

**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 7, 2022**

Choir Director: Wash King

**8<sup>th</sup> SUNDAY AFTER PENTECOST**

*Glory Be To Jesus Christ!*

*Glory Be Forever!*

***Services:***

Sunday, August 7 9:30 AM – Divine Liturgy followed by Fellowship Hour

Saturday, August 13 5:00 PM – Great Vespers and Confessions

Sunday, August 14 9:30 AM – Divine Liturgy followed by Fellowship Hour, Parish Council Meeting

Sunday, August 14 5:00 PM – Great Vespers for Dormition of Most Holy Theotokos

Monday, August 15 9:30 AM – Divine Liturgy followed by Blessing of Flowers & Herbs

Saturday, August 20 5:00 PM – Great Vespers and Confessions

Sunday, August 21 9:30 AM – Divine Liturgy followed by Fellowship Hour

**Afterfeast of the Transfiguration of our Lord**

**Troparion — Tone 7**

You were transfigured on the mountain, O Christ God, / revealing Your glory to Your disciples as far as they could bear it. / Let Your everlasting Light also shine upon us sinners, / through the prayers of the Theotokos. / O Giver of Light, glory to You!

**Kontakion — Tone 7**

On the Mountain You were Transfigured, O Christ God, / and Your disciples beheld Your glory as far as they could see it; / so that when they would behold You crucified, / they would understand that Your suffering was voluntary, / and would proclaim to the world, / that You are truly the Radiance of the Father!

On the first day of the Afterfeast of the Transfiguration, the hymns of Vespers speak of the amazement of the Apostles when they saw Christ transfigured before them. The Savior's equality with the Father is also stressed, for He who covers Himself with light as with a garment is now transfigured before His disciples, "shining more brightly than the sun."

***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 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.*

**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, Julia Forte, Karen Harkins, Nancy King, Russell King, Michael Kulick, John & Olga Kushnir, Mary Maholick, Anna Marie Mantey, Mildred O'Shura, Dale Renninger, Melissa Schmitt, Althea Shellock, Olga Sidoriak, Mary Simone, Martha Stafiniak, Martha Teno, Michael Teno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, & 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 7)**

Altar Candles... For the Health of **Julia Forte** offered by Stephanie Chmel

Eternal Lamp... In memory of **Andrew & Mary Bybel Family** offered by Family Members

Vigil Crosses... For the Health of **Dale Renninger** offered by Family Members

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

**August Birthdays:** 2- David Bogosh, 5- Rose Harkins, David King, 22- Nancy Lorchak, 31- Jerome Balliet

**August Anniversaries:** 20- Dennis & Geri Vavra

**Financials 7/31/22:****Operating Acct:**

Candles 62 - Offerings 673 – Non-Envelope 150 - Holy Days 15 – Donations 190

Total \$1,090.00. Building Fund 10.

Please continue to keep filling your church envelopes. Thank you!

**Fellowship Hour Hosts:**

August 7- John Evetushick

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

Please use Amazon Smile when ordering from Amazon.

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.

## SO YOU ARE A GODPARENT!



any Christians are asked to be sponsors at the Baptism of a newly-born child. This is looked upon as an HONOR, as indeed it is; but it is also a solemn RESPONSIBILITY which lasts a lifetime.

Our Lord called Baptism a second birth. Just as an infant is born physically of a father and mother, so a child is born again spiritually, having spiritual parents called sponsors. And just as natural parents have serious obligations for the care and upbringing of their child, so Godparents have important duties to their Godchildren. In particular, it is to see to it that the child receives a Christian upbringing in the bosom of the Church.

This means, then, that Godparents are not to forget their Godchildren after the Baptism and Chrismation. Sponsors can remember them on their "spiritual birthdays" and can give them gifts or tokens having religious significance, such as an icon, prayerbook, Bible or Cross.

Surely there must be prayer for the Godchild. And if parents themselves neglect the spiritual nurture of their children, then it behooves the Godparents to bring every effort to bear to see to it that the child receives a good Christian education. It is obvious from all this that Godparents themselves must be baptized and good members of their parishes. They must know the Faith and live it. It is the duty of parents, therefore, to choose Godparents with considerable care.

The lovely icon of the Birthgiver of God and Child Jesus serves to remind us of the need for Christian nurture of children. Parents and sponsors must coordinate their efforts in this vital holy task.



**8th SUNDAY AFTER PENTECOST — Tone 7. Afterfeast of the Transfiguration.** Holy Martyr Mercurius of Smolensk (13th c.). Martyr Dometius of Persia and two disciples (363). Finding of the Relics of St. Mitrophanes, first Bishop of Voronezh (1832). Ven. Pimen (Pöemen) the Much-ailing, of the Kiev Caves (Near Caves—1110). Ven. Pimen, Faster, of the Kiev Caves (Far Caves— 13th-14th c.). St. Mercurius, Bishop of Smolensk (Kiev Caves—Near Caves—1239). Martyrs Marinus the soldier and Asterius the Senator, at Cæsarea in Palestine (260). Ven. Hor (Horus) of the Thebaïd (Egypt—ca. 390). Virgin Potamia the Wonderworker. Ven. Dometius of Philotheou, Mt. Athos (16th c.). The “VALAAM” Icon of the Mother of God (1897).

### **1 Corinthians 1:10-18 (*Epistle*)**

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.

For it has been declared to me concerning you, my brethren, by those of Chloe’s household, that there are contentions among you.

Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

### **Matthew 14:14-22 (*Gospel*)**

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, “This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.”

But Jesus said to them, “They do not need to go away. You give them something to eat.”

And they said to Him, “We have here only five loaves and two fish.”

He said, “Bring them here to Me.” Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.

So, they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children.

Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

## Valaam Icon of the Mother of God Commemorated on August 7

One of the greatest treasures in the possession of the Monastery of New Valamo in Heinävesi, Finland is the wonderworking icon of the Mother of God of Valaam. Painted on lime wood, the 132 x 79.5 cm icon depicts the Virgin Mary as a full-length figure standing on a cloud with lowered gaze, clothed in a bright red cloak and a dark turquoise undergarment. She is holding the Christ child, who is dressed in a thin, pale yellow smock, on her left arm. With her right hand, she points to Christ, in the style of the “Hodēgéttria” icons of the Mother of God. Christ blesses with His right hand and holds an orb, surmounted by a cross, in His left hand, signifying that He is the Creator of the world and King of all.

According to the inscription, the icon was painted in 1878, “the work of the monks of Valaam.” It is customarily attributed, however, to Father Alipy, one of the leading iconographers at the original Valaam Monastery in Lake Ladoga in Russian Karelia. Father Alipy painted the icon only a few years after he arrived at the monastery, before he had become a novice there. He was tonsured to monastic orders in 1884 and ordained as priestmonk in 1893.

Following the conventions of the late 19th century, the icon was painted in a “naturalistic” style, employing a technique that combined the use of tempera and oils.

Originally, the icon was to have been placed in the Valaam Monastery’s Church of the Dormition. This never occurred, however, and subsequently the icon was misplaced. In 1897, the icon was rediscovered and gained its miracle-working reputation on the strength of a succession of visions of the Mother of God experienced by an elderly woman with serious rheumatoid arthritis, Natalia Andreyevna Andreyeva, who was cured of her illness.

Despite the Valaam Monastery’s long history, it had never had an icon of the Mother of God of its own design, although Father Alipy’s icon came to occupy such a position in subsequent years. In the turmoil of World War II, the icon was transported to safety in Finland, along with many other treasures from Valaam and the majority of the monks. It now occupies a prominent position in the Church of the Transfiguration of Our Lord at the New Valaam Monastery.

In 1987, the bishops of the autonomous Orthodox Church of Finland established an annual feast in the Valaam Icon’s honor on August 7. The troparion and kontakion for the feast were written by the late Archbishop Paul of Finland.

On July 29, 2005, the Valaam Icon of the Mother of God was brought for the first time to North America by His Eminence, Archbishop Leo of Karelia and All Finland.