



## THE SEVEN MACCABEES

with their Mother Solomonia & Eleazar the Priest

## SUFFERING FOR THE PURITY OF THE FAITH

**W**hen we hear the word "MARTYR", our thoughts immediately turn to the scores of Christian men and women who willingly gave up their lives rather than deny their Lord. In August, however, our Holy Church commemorates a group of martyrs who lived some 200 years BEFORE the coming of Christ: THE SEVEN MACCABEE BROTHERS.

The Syrian King Antiochus ruled Palestine in the second century B.C. He was determined to "HELLENIZE" the region, that is, he wanted to institute all aspects of Greek culture among the people of Israel. The Israelites were asked to give up their revered customs and traditions. If they did not, they would suffer the consequences. The Jews were forced to eat foods that they considered unclean. Moreover, practice of the Law of Moses was forbidden. The Jews could not even keep the Sabbath holy.

The Seven Maccabee Brothers, along with their teacher, the priest Eleazar, refused to obey the royal proclamations of the king. After torturing and burning Eleazar in Jerusalem, the king arrested the brothers and, along with their mother, took them to Antioch. The brothers met the same fate as Eleazar, publicly burned before their horrified mother. When her 3 year old son was placed upon the fire, the mother also cast herself into the flames, giving her life to God as well.

A few years after the death of the Maccabees, an army of Israelites rose up in revolt to avenge the death of the saintly brothers. Although outnumbered greatly, they were able to hold off the army of Antiochus.

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

**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  
Reader Hours: Gloria Bench

**Sunday, July 30, 2023**  
Choir Director: Wash King  
Reader Epistle: Edward Pierson

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

**Tone 7 Troparion (Resurrection)**

By Your Cross You destroyed death./To the thief You opened Paradise./  
For the Myrrhbearers You changed weeping into joy./And You commanded Your disciples,  
O Christ God, to proclaim that You are risen,//granting the world great mercy.

**Tone 3 Troparion (Apostles)**

Holy Apostles Silas and Silvanus, entreat the merciful God//  
to grant our souls forgiveness of transgressions!

**Tone 7 Kontakion (Resurrection)**

The dominion of death can no longer hold men captive, for Christ descended, shattering and  
destroying its powers./Hell is bound, while the Prophets rejoice and cry: "The Savior has  
come to those in faith;//enter, you faithful, into the Resurrection!"

**Tone 4 Kontakion (Apostles)**

You were revealed to be branches of the vine of Christ, O wise ones, bearing clusters of  
virtues that pour out on us the wine of salvation./Receiving it, we are filled with gladness,  
and we celebrate your most honored memory, Apostles of the Lord, Silas and Silvanus.//  
Therefore, intercede that great mercy and remission of sins may be granted to us.

**Services:**

Sunday, July 30	9:30 AM – Divine Liturgy & Fellowship
Tuesday, August 1	<b>Procession of the Holy Cross, Beginning of Dormition Fast</b>
Tuesday, August 1	6 <sup>TH</sup> Annual National Night Out in Coaldale: 6 – 8 PM (on High St.)
Saturday, August 5	5:00 PM – Great Vespers with Litya & Confessions
Sunday, August 6	9:30 AM – Divine Liturgy with Blessing of Fruit (Transfiguration)
Saturday, August 12	CANCELED, Great Vespers (Due to Parish's Knoebel's Day)
Sunday, August 13	9:30 AM – Divine Liturgy & Fellowship (Parish Council Meeting)
Monday, August 14	5:00 PM – Vespers with Litya (Dormition of the Theotokos)
Tuesday, August 15	9:30 AM – Divine Liturgy (Dormition) with Blessing of Flowers & Herbs

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 parish hall for fellowship. If you do not have a home church, we invite you to become a part of our parish family. Only those Orthodox Christians who have properly prepared themselves may approach the Chalice and receive Holy Communion.

**Prayer List\*:**

Fr. James Weremedic, Matushka Lisa Weremedic

Ashley Buchanan and her newborn child, Kasandra Anne

Theodore Bogosh, Elizabeth Brennan, Stephanie Chmel, Ilene Devine, Julia Forte, Michael & Julia Harahus, Karen & Rose Harkins, Nancy King, Olga Kushnir, Charles Linkhorst, Anna Marie Mantey, Dorothy & Joseph Macenka, Melissa Schmitt, Helen Sheers, Olga Sidoriak, Sonny Skumorucha, Martha Stafiniak, Michael Teno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, & Marie Yurchak.

\* Names will cycle off approximately every 30 days. You may request to have your name or the name of a loved one placed back on the list at any time by contacting Fr. James directly.

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.

**Telephone Parishioner Directory**

We are developing a 'Parishioner's Telephone Directory' for the use of our members. We ask you to fill out the form and return the following forms to Father James by the end of July. This directory is for the use of the parishioners. Also, we plan to have a section for "Friends of St. Mary's." Those who are friends of St. Mary's should fill out the form and return them to Fr. James by the end of July. Examples are included on the sheet. Any questions, call Fr. James at (570) 645-2772. Additional forms will be in the vestibule.

As of today, 15 Telephone Directory forms were received. Please take the time to fill out a form. The directory can be used to notify our parishioners of activities, events, changes (example, snow closings) or information of a funerals.

**Candles (July 30)**

7-day Vigils-Altar...In memory of **Agnes Ostroski** offered by Sharon Lewis

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

7-day Vigils-Tetrapod... In memory of **John Kacik** offered by Gary Harahuess

Decorated Candles/Tetrapod- In memory **Walter Scarloss** offered by Michael & Natalie Bolinki

Vigil Crosses...In memory of **Aunt Olga Hebda** offered by Raymond & Mary Jo Danchak

**July Birthdays:**

11- Geri Vavra, 20- John Evetushick, Anna Pierson, 22- Michael Ropitsky, 23- William Hudak

**July Anniversaries:** 9- David & Chris King, 16- Joseph & Dorothy Macenka

**Financials 7/23/2023:** *Operating Acct:* Weekly Envelope \$383, Non-Envelope \$290,

Candles \$290, Donations \$225, Special Charity \$10

**Fellowship Hour Hosts:**

July 30 Michael Tatusko August 6 John Evetushick

August 13 OPEN

August 20 Russell King August 27 Michael Tatusko

September 3 John Evetushick

## 8<sup>th</sup> SUNDAY AFTER PENTECOST Tone 7

### 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.**

#### ***Silent Prayer before the Gospel:***

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.

### 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.

#### **Prayer**

[The Orthodox Faith - Volume II - Worship - The Daily Cycles of Prayer - Prayer - Orthodox Church in America \(oca.org\)](http://oca.org)

Prayer is essential to Christian life. Jesus Christ himself prayed and taught men to pray. One who does not pray to God cannot be a follower of Christ. In the Orthodox Church all prayer is Trinitarian. We pray in the Holy Spirit, through Jesus the Son of God, and in his name, to God the Father. We call God "our Father" because Jesus has taught us and enabled us to do so. We have the capability of addressing God as Father because we are made sons of God by the Holy Spirit (see Rom 8). In the Church we also address prayers to Christ and the Holy Spirit, the Divine

Persons who are one with God the Father and exist eternally in perfect unity with him, sharing his divine being and will. In the Church we also pray to the saints—not in the same way as we pray to the Persons of the Holy Trinity, but as our helpers, intercessors, and fellow-members of the Church who are already glorified with God in his divine presence. Foremost among the saints and first among the mere humans who are glorified in God's Kingdom is Mary, the Theotokos and Queen of Heaven, the leader among our saintly intercessors before God. We can also pray to the holy angels to plead our cause before God.

**In the traditional catechism of the Church three types of prayer are listed: asking, thanking, and praising. We can add a fourth type which can be called lamenting before God, questioning him about the conditions of life and the meaning of our existence, particularly in times of tragedy and confusion.** We very often find all four kinds of prayer in the Bible.

Sometimes prayer is defined as a dialogue with God. This definition is sufficient if we remember that it is a dialogue of silence, carried on in the quiet of our hearts. In the Orthodox Church a more ancient and traditional definition of prayer calls it the lifting of the mind and heart to God, the standing in his presence, the constant awareness and remembrance of his name, his existence, his power and his love. This is the kind of prayer which is also called "walking in the presence of God."

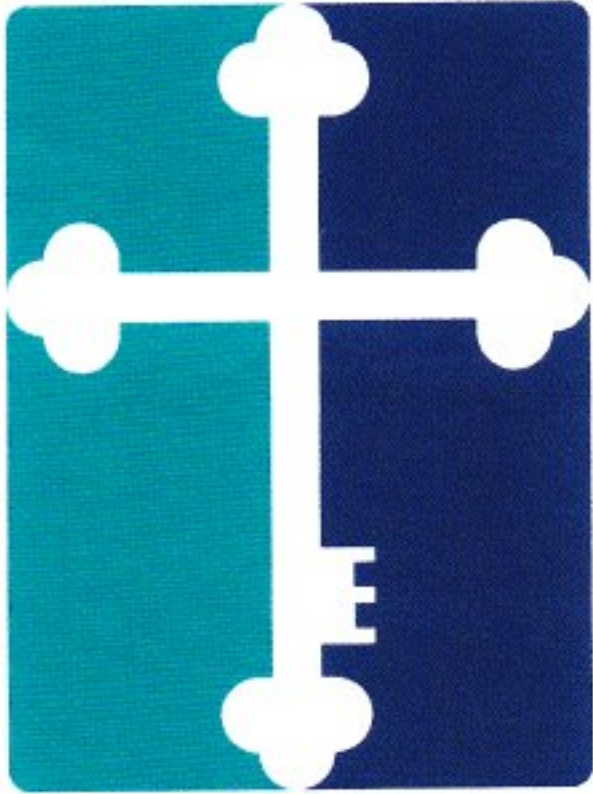
The purpose of prayer is to have communion with God and to be made capable of accomplishing his will. **Christians pray to enable themselves to know God and to do his commandments. Unless a person is willing to change himself and to conform himself to Christ in the fulfillment of his commandments, he has no reason or purpose to pray.** According to the saints, it is even spiritually dangerous to pray to God without the intention of responding and moving along the path that prayer will take us. Praying is not merely repeating the words of prayers. Saying prayers is not the same as praying. Prayer should be done secretly, briefly, regularly, without many words, with trust in God that he hears, and with the willingness to do what God shows us to do (see Mt 6.5–15; Lk 11 and 18; Jn 14–17).

The Orthodox Church follows the Old Testament practice of having formal prayers according to the hours of the day. Christians are urged to pray regularly in the morning, evening and at meal times, as well as to have a brief prayer which can be repeated throughout the day under any and all circumstances. Many people use the Jesus Prayer for this purpose: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!" Of course, the form of the prayer is secondary and may vary from person to person. It is the power of the prayer to bring us to God, and to strengthen us in doing his divine will that is essential.

**The prayers of a person at home differ from those in church, since personal prayer is not the same as the communal prayer of the Church.** The two types of prayer are different and should not be confused. When we go to church to pray, we do not go there to say our private prayers. Our private prayers should be said at home, in our room, in secret, and not in church (Mt 6.5–6). **This does not mean that we do not bring our personal cares, desires, troubles, questions and joys to the prayer of the Church. We certainly can, and we do. But we bring ourselves and our concerns to church to unite them to the prayer of the Church, to the eternal prayer of Christ, the Mother of God, the saints and the brothers and sisters of our own particular church community.**

*In church we pray with others, and we should therefore discipline ourselves to pray all together as one body in the unity of one mind, one heart and one soul. Once again this does not mean that our prayers in church should cease to be personal and unique; we must definitely put ourselves into our churchly prayer. In the Church, however, each one must put his own person with his own personal uniqueness into the common prayer of Christ with his Body. This is what enriches the prayer of the Church and makes it meaningful and beautiful and, we might even say, "easy" to perform. The difficulty of many church services is that they are prayers of isolated individuals who are only physically, and not spiritually, united together.*

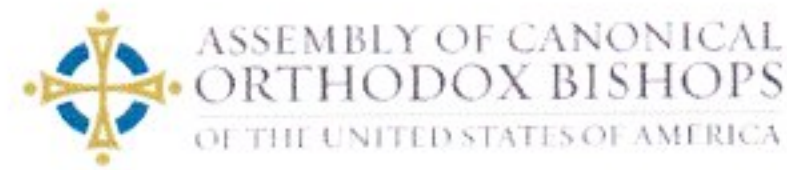
The formal Church services are normally rather long in the Orthodox Church. This is so because we go to church not merely to pray. We go to church to be together, to sing together, to meditate on the meaning of the faith together, to learn together and to have union and communion together with God. **This is particularly true of the Divine Liturgy of the Church (see "The Divine Liturgy," below).** If a person wants merely to pray in the silence of his heart, he need not—and, indeed, he should not go to the church services for this purpose. The church services are not designed for silent prayer. They exist for the prayerful fellowship of all God's people with each other, with Christ and with God.



Orthodox Christian  
PRISON MINISTRY

## WHO WE ARE

Orthodox Christian Prison Ministry is the national prison ministry of the Orthodox Church in the US and an agency of the Assembly of Canonical Orthodox Bishops.



## OUR MISSION

Orthodox Christian Prison Ministry serves those who are incarcerated and their families, and provides resources, training, and support to our ministry partners so that lives are transformed and God is glorified.

## WHAT WE DO

**RELATIONSHIP MANAGEMENT** - Through our Correspondence Ministry, OCPM case managers maintain relationships with Orthodox and non-Orthodox prisoners over years and decades at a time.

**CATECHISM & EDUCATION** - We provide personalized spiritual care, Bibles, books, icons, and catechism study courses in the Orthodox faith. OCPM publishes our own books and icons, which have been designed for use in prison and are printed to meet the stringent rules of prison mailing rooms.

**COACHING & COUNSELING** - OCPM trains Orthodox priests and laypersons to visit and counsel those in prison, and we counsel families with loved ones in prison. We advocate for correctional facilities around the country to recognize the Orthodox faith so that priests can enter prisons and administer the Sacraments and services.

**RE-ENTRY SUPPORT** - OCPM counsels those recently released from prison and trains local churches in how to fully welcome and support someone through his or her re-entry.

## YOUR 2022 IMPACT

2,555 icons sent

51,188 Bible studies, daily readings, and spiritual reflections sent

7,205 personalized letters sent and received

### CONTACT US

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New York, NY 10001

(347) 868-6957

### LEARN MORE

[WWW.THEOCPM.ORG](http://WWW.THEOCPM.ORG)

