

Fellowship Hour Hosts:

August 21 Michael Tatusko

August 28 Lena Berezniak

September 4 John Evetushick

September 11 Lena Berezniak

September 18 Russell King

September 25 Michael Tatusko

There is a sign-up sheet for **Coffee Hour** in the vestibule if you would like to host.

Upcoming Event – Yard Sale in October

Items can be dropped off or picked up, if necessary, by calling

Helen King at 570-645-9484

“BRING ME THE HEAD OF JOHN THE BAPTIST”

The words above send a shiver through every God-fearing Christian. Aside from Holy Friday, the commemoration of the **BEHEADING OF ST. JOHN THE BAPTIST** is the darkest and saddest day on our liturgical calendar.

John was a popular preacher, who captivated crowds that gathered to hear him along the banks of the Jordan River. For a people that longed for the coming of the Messiah, John brought hope and encouragement that the Saviour's arrival was imminent.

John the Baptist spoke with conviction, which brought about his imprisonment and ultimate death. Herod Antipas, son of Herod the Great, ruled Galilee at the time of John's preaching in the wilderness. A man as evil as his father, Herod Antipas had his own wife put away, and brought his brother Philip's wife to live with him in his royal palace. After vehemently denouncing the immorality of Herod and Herodias, John was cast into prison.

John's earthly life came to an untimely end after a birthday celebration for Herod. Herodias' daughter Salome, entertained the king and his guests by dancing for them. The pleased ruler promised to reward her with anything she wished, and at the urging and prompting of the wicked Herodias, Salome requested that the head of the Baptist be brought to her. Herod sadly complied rather risk "losing face" among his guests.

Fittingly, Herod, Herodias and Salome all suffered terrible deaths. After being exiled to Spain by the Roman Emperor for administrative failures in Galilee, Herod and Herodias were killed in an earthquake. Salome met her end by drowning.

11th SUNDAY AFTER PENTECOST — Tone 2. Uncovering of the Relics of Ven. Job the Wonderworker, Abbot of Pochaev (1659). Ven. Moses the Ethiopian of Scete (ca. 400). Righteous Anna the Prophetess, the daughter of Phanuel, who met the Lord at the Temple in Jerusalem (1st c.). Martyr Susanna, Princess of Georgia (5th c.). Synaxis of the Saints of the Kiev Caves whose relics repose in the Far Caves of Ven. Theodosius.

1 Corinthians 9:2-12 (Epistle)

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

My defense to those who examine me is this: Do we have no right to eat and drink?

Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?

Or is it only Barnabas and I who have no right to refrain from working?

Whoever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

Do I say these things as a mere man? Or does not the law say the same also?

For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?

Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

If we have sown spiritual things for you, is it a great thing if we reap your material things?

If others are partakers of this right over you, are we not even more? Nevertheless, we have not used this right, but endure all things lest we hinder the gospel of Christ.

Matthew 18:23-35 (Gospel)

Therefore, the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.

And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.

But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.

The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.'

Then the master of that servant was moved with compassion, released him, and forgave him the debt.

But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!'

So, his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.'

And he would not, but went and threw him into prison till he should pay the debt.

So, when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.

Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me.

Should you not also have had compassion on your fellow servant, just as I had pity on you?'

And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

So, My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

Troparion — Tone 8 - By a flood of tears you made the desert fertile, / and your longing for God brought forth fruits in abundance. / By the radiance of miracles you illumined the whole universe! / O our holy father Savva, pray to Christ our God to save our souls!

Saint Savva of Pskov

Saint Savva of Krypetsk was tonsured at Athos, and from there he came to Pskov. He began to struggle on Mount Snetna at the monastery of Mother of God near Pskov, and then he went to a more remote spot along the River Tolva, at the monastery of Saint Euphrosynē (May 15). Finally, he withdrew for complete solitude to the Krypetsk wilderness, 15 versts from the Tolva, and he settled alone in a small cave in the impenetrable forest.

His food was bread and water, and on Wednesdays and Fridays he ate nothing. Living the life of a hermit he was assailed by unclean spirits, but always he prevailed over them through prayer. After several years in the solitary life, those zealous for wilderness life began to gather around Saint Savva. They asked him to form a monastery and build a church in honor of the Apostle John the Theologian. The monk refused to be igumen of the monastery and entrusted its guidance to the monk Cassian. Many came out from Pskov to the austere Elder, and he healed and admonished them, but never did he accept gifts from them.

One time the Pskov prince Yaroslav Vasilievich Obolensky, who frequently visited at the monastery, journeyed with his sick wife to see the saint. Saint Savva sent him a message saying, "The Elder, the sinner Savva, tells you, Princē, not to enter the monastery with the princess. Our rule here states that women are not to enter the monastery. If you transgress this fatherly command, your princess will not receive healing."

The prince asked forgiveness, since it was through ignorance that he was on the point of violating the rule. Saint Savva came out through the monastery gates with the brethren, and served a Molieben there. The princess was healed. In 1487, through the mediation of the prince, Pskov received a deed to the lands for the monastery.

The monk taught the laity to guard their purity, reminding them of the injunction of the Apostle against the defilers of the body (I Cor. 6:9-10). He told the rich and the judges not to make their living at the expense of the poor and to preserve righteous truth. He frequently reminded everyone to avoid quarrels and enmity, to preserve love and peace and to overlook the faults of others by courtesy, even as they in turn have forgiven us.

At the monastery, a strict cenobitic life had been introduced from the very beginning. Then, when sufficient brethren and means had been gathered, there was nothing in the cell of the monk except for two icons, his monk's garb and the cot upon which he lay down to take his rest.

Through such poverty he taught the brethren. The monk commanded them to work the land with their own hands. He said, "How can we call the ancient ascetics our Fathers, when we do not live their way of life? How can we be counted as their children? They were homeless and poor, they spent their time in caves and in the wilderness, and for the Lord with all their strength they subjected their flesh to the spirit. They knew no respite by day, or by night. We should love the good Lord, children, and show our love for Him not only by words, nor by our manner of attire, but by deeds: by love one for another, by tears, by fasting, by every manner of temperance, just as the ancient Fathers did."

The grateful prince built a bridge to the monastery through the fens and the swamps 1400 sazhen [1 sazhen = 7 feet] in length. After his death (August 28, 1495), Saint Savva did not forsake the monastery, and many times came to its defense.

Once, robbers approached the monastery at night, and they saw an august Elder who held a staff in his hand and threateningly ordered them to repent. In the morning, they learned that there was no such Elder at the monastery, and they realized that it had been Saint Savva himself. The leader of the robbers repented before Savva igumen and remained at the monastery.

Saint Savva was tall of stature, with a beard grey as snow, roundish and thick and not very long. In this form he appeared to the monk Isaiah in the mid-sixteenth century, and showed him where to find his incorrupt relics. Later, in the year 1555, the Pskov priest Basil compiled the Life of Saint Savva at the request of the Krypetsk brethren, and his Feastday was established.