

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, July 17, 2022
Choir Director: Wash King

5th SUNDAY AFTER PENTECOST

Glory Be To Jesus Christ!

Glory Be Forever!

Services:

Sunday, July 17 9:30 AM – Divine Liturgy followed by Fellowship-Coffee Hour
Saturday, July 23 5:00 PM – Great Vespers and Confessions
Sunday, July 24 9:30 AM – Divine Liturgy followed by **Parastas** and Church Picnic
 In memory of Alexis Gancasz offered by John & Jeanne Cannon
 In memory of Eugene Haspe offered by children & grandchildren
 In memory of Catherine Hedes offered by Donna Hedes
 In memory of Matushka Lovey Ropitsky offered by Russell & Geri King
 In memory of Mary Staruk offered by Kathryn Jupin
Saturday, July 30 5:00 PM – Great Vespers and Confessions
Sunday, July 31 9:30 AM – Divine Liturgy followed by Fellowship-Coffee hour

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 Birocik, 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, Melissa Schmitt, Althea Shellock, Olga Sidorik, 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 (July 17)

7-Day Vigils/Altar... In memory of **Catherine Hedes** offered by Russell & Geri King

Altar Candles... In memory **Aunt Olga Hebda** offered by Raymond & Mary Jo Danchak

Eternal Lamp... In memory of **Pauline Maholick** offered by Julia Forte

Vigil Crosses... In memory of **Mother, Mary Lutash** offered by Raymond & Mary Jo Danchak

7-Day Vigils/Tetrapod... For the Health of **Matesy Herbert** offered by Millie O'shura

Decorated Candles/Tetrapod- In memory of **Rose (Wisko)** Maliniak offered by Friends

Thank you for your concern, prayers and cards. Your thoughtfulness is greatly appreciated.
Mr. & Mrs. Michael Birosik

July Birthdays: 2-Mary Taylor, 11- Geri Vavra, 15- Sami Vavra, 17- Althea Shellock,

20- John Evetushick, 22- Michael Ropitsky, 28- Christopher Kalavritinos

July Anniversaries: 9- David & Chris King, 16- Joseph & Dorothy Macenka (67 yrs)

Financials 7/10/22:

Operating Acct: Candles 51 – Offerings 415 - Non-Envelope 20

Holy Days 2 - Donations 200 = Total \$688.00.

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

Fellowship Hour Hosts:

July 17 Helen King July 24 Church Picnic July 31 OPEN

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

Next Event: Church Picnic – on July 24 following Divine Liturgy

Please take the time for fellowship, good food, and fun. Menu includes hot dogs, hamburgers, fried rice, baked beans, pickled eggs, and coleslaw. A sign-up sheet is on the candlestand in the back of the church. A headcount is needed in order to prepare enough food. If you and your guests cannot stay, take-outs will be available.

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.



A REMARKABLE WOMAN OF FAITH



Perhaps the most remarkable family in all of Christendom was that of St. Basil the Elder and St. Emmelia, who lived in the early fourth century in the land of Cappadocia, Asia Minor (today's Turkey). Both sons and daughters of this pious family are listed among the illustrious saints of the Church.

The eldest of the daughters was ST. MACRINA. It was this woman who had a profound influence on her brother, St. Basil the Great, one of the giant Hierarchs of Christianity. She was a woman of beauty and brains, as well as of profound piety and faith in Christ. She was engaged to be married, but the young man died suddenly, and this turn of events was to influence the remaining course of her life.

St. Macrina turned the family estate into a center of Christian life. The poor and disadvantaged found a refuge there; she got help from her brothers and sisters to establish an orphanage and a hospital; she gathered about herself dedicated women to serve the needs of the community in the name of the Lord. The place was a virtual lighthouse, shining with the light of Christ in a dark and sinful world.

But St. Macrina was not only great in the management of this Christian enterprise, she excelled as well in the knowledge and understanding of Holy Scripture and the theology of the faith. It is said that she knew much of the Bible by memory and was able to help people in distress by explaining passages of Holy Writ.

What an example this family is for our day, when destructive forces have eroded the structure of family life. It would help to acquaint ourselves with these Christians of an era long since past, but whose lives shine with Christian virtue to inspire us in our journey through life. St. Macrina fell asleep in Christ in the year 379.

5th SUNDAY AFTER PENTECOST — Tone 4. Fathers of the 1st Six Ecumenical Councils. Greatmartyr Marina (Margaret) of Antioch in Pisidia (4th c.). Ven. Irenarchus, Abbot of Solovétsky Monastery (1628). Translation of the Relics of Ven. Lazarus of Mt. Galesius near Ephesus. Royal Passionbearers Tsar Nicholas (Nikolai).

Troparion — Tone 8

You are most glorious, O Christ our God, / You have established the Fathers as lights upon the earth, / and through them, You have guided all of us to the true Faith! / O greatly compassionate one, glory to You.

Kontakion — Tone 8

The preaching of the Apostles and the dogmas of the Fathers sealed the one Faith of the Church; / and clad in the garment of truth woven of theology from on high, / it teaches aright and glorifies the great mystery of piety.

Romans 10:1-10 (Epistle)

Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

For I bear them witness that they have a zeal for God, but not according to knowledge.

For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

For Christ is the end of the law for righteousness to everyone who believes.

For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."

But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down from above) or, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead).

But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):

that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Hebrews 13:7-16 (Epistle, Fathers)

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct.

Jesus Christ is the same yesterday, today, and forever.

Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat.

For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

Therefore, Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

Therefore, let us go forth to Him, outside the camp, bearing His reproach.

For here we have no continuing city, but we seek the one to come.

Therefore, by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.

But do not forget to do good and to share, for with such sacrifices God is well pleased.

Matthew 8:28-9:1 (Gospel)

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way.

And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" Now a good way off from them there was a herd of many swine feeding. So, the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine."

And He said to them, "Go." So, when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men.

And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region. So, He got into a boat, crossed over, and came to His own city.

The Commemoration of the Holy Fathers of the First Six Ecumenical Councils.

In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in "One, Holy, Catholic, and Apostolic Church." By virtue of the catholic nature of the Church, an Ecumenical Council is the Church's supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the "oikumene" (i.e. from all the whole inhabited world).

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under Saint Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (July 25) "Concerning the Three Chapters," was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.

The fact that the Seventh Ecumenical Council (Nicea II) is not commemorated today testifies to the antiquity of today's celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as "lights upon the earth," guiding us to the true Faith. "Adorned with the robe of truth," the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church's conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: "It seemed good to the Holy Spirit and to us..." (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church's teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (Saint Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: "with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity."

The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, "repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope."

The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that "Christ, the Incarnate Son of God is One." They also confessed that "she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that "the One Christ, the Son of God... must be glorified in two natures."

The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead."

The 170 Holy Fathers of the Sixth Ecumenical Council "taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God."

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as "all shall come into the unity of faith, and of the knowledge of the Son of God" (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

"The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas.

We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars.

The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.

The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the Orthodox Church, occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council “in the Imperial Palace” or “Under the Arches” (in Greek “en trullo”), came to be called the Council in Trullo. It is also called the “Quinisext” [meaning the “fifth and sixth”], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.

The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church’s canons. Listing through in chronological order, and having been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: “Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription” (2nd Canon of the Council in Trullo).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as “Syntagma” or “Nomokanon” in 14 titles). In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization all at once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustible treasury of dogmatic and canonical truths.