

St. Mary's Orthodox Church
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Phone: 570-645-2772
OUR WEBSITE: www.stmarysnativity.org

Rector: V. Rev. James Weremedic

Retired Attached: V. Rev Paul Ropitsky

Sunday, July 25, 2021

Choir Director: Wash King

5th Sunday after Pentecost Dormition of the Righteous Anna, mother of Theotokos. Holy Women Olympias the Deaconess, of Constantinople, and the Virgin Eupraxia of Tabenna. Ven. Makáry, Abbot of Zheltovódsk and Unzha. Commemoration of the Holy 165 Fathers of the Fifth Ecumenical Council.

Glory Be to Jesus Christ

Glory Be Forever!

Troparion — Tone 4

Divinely-wise Anna, you carried in your womb the pure Mother of God, who gave life to our Life. / Therefore, you are now carried joyfully to the inheritance of heaven, / to the abode of those who rejoice in glory, / where you seek forgiveness of sins for those who faithfully honor you, ever blessed one.

Kontakion — Tone 2

We celebrate the memory of the progenitors of Christ, / and with faith we ask their help, / that deliverance from every affliction be granted to those who cry out: / "Be with us, O God, who in Your good pleasure glorified them."

Sunday, July 25	9:30 AM – Divine Liturgy
Sunday, August 1	9:30 AM – Divine Liturgy (Procession of the Holy Cross) Start of Dormition Lent!
Sunday, August 6	9:30 AM – Divine Liturgy (Transfiguration of our Lord)-Blessing of Fruit
Sunday, August 8	9:30 AM – Divine Liturgy
Sunday, August 15	9:30 AM – Divine Liturgy (Dormition of the Theotokos)-Blessing of Flowers

Candles (July 25)

7-Day Vigils/Altar: In memory of Peter Maholick 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 Walter Scarloss offered by Natalie & Michael

Bolinski

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.

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.

Prayer List:

Matushka Lovey Ropitsky, Matushka Lisa Weremedic, Andrew Balliet, Michael Birosik, Clark Bogosh, Theodore Bogosh, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Raymond Danchak, Ilene Devine, Julia Forte, Ellen Gundersen, John King, Michael Kulick, John Kushnir, Olga Kushnir, Nancy Lorchak, MaryAnn Macenka, Mary Maholick, Mildred O'Shura, Anna Pisko, Olga Sidoriak, Martha Stafiniak, Martha Teno, Michael Teno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, & Marie Yurchak.

July Birthdays: 2- Mary Taylor, 11- Geri Vavra, 15- Sami Vavra, 17- Althea Shellock, 20- John Evetushick, 22- Michael Ropitsky, 28- Christopher Kalavritinos.

August Birthdays: 2- David Bogosh, 5- Rose Harkins

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

Financials 7/18/21: *Operating Acct:* Candles 53 - Altar Candles 30 - Offerings 486 - Non-Envelope 314 Donations 100 = Total \$983.00. Charity Fund 205.

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

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When you shop for gifts or merchandise at ***smile.amazon.com***, Amazon Smile will donate a portion of your eligible purchases to St. Mary's Orthodox Church at no cost to you!

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.

“SEEK OUT FROM AMONG YOU SEVEN MEN”

In the sixth chapter of the Book of Acts, we read of a great problem developing in the early Church. To put it simply, the Apostles -- the first priests of the Church -- were becoming overworked! Today, we might say that they were on the verge of “CLERGY BURN-OUT.” They rightly perceived that their primary mission was to preach the word of God and carry Christ’s Gospel to the ends of the earth. This is precisely what their Master had instructed them to do. The phenomenal growth of the early Church, however, brought increased duties to the Twelve. The Church had assumed the responsibility for widows, orphans and the poor. The task of caring for them fell largely upon the Apostles. If the Apostles were expected to look out for the material needs as well as the spiritual concerns of their ever-increasing flock, then they would need some assistance.

Seven men, therefore, were selected to provide this aid, bringing about the establishment of the diaconate in the Christian Church. The original seven DEACONS of the Church were: “STEPHEN, a man full of faith and the Holy Spirit, PHILIP, PROCHORUS, NICANOR, TIMON, PARMENAS and NICOLAS, a convert from Antioch.” (Acts 6:5)

Deacons continue to play an important role in the Church. They assist in the celebration of liturgical services, teach Church School and Bible Study classes and visit the sick. Many of the dedicated deacons of today’s Church fulfill their tasks while still holding demanding secular jobs. Let us pray that more are inspired to seek the life of service for which deacons are called.

The Orthodox Weekly Bulletin Vestal, Cliffwood, New Jersey Litho in U.S.A.

DEACONS OF THE CHURCH

Silent Prayer 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 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.

Galatians 4:22-31 (*Epistle, Saint*)

For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar – for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children – but the Jerusalem above is free, which is the mother of us all.

For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband."

Now we, brethren, as Isaac was, are children of promise. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless, what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

So then, brethren, we are not children of the bondwoman but of the free.

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.

Luke 8:16-21 (*Gospel, Saint*)

No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light. For nothing is secret that will not be revealed, nor anything hidden that will not be known and come to light.

Therefore, take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him.” Then His mother and brothers came to Him, and could not approach Him because of the crowd. And it was told Him by some, who said, “Your mother and Your brothers are standing outside, desiring to see You.” But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.”

Medical Bioethics: An Orthodox Christian Perspective for Orthodox Christians, By Protodeacon Basil Andruchow

Parish Ministry Resources - Medical Bioethics: An Orthodox Christian Perspective for Orthodox Christians - Orthodox Church in America (oca.org)

Introduction

The understanding and discussion of contemporary medical bioethical issues is, for Orthodox Christians, predicated on the tenets of the Orthodox Church. These tenets help us to frame the right questions for consideration from the very beginning. The first of these questions asks why humankind exists on earth. The following statements reflect the teachings of the Orthodox Church in response:

- God created the world and all that is within it.
- God created mankind, both male and female, in his image and likeness. Mankind is considered sacred and is eternally precious in God’s sight.
- We are called by God/Jesus Christ to live our lives in a continuing state of becoming like God.
- We strive to be in union with God while on this Earth with the expectation, hope and belief that we will be with Him in life everlasting.

Within this context, the concepts, topics, and issues of contemporary medical bioethics must be carefully considered. What follows is a framework for understanding the Orthodox Christian perspective as it relates to medical practices and individual decision-making.

In 1992, the Holy Synod of Bishops of the Orthodox Church in America issued its affirmations “On Marriage, Sexuality and the Sanctity of Life”, which can be obtained from the OCA web site, www.oca.org. Where applicable, a particular relevant affirmation may be included in a particular topic section.

This synopsis of some of the more important medical bioethical issues facing us today as Orthodox Christians is not intended to be a complete presentation of all the issues and topics nor should it be considered an official document. Rather, it is intended to spark thought and discussion with regard to medical bioethical considerations and decision-making.

BEGINNING OF LIFE

Conception

“God wills that men and women marry, becoming husbands and wives. He commands them to increase and multiply in the procreation of children, being joined into “one flesh” by His divine grace and love. He wills that human beings live within families (Genesis 1:27; 2:21-24; Orthodox Marriage Service).”

1992 OCA Synod of Bishops’ Affirmations, “On Marriage, Family, Sexuality and the Sanctity of Life”—The Mystery of Marriage

The Orthodox Church teaches that ‘full personhood’ is present at the time of conception, when the male sperm and the female ovum nucleus merge to form the single, 46 chromosome, totipotential cell called the *zygote*. The *zygote* is a biologically unique and complete individual. Following mitosis, or cell division, the developing embryo moves down the fallopian tubes of the woman. The fully developed embryo then attaches to the uterine wall, continues fetal development and is subsequently born into the world. The understanding of and belief in the ‘full personhood’ of the *zygote*, and thereby the embryo, dictates our Church’s position with regard to abortion and certain aspects of stem cell research.

Hopefully, we will continue this article to its conclusion!