

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, December 19, 2021
Choir Director: Wash King

26th SUNDAY AFTER PENTECOST – TONE 1
Sunday of the Holy Fathers. Sunday before the Nativity
Martyr Boniface at Tarsus in Cilicia

Glory Be to Jesus Christ!

Glory Be Forever!

Services:

Sunday, December 19 9:30 AM – Divine Liturgy – Sunday- Holy Fathers. Sunday before the Nativity
Saturday, December 25 9:30 AM – Divine Liturgy – Nativity of our Lord Jesus Christ
Sunday, December 26 9:30 AM – Divine Liturgy – Synaxis of the Most Holy Theotokos
Followed by Parastas
Sunday, January 2 9:30 AM – Divine Liturgy – followed by Rescheduled Annual Parish Meeting

Second Announcement

Prayer List:

Matushka Lovey Ropitsky, Matushka Lisa Weremedic,
Andrew Balliet, Dr. Ronald Berezniak, Michael Birozik, Clark Andrew Bogosh, Theodore Bogosh,
Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Irene Davis, Ilene Devine, Julia
Forte, Karen Harkins, John King, Michael Kulick, John & Olga Kushnir, Nancy Lorachak, MaryAnn &
Paul Macenka, Mary Maholick, Mildred O'Shura, Anna Pisko, 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 (December 19)

7-Day Vigils/Altar... For the Health of **Joseph Macenka** offered by Ted Bogosh
Altar Candles... In memory of **Mary & Andrew Yelsh** offered by William Yelsh
Eternal Lamp... In memory of **Harry Wyshosky, Jr.** offered by Friend, Dorothy Mamrych

Vigil Crosses... In memory of **Lillian Yelsh** offered by William Yelsh

7-Day Vigils/Tetrapod... For the Health of **Dorothy Macenka** offered by Ted Bogosh

Decorated Candles/Tetrapod- In memory of **Theodore & Anna Bybel Family & Haspe Family** offered by
Family Members

Candles (December 25)

7-Day Vigils/Altar... For the Health of **Ted Bogosh III** offered by Ted Bogosh

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... In memory of **Andrew & Mary Bybel Family** offered by Friends

7-Day Vigils/Tetrapod... For the Health of **Betty (Bogosh) Renninger** offered by Ted Bogosh

Decorated Candles/Tetrapod- In memory of **Sophie Herbert** offered by the Herbert Family

December Birthdays: 9- Odess Remington, 11- Stephanie Chmel (101), 16- Sbdn James Weremedic,
22- Karoline Vavra, 28- Sophia James

Financials 12/12/21: *Operating Acct:*

Candles 47 - Altar Candles 20 - Offerings 397 – Holy Days 270 – Donations 675 = Total

\$1,409.00. Poinsettias 45. Please continue to keep filling your church envelopes. – Thank you!

In accordance with Archbishop Mark's instructions on 12-06-2021, the annual parish meeting needs to be rescheduled. The meeting will be held on January 2, 2022 in the church hall after Divine Liturgy.

CONFESSION

Confessions have resumed with minor modifications. Please call the rectory at 570-645-2772 and talk to Father James for a reservation. Call between 9:30 AM and 4:00 PM, Monday through Friday. Individual schedule times will be spread out during the week. Husband and wife can be scheduled together. Anyone wanting to have a confession, but has concerns of COVID-19, should contact Father James to make the appropriate accommodations.

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.

THE NATIVITY OF OUR LORD

A refrain often heard during one of the services at the Nativity of Christ is: "GOD IS WITH US!" It is the meaning of the word "EMMANUEL." This proclamation provides us with a capsule definition of the Nativity.

This feastday means that God Himself has come to earth, that God has taken upon Himself human flesh, that He has become Man, not ceasing to be God. This is what we might call an unbelievable concept, but it is precisely what we believe is true. This is the glory, wonder and joy of Our Lord's Birth.

There is so much that goes on during this holyday season that takes our gaze off Christ, that makes our ears less attuned to His Word, and even our hearts less yearning for things holy. But the cry - God is with us! - brings the day back into focus. It points to the true significance of the festival: the Birth of the Christchild.



The origin of the exclamation "Emmanuel" is a unique story. It was first used by the great Prophet Isaiah some 750 years before the birth of Jesus. The Book of Isaiah has been called "the Gospel of the Old Testament," for it speaks so eloquently about the forthcoming Saviour. In 7:14 we have this clear prophecy: "Therefore the Lord Himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel."

That is exactly what happened on the day of Nativity. When Christ was born, God became "flesh, and dwelt among us," as St. John the Apostle says. St. Paul picks up the theme: "Christ Jesus Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men . . ." Yes, indeed, we proclaim: GOD IS WITH US!

26th SUNDAY AFTER PENTECOST — Tone 1. Sunday before the Nativity. Martyr Boniface at Tarsus in Cilicia, and Righteous Aglæ (Agláida) of Rome (290). Ven. Ilya (Elias) of Murom, Wonderworker of the Kiev Caves (Near Caves—1188). Martyrs Elias, Probus, and Ares in Cilicia (308). St. Boniface the Merciful, Bishop of Ferentino (6th c.). St. Gregory, Archbishop of Omirits (ca. 552).

Sunday before the Nativity

Troparion — Tone 2 - Great are the accomplishments of faith, / for the Three Holy Youths rejoiced in the source of the flame, as if by restful waters, / and the Prophet Daniel appeared / as a shepherd of lions as of sheep. / By their prayers, O Christ God, save our souls.

Kontakion — Tone - *(For when the Sunday before the Nativity falls on December 18-19)*
You would not worship an image made by hands, O thrice-blessed youths; / but shielded by the ineffable Essence, you were glorified through your ordeal by fire. / In the midst of the unbearable fire you called upon God, crying: / "Hasten, O compassionate One, / and in Your mercy come to our aid, / for if You will, You can do so."

Hebrews 11:9-10, 17-23, 32-40 (Epistle, Sunday Before)

By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

By faith Isaac blessed Jacob and Esau concerning things to come.

By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.

And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Matthew 1:1-25 (Gospel, Sunday Before)

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers.

Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram.

Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor.

Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. So, all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.

Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.

But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.

And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

So, all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel, which is translated, 'God with us.'"

Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

Martyr Boniface at Tarsus in Cilicia, and Righteous Aglaida of Rome

Troparion — Tone 4 - You fervently followed the way of the martyrs / confessing Christ before unbelievers, O Boniface. / You gave your body to modest Aglae / as an imperishable treasure. / Healing and mercy flow from it for the world.

Kontakion — Tone 4 - Willingly you offered yourself as a blameless sacrifice / to the One about to be born of the Virgin for our sake, / holy crown-bearer, all-wise Boniface.

The Holy Martyr Boniface was the slave of a rich young Roman woman named Aglaida (Aglae) and he dwelt with her in an iniquitous cohabitation. But they both felt the sting of conscience and they wanted somehow to be cleansed of their sin. And the Lord granted them the possibility to wash away their sin with their blood and to finish their life in repentance.

Aglaida learned that whoever keeps relics of the holy martyrs in the home and venerates them receives great help in gaining salvation. Under their influence, sin is diminished and virtue prevails. She arranged for Boniface to go to the East, where there was a fierce persecution against Christians, and she asked him to bring back the relics of some martyr, who would become a guide and protector for them.

As he was leaving, Boniface laughed and asked, "My lady, if I do not find any relics, and if I myself suffer for Christ, will you accept my body with reverence?" Aglaida scolded him, saying that he was setting off on a sacred mission, but he was not taking it seriously. Boniface pondered her words, and during the whole journey he thought that he was unworthy of touching the bodies of the martyrs. Arriving at Tarsus in Cilicia, Boniface left his companions at the inn and proceeded to the city square, where they were torturing Christians. Struck by the beastly horrible torments, and seeing the faces of the holy martyrs radiant with the grace of the Lord, Boniface marveled at their courage. He embraced them and kissed their feet, asking them to pray that he might be found worthy to suffer with them. The judge asked Boniface who he was. He replied, "I am a Christian," and then refused to offer sacrifice to idols. They stripped him and hung him upside down, beating him so hard that the flesh fell from his body, exposing the bone. They stuck needles under his nails, and finally they poured molten tin down his throat, but by the power of the Lord he remained unharmed. The people who witnessed this miracle shouted, "Great is the God of the Christians!" Then they began to throw stones at the judge, and then they headed for the pagan temple, in order to cast down the idols. On the following morning, when things had quieted down somewhat, the judge directed that the holy martyr be thrown into a cauldron of boiling tar, but this also caused the sufferer no harm. An angel came down from Heaven and bedewed him as he stepped into the cauldron. The tar overflowed the cauldron, splattering and burning the torturers themselves. Saint Boniface was then sentenced to beheading by the sword. Blood and a milky fluid flowed from his wounds. Beholding such a miracle, about 550 men believed in Christ.

Saint Boniface's companions, waiting for two days at the inn for him in vain, began searching for him, thinking that he had gotten drunk somewhere. At first their search was without success, but finally they came across a man who had been an eyewitness to the martyr's death. The man also led them to the place where the decapitated body lay. Saint Boniface's companions tearfully begged his forgiveness for their unseemly thoughts about him. After they ransomed the martyr's remains, they brought them back to Rome.

On the eve of their arrival an angel appeared to Aglaida in her sleep and told her to prepare herself to receive her former slave, now the brother and fellow-servant of the angels. Aglaida summoned the clergy, and she received the holy relics with great reverence. Then she built a church on the site of his grave and dedicated it to the holy martyr. There she enshrined his relics, glorified by numerous miracles. After distributing all her wealth to the poor, she withdrew to a monastery, where she spent fifteen years in repentance, then fell asleep in the Lord. She was buried beside Saint Boniface. The sins of the one were washed away by his blood, the other was purified by her tears and asceticism. Both were found worthy to appear unsullied before our Lord Jesus Christ, Who desires not the death of a sinner, but that he should turn from his wickedness and live (Ezek. 33:11).

We pray to Saint Boniface for deliverance from drunkenness.

Sunday before the Nativity

Adam and Eve (the first-created), the righteous Abel, son of Adam, the righteous Seth, son of Adam, the righteous Enos, son of Seth, the righteous Kenan, son of Enos, the righteous Mehaliel (Maleleim), son of Kenan, the righteous Jared, son of Mehaliel, the righteous Enoch, son of Jared, the righteous Methuselah, son of Enoch, the righteous Lamech, son of Methuselah, the righteous Noah, son of Lamech, the righteous Shem, son of Noah, the righteous Japheth, son of Noah, the righteous Arphachshad, son of Shem, the righteous Canaan, son of Arphachshad (in some versions of the OT, Canaan is called the son of Ham), the righteous Shelah, son of Canaan (some versions of the OT call Shelah the son of Arphachshad), the righteous Eber (from whom the Hebrews take their name), son of Shelah, the righteous Peleg, son of Eber, the righteous Ragab (Reu), son of Peleg, the righteous Serug, son of Ragab, the righteous Nahor, son of Serug, the righteous Terah, son of Serug. The holy Patriarchs: the righteous Patriarch Abraham, son of Terah, the righteous Patriarch Isaac, son of Abraham, the righteous Patriarch Jacob, son of Isaac, the righteous Patriarch Reuben, son of

Jacob and Leah, the righteous Patriarch Simeon, son of Jacob and Leah, the righteous Patriarch Levi, son of Jacob and Leah, the righteous Patriarch Judah (Christ was of this tribe), the righteous Patriarch Zebulon, son of Jacob and Leah, the righteous Patriarch Issachar, son of Jacob and Leah, the righteous Patriarch Dan, son of Jacob and Bilhah (Rachel's maid), the righteous Patriarch Gad, son of Jacob and Zilpah (Leah's maid), the righteous Patriarch Asher, son of Jacob and Zilpah, the righteous Patriarch Naphthali, son of Jacob and Bilhah, the righteous Patriarch Joseph, son of Jacob and Rachel, the righteous Patriarch Benjamin, son of Jacob and Rachel.

The righteous Pharez and Zerah, twin sons of Judah, the righteous Hezron, son of Pharez, the righteous Aram, son of Hezron, the righteous Aminadab, son of Aram, the righteous Nahshon, son of Aminadab, the righteous Salmon, son of Nahshon, the righteous Boaz, son of Salmon, the righteous Obed, son of Boaz and Ruth, the righteous Jesse, son of Obed.

The holy Prophet-King David, son of Jesse, King Solomon, son of David, King Rehoboam, son of Solomon, King Abijah, son of Rehoboam, King Asa, son of Abijah, King Jehosaphat, son of Asa, King Joram (Jehoram, an evil king), son of Jehosaphat, King Ochoziah (Ahaziah), son of Joram, King Jotham, son of Uzziah (Oziah), King Ahaz (a faithless king), son of Jotham, King Hezekiah, son of Ahaz, King Manesseh, son of Hezekiah, King Amos (Ammon), son of Manesseh, King Josiah, son of Amos, King Jechoniah, son of Josiah.

Shealtiel, son of Jechoniah, Zerubbabel (who led captives back to Jerusalem, and laid the foundations of the new Temple), son of Shealtiel, Abiud, son of Zerubbabel, Eliachem, son of Abiud, Azor, son of Eliachem, Zadok, son of Azor, Achim, son of Zadok, Eliud, son of Achim, Eleazar, son of Eliud, Matthan, son of Eleazar, Jacob, son of Matthan, St Joseph the Betrothed, son of Jacob.

The righteous Melchizedek, King of Salem, the righteous Job, the holy Prophet Moses, the priests Hur and Aaron, Joshua, son of Nun.

The holy prophet Samuel, the holy prophet Nathan, the holy prophet Daniel, the three holy youths Hananiah, Mishael and Azariah.

The righteous Sarah, wife of Abraham, the righteous Rebecca, wife of Isaac, the righteous Leah, first wife of Jacob, the righteous Rachel, second wife of Jacob, the righteous Asineth, wife of Patriarch Joseph the all-comely, the righteous Miriam, sister of Moses, the righteous Deborah, Judge of Israel and prophetess, the righteous Ruth, wife of Boaz, the righteous woman of Zarephath, to whom Elias was sent (3 Kings 17), the righteous woman of Shunem, who was hospitable to Elisha (4 Kings 4), the righteous Judith, slayer of Holofernes, the righteous Esther, who delivered Israel from death, the righteous Hannah, mother of the prophet Samuel, the righteous Susanna.