

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, July 19, 2020
6th Sunday after Pentecost
Fathers of the First Six Ecumenical Councils

Glory Be To Jesus Christ!

Glory Be Forever!

6th SUNDAY AFTER PENTECOST. Tone 5. Uncovering of the Relics of Ven. Seraphim of Sarov. Fathers of the 1st Six Ecumenical Councils. St. Theodore of Edessa, Mesopotamia. Ven. Macrina, sister of St. Basil the Great. Ven. Dios, Abbot, of Antioch. Rt. Blv. Román, Prince of Riazan'. Ven. Paisii of the Kiev Caves. Bl. Stephen, King of Serbia, and his mother, St. Militsa.

*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:

You no longer need to call Father James each week to confirm that you will be in church.

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...July 19... 9:30 AM – Divine Liturgy

Sat...July 25... 4:00 PM – VESPERS – in church yard (weather permitting)

Sun...July 26... 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. You 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 Birosik, 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, Helen Macenka, 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, Russell Wishousky, Russell Yallas, & Richard York.

July Birthdays: 2- Mary Taylor, 5- Isaac Miller, 10- Helen Scheese (90), 11- Geri Vavra, 15- Sami Vavra, 17- Althea Shellock, 20- John Evetushick, 22- Michael Ropitsky, 28- Chris Kalavritinos

July Wedding Anniversaries: 9 – David & Chris King, 16 – Joseph & Dorothy Macenka, 18 – John & Dorothy King

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 7/6-12/20 Operating Acct: - Candles 30 – Weekly 492 – Altar Candles 20 – Donations 0 = Total \$ 542.00
Please continue to keep filling your church envelopes. 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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Candles (from April 26):

7-Day Vigils/Altar...For the health of **Jack O'Shura** offered by Millie O'Shura
Altar Candles... In memory of **Mother, Mary Lutash** offered by Raymond & Mary Jo Danchak
Eternal Lamp... In memory of **Andrew & Mary Bybel Family** offered by Family Members
Vigil Crosses ... For the health of **Aunt Olga Hebda** offered by Raymond & Mary Jo Danchak
7-Day Vigil/Tetrapod... For the health of **Marie & Olga Fedora** offered by Ted Bogosh
Decorated Candles/Tetrapod... In memory of **Anastasia Scarloss** offered by Natalie & Michael Bolinski

Candles (from July 12):

7-Day Vigils/Altar... For the health of **All Shut-ins** offered by Good Samaritans
Altar Candles... In memory of **Alexis Gancasz** offered by Jeanne & John Cannon
Eternal Lamp... In memory of **Russell Rudenko** offered by Gloria Bench
Vigil Crosses ... For the health of **Gloria Bench** offered by Millie O'Shura
7-Day Vigils/Tetrapod... For the health of **Aunt Olga Hebda** offered by Raymond & Mary Jo Danchak
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

Troparion — Tone 8

You are most glorious, O Christ our God! / You have established the Holy Fathers as lights on the earth! / Through them you have guided us to the true faith! / O greatly Compassionate One, glory to You!

Kontakion — Tone 8

The Apostles' preaching and the Fathers' doctrines have established one faith for the Church. / Adorned with the robe of truth, woven from heavenly theology, / It defines and glorifies the great mystery of Orthodoxy!

Prokeimenon – Tone 5:

Thou, O Lord, shalt protect us and preserve us from this generation forever! Save me, O Lord, for there is no longer any that is godly.

Before Reading the Holy Scripture

Illumine our hearts, O Master Who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy gospel teachings. Implant also in us the fear of Thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

Romans 12:6-14 (Epistle)

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse.

Matthew 9:1-8 (Gospel)

So He got into a boat, crossed over, and came to His own city. Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you." And at once some of the scribes said within themselves, "This Man blasphemes!" But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'? But that you may know that the Son of Man has power on earth to forgive sins" – then He said to the paralytic, "Arise, take up your bed, and go to your house." And he arose and departed to his house. Now when the multitudes saw it, they marveled and glorified God, who had given such power to men.

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 at all 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.

THE PILLAR OF THE PROPHETS

"Prophet Elias (Elijah) lived in the 8th century B.C. It was a time Israel's faith in the one true God was faltering. Through the evil influence of their ruler, Ahab, and his wife Jezebel, many Israelites abandoned their faith and worshipped the false god, Baal.

Prophet Elias was in constant conflict with King Ahab, speaking out relentlessly against his wickedness and idolatry. He told Ahab that because the nation had turned away from God, no rain would fall until the Prophet gave the word. As a result of his boldness, Elias was forced to flee for his life, relying on God to sustain him in various ways as he lived the life of an exile.

The prophecy of Elias proved to be true. For 3 ½ years, not one drop of rain fell! The land of Israel was plagued by a terrible drought, which led to an equally disastrous famine.

Finally, Elias returned to King Ahab and proposed a contest to determine whose power was greater: the God of Israel or Baal. These were the conditions of the contest: the priests of Baal were to build an altar and prepare an animal for sacrifice upon it. Elias

would do the same. Each would then pray to their respective 'god' to ignite the wood for the sacrifice. 450 priests of Baal prayed intensely throughout the entire day, with no results. When Elias prayed to the 'God of Abraham, Isaac and Jacob,' fire blazed down from heaven, igniting the sacrifice! Those who had gathered for this spectacle fell to their knees, giving praise to God and repenting for having abandoned Him. Soon, showers began to fall. The drought had ended!

The earthly life of the Prophet Elias also ended in a spectacular manner. After anointing Elisha as his successor, Elias was taken into heaven by means of a chariot of fire." The Orthodox Weekly Bulletin.....Vestal, Cliffwood, New Jersey