

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: Edward Pieson

Sunday, June 11, 2023

Choir Director: Wash King

Reader Epistle: Michael Ropitsky

1st SUNDAY AFTER PENTECOST – ALL SAINTS

Services:

Sunday, June 11 9:30 AM – Divine Liturgy & Fellowship (All Saints Sunday)

Adult Class: "Living with Grief as Orthodox Christians," pages 136-143

Saturday, June 17 5:00 PM – Great Vespers & Confessions

Sunday, June 18 9:30 AM – Divine Liturgy, **Parastas**, & Fellowship (Saints of America)

In memory of Matushka Lovey Ropitsky offered by Fr. Paul & Michael Ropitsky

In memory of parents, Anna & Michael Tatusko offered by Michael Tatusko

In memory of wife, Gertrude Tatusko offered by Michael Tatusko

In memory of Mary Ann Macenka offered by brother, John Charnak

In memory of Janet Jupin offered by the Jupin Family

In memory of Martha Teno offered by the Teno Family

Saturday, June 24 5:00 PM – Great Vespers & Confessions

Sunday, June 25 9:30 AM – Divine Liturgy & Fellowship

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. Only those Orthodox Christians who have properly prepared themselves may approach the Chalice and receive Holy Communion.

Prayer List*:

Fr. James Weremedic, Mat. Lisa Weremedic

Ashley Buchanan and her unborn child.

Andrew Balliet, Michael Birosik, Clark Andrew Bogosh, Theodore Bogosh, Danielle Bogosh, Elizabeth Brennan, Stephanie Chmel, Ilene Devine, Kimberly Evetushick, Nadine Fegley, Julia Forte, Michael & Julia Harahus, Karen & Rose Harkins, Edward Hojnicky, Nancy King, Michael Kulick, Olga Kushnir, Anna Marie Mantey, Dorothy & Joseph Macenka, Mildred O'Shura, Anna Pierson, Melissa Schmitt, Althea Shellock, Helen Sheers, Olga Sidoriak, Mary Simone, Jolie Skelton, Sonny Skumorucha, Martha Stafiniak, Michael Teno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, George Yurchak, & 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.

Candles (June 11)

7-day Vigils-Altar... In memory of **Mary & Andrew Yelsh** offered by William Yelsh

Altar Candles... In memory of **Mother, Mary Lutash** offered by Raymond & Mary Jo Danchak

Eternal Lamp... In memory of **Matushka Lovey Ropitsky** offered by Fr. Paul & Michael Ropitsky

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

7-day Vigils-Tetrapod... In memory **Marion Pickenheim** offered by William Yelsh

Decorated Candles/Tetrapod- In memory of **Andrew & Mary Bybel Family** offered by Family Members

June Birthdays 5- Dorothy Macenka, 13- Christianne Bayer, 21-Clark Andrew Bogosh,
24-Wash King, Geri King, 28- Olga Kushnir, 29- Julia Harahus

June Anniversaries: 1- Fr. James & Mat. Lisa Weremedic, 9- Michael & Julia Harahus,
9- John & Peggy Lampman, 22- Dr. Ronald & Lena Marie Berezniak

*We express our deepest sympathy to the family of John King, Jr.
who fell asleep in the Lord on May 31, 2023.*

Memory Eternal!

*We express our deepest sympathy to the family of Martha (Lorchak) Teno
Who fell asleep in the Lord on May 31, 2023*

Memory Eternal!

Financials 6/4/23: Operating Acct:

Weekly Envelopes \$1153, Non-Envelopes \$310, Holy Days \$146,

Altar Candles \$100, Candles \$61, Memory of Martha Teno \$110

Fellowship Hour Hosts:

June 11 Michael Tatusko

June 18 Helen King

June 25 Russell King

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.

SUNDAY OF ALL SAINTS

Who can count the number of saints that adorn the Kingdom of God? No wonder the Church observes the SUNDAY OF ALL SAINTS to honor all who have “fought the good fight unto the end and have kept the faith.” And it is significant that this observance comes on the Sunday after we celebrate the coming of the Holy Spirit upon the Church of Christ. The unusual icon of our bulletin captures the uniqueness of this feast. The composition come from ancient times and it deserves close examination of its features.

The eye quickly focuses on the large circle, with Christ in robes, seated at the very center. His right hand is outstretched in blessing, while the left holds the Gospel. In positions of intercession are, at the left, the Holy Virgin, and at right, St. John the Baptist. Below Christ is the throne of judgment, with a bible laid on it. Bowing in prayer there are Adam at the left and Eve at the right. Surrounding the scene are the ranks of the saints: Angels, Apostles, Martyrs, Hierarchs and Hermits. At the top are the sun, moon and stars, and outside the circle at the top are prophet kings.

A different scene is at the lower portion of the icon. This is PARADISE, with its trees and flowers. Abraham and Jacob occupy the thrones there, surrounded by the righteous ones resting with them. Between them, clutching the cross, is the good thief, saved by his faith in Christ crucified. The scene speaks of the SECOND COMING and of the LAST JUDGMENT.

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

THE MEANING OF PENTECOST

"I will pray the Father, and he will give you another Paraclete, to be with you forever; even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. But you know him, for he dwells with you and will be in you... And when the Paraclete comes, whom I shall send to you from the Father, even the Spirit of truth who proceeds from the Father, he will bear witness to me;...he will teach you all things and remind you of all that I have said to you." St. John.

Before His Ascension, our Lord told His disciples not to leave Jerusalem. He told them to wait for the fulfillment of the Father's promise; that is, the promise of the coming descent and abiding presence of the Holy Spirit.

Jesus assured His disciples that they would not be left alone by His departure. They would not be left to shift for themselves and to get by on human ingenuity alone. Rather, they would be accompanied in the future by another Divine Person.

He would send the Holy Spirit to teach and direct them; He would send another Helper to inspire and strengthen them. He further told them that upon receiving the Spirit, they would be renewed and filled with a new power. And through this power, they would be sustained and illumined as His followers and witnesses.

The Paraclete

You probably find the word "*Paraclete*" somewhat strange. The usual translation is "*Comforter*", which means "one who comforts or consoles". This is a rather incorrect and unfortunate rendition of the original word, which means

much more than '*Comforter*'.

The original word is "*Paraclete*" and means "one who comes to the aid of another"; *Paraclete* literally means "*Helper*". So in sending the Holy Spirit, Jesus Christ has given us a Divine Helper to be our personal companion. He has sent us a Counselor and Advocate, a Consoler and Companion, an Instructor and Intercessor to aid us in our Christian life.

In the 1st Epistle of St. John, our Lord is referred to as a *Paraclete*. "*If any one does sin, we have a Paraclete with the Father, even Jesus Christ the righteous.*" (2:1). Christ Himself acts as our Helper and Intercessor before the Heavenly Father. This is why He told the disciples, "*I will give you another Paraclete;*" that is, a "*Helper in addition to Myself*". And this Helper, the Holy Spirit, would be the Divine Person to accompany His disciples in this world and to assist them in a concrete and practical way.

The Fiftieth Day

Fifty days after Christ's Resurrection, the disciples understood the meaning of our Lord's promise

concerning the Holy Spirit. For on this Day of Pentecost, they experienced the personal presence and power of the Holy Spirit. This was the Day when the Spirit of God descended to dwell within the followers of Christ.

"When the day of Pentecost had come, they were all gathered together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each of them. And they were all filled with the Holy Spirit." (Acts 2).

A Transforming Power

Following this experience, it is interesting to note the overwhelming change that took place in the characters and lives of the Apostles. There is a striking difference between their actions in the Gospels and their actions in the Book of Acts.

In the Gospels they are weak and afraid; they lack understanding and insight. But in the Book of Acts they are strong and courageous; they are sure and wise. No longer do we find doubt and confusion but rather firmness of faith and boldness of conviction. They are transformed men, illumined with understanding and wisdom, inspired with assurance and determination.

After Pentecost, we find the disciples being influenced by a power and force greater than them-

selves. We see them living under the direct control and guidance of the Divine Spirit. When put in prison and questioned by the high priests, they are no longer afraid.

When the Jewish authorities threaten them and insist that they stop preaching the message of Christ in Jerusalem, they stand firm and refuse to compromise: *"But Peter and the Apostles answered, 'We must obey God rather than men'."*

This is a different Peter than the one who denied Christ three times at the Crucifixion. The answer to this change is found in the fact that the Apostles had undergone a deep religious experience which came about as a result of the indwelling influence of the Holy Spirit.

A Divine Person

The Holy Spirit is not merely a divine power or force; He is a Divine Person. He is the third Person of the Holy Trinity. He is the Giver of life and Illuminator of all. He is the Sanctifier and Defender of the believers. He is the Holy One who counsels and helps the faithful.

"Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words." (Romans 8).

The Holy Spirit does not work in an impersonal way; He does not operate like an electric current.

Rather He works in a deeply personal and spiritual way. He functions in a way very much like the way of Jesus Christ.

The Holy Spirit speaks and persuades; He admonishes and advises; He guides and teaches; He comforts and consoles; He convicts and inspires; He pleads and defends; He restrains and rebukes; He stimulates and enlightens. And by submitting to Him, human persons become transformed and dynamic in their allegiance to God.

A Witness to Christ

The Holy Spirit brings no new revelation; He comes to glorify Christ and to manifest all that is Christ's. The work of our Lord continues to be carried out in the world and in the Church by the operation of the Divine Spirit.

It is the Holy Spirit who guides the Church in all truth and makes the mind of God known to the world. He enlightens men's minds and brings them to know Christ. He imparts the wisdom and knowledge of God; He promotes the saving mission of God.

We can be true disciples of Jesus Christ only because of the Holy Spirit's presence in us. It is only by the power and help of the Paraclete that we can acquire a firm faith, a divine love and a bold conviction. It is only by the activity of the Divine Spirit that men can become holy and dedicated to the Christian cause. This is why St. Seraphim said that the aim of the Christian is to "acquire the Holy Spirit".

Our Submission and Cooperation

The personal character of the Holy Spirit's work in us requires our personal response. If the Divine Spirit is to bear spiritual and moral fruit in our lives, then we must submit to His direction and assistance. We must yield ourselves to this Divine Helper and avoid everything that might impede His influence in us.

This is why St. Paul cautions us: "*Do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.*" (Eph. 4).

If we want to benefit from the Holy Spirit's presence in us, then we must attain that disposition whereby we might cooperate with the Spirit and not hinder His work in us. We must refrain from those actions and feelings which may extinguish the Holy Spirit's inspiration and vigor in us.

This is why St. Paul warns us: "*Do not quench the Spirit...but hold fast to what is good and abstain from every form of evil.*" (1 Thessalonians 5).

Above all, we must always pray for the Holy Spirit's presence and indwelling. Jesus Christ assures us that if we ardently seek fellowship with the Holy Spirit, we will experience His Divine Presence. "*If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him.*" (Luke 11).

The Spirit's Presence

Our commemoration of Pentecost

is a celebration of the Holy Spirit's entrance into the world of human existence and human affairs. In Jesus Christ, we encounter God Incarnate; in the Paraclete, we experience God in Spirit. The coming of the Holy Spirit is the final step in God's plan of human salvation.

In the presence of the Spirit, we find the completion of God's saving work. *"Behold, we celebrate the Festival of Pentecost: the presence of the Spirit, the fulfillment of the promise and the completion of hope. How wonderful*

"O Heavenly King, the Paraclete and Spirit of Truth, who art in all places and who fulfillst all things. Treasury of good things and Giver of life, come and dwell within us, cleanse us from all impurity, and save our souls, O Good One."

G.T.

FASTING FROM SIN

In a way, fasting has not ended. Don't be afraid. I am not saying this because I intend to impose another Lent on you. I only want to speak to you about another aspect of fasting.

The bodily fast has ended, but the discipline of the spirit has not ended. This latter spiritual discipline is more desirable than the bodily fast. In fact, the bodily fast was instituted because of the training of the spirit.

During Lent I used to tell you that a person could be fasting and yet not fast. Now I say that it is possible for one to fast while not fasting. Perhaps you think I am speaking in riddles. So I will explain.

How can it be that one who is fasting does not fast? When a person abstains

is this mystery; it is great and most solemn..." (Pentecost Vespers).

This is the meaning of the Pentecost Festival: Christ has sent the Holy Spirit to be our Helper and Guide; He has sent the Paraclete to be involved in our personal being and life.

The Holy Spirit is the leading power of unity in the Church. He is responsible for the renewed life of its members. This is why the Church insists that we make the prayer to the Holy Spirit a daily intercession:

from food but not from sin. How can it be that a person who is not fasting yet fasts? When he partakes of food but tastes nothing of sin. This latter fast is better than the other.

During the season of Lent many pleaded weakness of body and the severe gnawing of hunger. They would say: "I am ill... I cannot endure the fast...Drinking water kills me...I cannot digest vegetables." Many have I heard speaking thus.

But these things cannot be said against the fast of which I now speak. You may enjoy the bath. Take your place at the table. Take wine, but drink it in moderation. You may also eat meat; there is nothing to prevent you. You may enjoy all things. *YOU NEED ONLY ABSTAIN FROM SIN."*

(from a sermon of St. John Chrysostom.)

1st SUNDAY AFTER PENTECOST Tone 8 All Saints.

Holy Apostles Bartholomew and Barnabas (1st c.). Ven. Barnabas, Abbot of Vetluga (1445).
Uncovering of the Relics of Ven. Ephraim, Abbot of Novotórgsk (1572). Synaxis of the "Axion Estin"
Icon of the Mother of God (10th c.). Saint Luke of Crimea, the Blessed Surgeon.

Synaxis of All Saints

Troparion — Tone 4 - As with fine porphyry and royal purple, / Your church has been adorned with
Your martyrs' blood shed throughout all the world. / She cries to You, O Christ God: / Send down Your
bounties on Your people, / grant peace to Your habitation, and great mercy to our souls!

Kontakion — Tone 8 - The universe offers You the God-bearing martyrs, / as the first fruits of
creation, O Lord and Creator. / Through the Theotokos, and their prayers establish Your Church in
peace!

Hebrews 11:33-12:2 (Epistle)

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.

Therefore, we also, since we are surrounded by so great a cloud of witnesses, let us
lay aside every weight, and the sin which so easily ensnares us, and let us run with
endurance the race that is set before us, looking unto Jesus, the author and finisher of our
faith, who for the joy that was set before Him endured the cross, despising the shame, and
has sat down at the right hand of the throne of God.

Matthew 10:32-33, 37-38, 19:27-30 (Gospel)

Therefore, whoever confesses Me before men, him I will also confess before My
Father who is in heaven. But whoever denies Me before men, him I will also deny before My
Father who is in heaven.

He who loves father or mother more than Me is not worthy of Me. And he who loves
son or daughter more than Me is not worthy of Me.

And he who does not take his cross and follow after Me is not worthy of Me.

Then Peter answered and said to Him, "See, we have left all and followed You.
Therefore, what shall we have?"

So, Jesus said to them, "Assuredly I say to you, that in the regeneration, when the
Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve
thrones, judging the twelve tribes of Israel.

And everyone who has left houses or brothers or sisters or father or mother or wife or
children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.

But many who are first will be last, and the last first.

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

Saint Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (*Philokalia* [in English] Vol. 3, p.131). He is actually quoting from the *Octoechos*, Tone 2 for Saturday Matins, kathisma after the first stichology.

Saint Nikódēmos of the Holy Mountain (July 14) adds the Righteous to Saint Peter's five categories. The list of Saint Nikódēmos is found in his book *The Fourteen Epistles of Saint Paul* (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. Saint Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Saints Joachim and Anna, Saint Joseph the Betrothed, Saint Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of Saint Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.



The Orthodox Church in America
DIOCESE OF PHILADELPHIA AND EASTERN PENNSYLVANIA
The Most Rev. Mark, Archbishop of Philadelphia

June 7, 2023

Christ is in our midst! In two short weeks, the 16th Annual Diaconal Liturgical Practicum will be held June 19–23, 2023 on the campus of St Vladimir's Orthodox Theological Seminary in Yonkers, NY. The five-day program will offer intense practical liturgical training for deacons and lay diaconal candidates. The Diaconate Vocation Program has provided a pathway to the diaconate for many candidates who cannot attend seminary on a full-time basis or who might be called to a late vocation.

Our Diocese is taking steps to revitalize interest in the diaconate by promoting and reminding the faithful of the Diaconal Vocations Program, both as developed by the OCA and as the program existed regionally with our Diocese prior to 2020. In an effort to kick-start interest, you will find two attachments to this email:

1. An informational tri-fold .pdf flyer that discusses the Diaconate which can be printed double-sided, distributed with your weekly bulletin with additional copies to be made available wherever you have such materials generally available now.
2. A one-page essay titled "Who is a Deacon?" by Reader William Rusk with links to the OCA DVP program AND a way to register for any Diocesan-wide Diaconal programs, webinars and seminars.

Please make sufficient copies and distribute this information with your bulletin this week. It is our prayer that with a little bit of effort, we can renew widespread interest in this blessed ministry. How wonderful would it be if every parish in our Diocese had its own properly trained deacon to serve alongside with and assist our parish priests? Wonderful indeed!

+ Mark

+ MARK, Archbishop of Philadelphia and the Diocese of Eastern Pennsylvania
Locum Tenens of the Albanian Archdiocese of the Orthodox Church in America



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"Thou hast made us for Thyself, O Lord, and our heart is restless until it finds its rest in Thee." Augustine

Who is a Deacon?

A member of many of our parishes is missing on Sunday mornings. No, not the young enquirer who was steadily attending Liturgy for months and has now been absent for a while, or the elderly member of our congregation who has slowed down in recent months. These members, whom it is our duty to reach out to and reconnect with as a part of our Christian vocation of service, are not who we have in mind. This missing member of our congregation is written into the service books and has always been a part of the unbroken chain of the Orthodox Church. So, who is this person? The deacon, the first rank of ordained clergy, is rarely seen on most Sunday mornings. But why, one may ask, do we “need” a deacon at all?

Church tradition sees the appointing of seven men “of good repute, full of the Spirit and of wisdom” (Acts 6) as first establishing the clerical rank of deacon. Appointed to “server tables” in aid of the widows in the growing Christian community, the deacon’s chief role was one of service. This role, which is the vocational calling of all Orthodox Christians, remains at the heart of the Diaconate. Called first to serve at the altar, the deacon assists the Bishop and Priest. The necessity of this three-fold clerical order has always been assumed in Church tradition. St. Ignatius of Antioch, a second century bishop and martyr, said, “without these three orders you cannot begin to speak of a church.”

While a long exposition on the steady decline of the diaconate over the centuries is beyond the scope of this introduction, it is sufficed to state that the office of deacon has fallen out of view of the everyday parishioner. Yet, the office remains and every priest and bishop are first ordained a deacon before being elevated. The perception that the diaconate is a “stepping-stone” towards the priesthood, while often times the case, is to forget that the office is for many a life-long vocation. The diaconate is far from a liturgical relic, a historical office which has no place in the modern context, it is a reflection of the vitality of the living Church. In this light, the Church still “needs” deacons, men of ‘good repute’ who feel a calling to serve Christ and His people.

What kind of person becomes a deacon? Potential candidates should be men who feel a calling to serve Christ and His Church at the altar, and desire to serve their parish and the surrounding community. As assistants to the bishop and priest, the deacon’s ministry is one of selfless service to the Church. Often times, deacons are dual-vocational, their ordained ministry in the Church is carried out while maintaining an established career. While multiple avenues of study and formation are available, discerning a calling to serve Christ in ordained ministry must first begin in prayer. If you have ever felt a calling to serve at the altar, attend seminary, or further your theological education, talk to your parish priest, offer your time in service to the community, and pray for guidance on your journey.

Information Regarding the OCA’s Diaconal Vocation Program can be found here:

Email: dvp@oca.org

Web: www.oca.org/about/boards-offices-commissions/dvp

If you would like to receive additional information regarding the Diaconal Vocation Program initiatives within the DIOCESE OF EASTERN PENNSYLVANIA, including zoom webinars and Q&A sessions, please send an email to Subdeacon Greg Polk @ ipadiakon427@gmail.com to register, please put “DOEPA DVP REGISTER” in the subject line and provide their NAME, ADDRESS, PHONE #, AGE & HOME PARISH.