

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, June 6, 2021

6th Sunday of Pascha
Blind Man

<i>Christ is Risen!</i>	<i>Indeed, He is Risen!</i>
<i>Khristos Voskrese!</i>	<i>Voistinu Voskrese!</i>
<i>Christos Anesti!</i>	<i>Alithos Anesti!</i>
<i>El Messieh Kahm!</i>	<i>Hakken Kahm!</i>
<i>Cristos a Inviat!</i>	<i>Adevarat a Inviat!</i>
<i>Cristo ha resucitado!</i>	<i>Verda-deramente, ha resucitado!</i>
<i>Christ est Ressuscite!</i>	<i>En Verite, Il est Ressuscite!</i>
<i>Christus ist auferstanden!</i>	<i>Wahrlich Er ist auferstanden!</i>

Sunday, June 6	9:30 AM – Divine Liturgy
Thursday, June 10	9:30 AM – Divine Liturgy – Ascension of Our Lord Jesus Christ
Sunday, June 13	9:30 AM – Divine Liturgy – followed by Parish Council Meeting
Sunday, June 20	9:30 AM – Divine Liturgy – Pentecost and Kneeling Prayers
Sunday, June 27	9:30 AM – Divine Liturgy – followed by Parastas

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 to 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.

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.

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,
Andrew Balliet, Michael Birosik, Clark Bogosh, Theodore Bogosh, Cecil Buchanan, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Irene Davis, Ilene Devine, Julia Forte, Olga Hebda, Peter Holoviyak, John King, Claire Kononchuk, Michael Kulick, John Kushnir, Nancy Lorchak, MaryAnn Macenka, Mary Maholick, Anna Pisko, Melissa Schmitt, Althea Shellock, Olga Sidoriak, Martha Stafiniak, Joseph Tosca, Martha Teno, Michael Teno, Nancy Vanno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, Marie Yurchak, & Richard York.

June Birthdays: 5- Dorothy Macenka, 21- Clark Andrew Bogosh, 24- Wash King, 25- Geri King, 28- Olga Kushnir, 29- Julia Harahus

June Wedding Anniversaries: 1- V. Rev James & Mat Lisa Weremedic, 9- Michael & Julia Harahus, 9- John & Peggy Lampman

Financials 5/24-31/21: *Operating Acct:* Total \$687.00. Cemetery 30

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

Candles (June 6):

Flowers/Tetrapod... In memory of Helen Suda offered by Her Loving Family

7-Day Vigils/Altar... In memory of Marion Pickenheim offered by William Yelsh

Altar Candles... In memory of Helen Suda offered by Her Loving Family

Eternal Lamp... In memory of nephew, John Gregory Wyshosky offered by Julia Forte

Vigil Crosses ... For the Health of Teddy Bogosh III offered by Ted Bogosh

7-Day Vigils/Tetrapod... In memory of Kay & Paul Maliniak offered by William Yelsh

Decorated Candles/Tetrapod... In memory of Irene Scarloss offered by Natalie & Michael
Bolinski

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This email is to notify you that St. Mary's Orthodox Church has been issued a \$21.32 donation from the AmazonSmile Foundation as a result of AmazonSmile program activity between January 1 and March 31, 2021. The donation was deposited to your organization's bank account on or before May 22, 2021.

A JOYFUL FAREWELL

One of life's most difficult tasks is to bid a final farewell to someone. What a sad and emotional experience this can be! With this in mind, it is, perhaps, a bit puzzling to read in St. Luke's account of our Lord's Ascension that the Apostles returned to Jerusalem "with great joy" after witnessing Christ's glorious departure from this world to His heavenly home. How could they possibly rejoice at the prospect of never seeing their Master again?

The joyful reaction of the Apostles to the Ascension indicates that they fully understood *WHO* Christ was, *WHAT* His mission encompassed, and *WHY* He couldn't remain with them on earth. Jesus was God Incarnate. He lived as a Man among us for one divine purpose: *TO SHOW US THE WAY TO ACHIEVE OUR SALVATION*. After accomplishing this through His teachings and His example, and after conquering death by virtue of His Resurrection, Christ's work here was finished!

In order to provide us with the greatest amount of assistance in our personal struggle to show our worthiness to be numbered among the righteous in God's kingdom, our Lord had to leave us. Still, He did not leave us as orphans! No, as He promised His disciples at the Mystical Supper prior to His Crucifixion, Christ's exit opened the door for the entrance of the Holy Spirit into the world, Who could *BE IN ALL PLACES AND FILL ALL THINGS!*

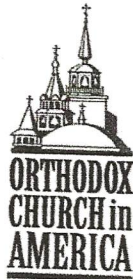
As we celebrate this Feast Day, let us do so joyfully! We are all disciples, called upon by the Saviour to obey Him, to live like Him, and to spread His Gospel to others. We eagerly await that wonderful day when He will come again with glory!

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

HOLY ASCENSION

Thou hast ascended in glory, O Christ our God, and
gladdened Thy disciples with the promise of the Holy
Spirit; and they were assured by the blessing that Thou
art the Son of God and Redeemer of the world.

PRAYER



PRAYER

Christ prayed regularly. In the process He taught us, his People, to pray as well. He taught us the Lord's Prayer and promised us that we will be granted whatever we ask in His name:

Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened (Mt 7:7-8).

In the *Sermon on the Mount*, we find Christ's primary teaching concerning prayer:

And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you. And in praying, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask Him. Pray then like this: Our Father, who art in heaven... (Mt 6:5-9).

With these words Christ teaches us how to pray properly and about the importance of personal, or private, prayer.

PERSONAL PRAYER

As God's People, we must pray personally and privately as Christ taught. If we pray only at the public liturgy of the Church then, even there, our prayer will be shallow and weak. We must pray

alone, behind closed doors, not merely in our rooms, but in the “room of our hearts,” as the saints teach us. Within ourselves we must

- ✧ ask God for what we need;
- ✧ thank Him for what we have;
- ✧ praise Him for His mighty holiness and His tender mercy and love;
- ✧ complain and lament before Him over our frustrations, confusions, and sorrows; and
- ✧ seek from Him light in the face of darkness and comfort in the midst of affliction.

THY WILL BE DONE

We can ask God for anything. Nothing is too small or insignificant. But we must ask with Faith, possessing the conviction that God does hear and that He does answer in the way known only to Himself. Furthermore, this means that our only genuine and unchanging petition is the one taught us by Christ in word and deed: “Thy will be done!”

When we ask God to give us what we need and to enable us to accomplish His will, we cease placing “demands” on God. We seek not our desires, but His, striving to discern His will and to make it our own. We cannot take prayer seriously unless we are willing to follow unconditionally that which the answer to our prayer will compel us to do.

HOW TO PRAY

We know we must pray, yet we are often uncertain as to how we are to pray. While the Holy Fathers offer us an endless number of recommendations concerning prayer, these instructions can easily be synthesized into two basic rules:

- ✧ We must be brief in our prayer.
- ✧ We must be regular in our prayer.

Brevity brings about humility while ensuring that we accomplish that which we are really capable of accomplishing. It prevents us from falling into despair over trying too much. When praying, we must not be concerned with quantity, for Christ teaches that our “many words” often serve to guarantee that our prayers will go unheard and unanswered. It is not the length of our prayers which is critical, but rather the spirit in which they are offered.

Regularity means setting aside a certain portion of our day for prayer, thereby ensuring continuity in our presence before God. Regular prayer serves to remind us that the remembrance of God is a natural part of our daily lives and that the accomplishment of His will is the only purpose for which we truly pray.

THE LITURGY: MORE THAN

PRAYER

While private prayer is most essential for God's People, the public worship of the Church—the liturgy, shared whenever and wherever “two or three are gathered together” in Christ's name—is equally essential.

The liturgy, however, is more than prayer. It is

- ✧ the gathering of the faithful;
- ✧ the singing of psalms and hymns and spiritual songs;
- ✧ the proclamation of the Good News of salvation in Christ, the Word of God;
- ✧ the intercession for the Church and the whole world;
- ✧ the offering of all things to God in the name of Christ;
- ✧ the remembrance, celebration, and participation in Christ's death and resurrection;
- ✧ the anticipation of Christ's Second Coming; and
- ✧ the experience of “the communion of the Holy Spirit and the fulfillment of the Kingdom of Heaven.”

It is indeed true, as many will contend, that we need not participate in the Church's liturgy if we merely come to pray. However, if we wish to live the fullness of Christian life, then the liturgy is absolutely vital!

Because Christ Himself said, “Be holy, as I too am holy,” we ask and seek that very thing, so that we who have been made holy in Baptism may persevere in what we have begun to be. For this we pray daily. We have a daily need of being made holy, so that we who sin daily may be cleansed again of our sins by continual sanctification. We pray that this sanctification may abide in us, and we make this petition in our constant prayers, asking it day and night, so that the sanctification and life, which is received from the grace of God may, by His protection, be preserved (Saint Cyprian of Carthage).

**FOR MORE INFORMATION,
PLEASE CONTACT:**

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6th SUNDAY OF PASCHA — Tone 5. Blind Man. Ven. Bessarion, Wonderworker of Egypt (4th-5th c.). Ven. Hilarion the New, Abbot of the Dalmatian Monastery (845). St. Jonah, Bishop of Perm (1470). Ven. Paísii, Abbot of Uglich (1504). Ven. Jonah, Abbot of Klimetzk (1534). Virgin Martyrs Archelais, Thekla, and Susanna, at Salerno (293).

Kontakion — Tone 4

I come to You, O Christ, / blind from birth in my spiritual eyes / and I call to You in repentance: / You are the most radiant light of those in darkness!

Acts 16:16-34 (Epistle)

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe." Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here." Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?" So, they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

John 9:1-38 (Gospel)

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.

And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.

Therefore, the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?"

Some said, "This is he." Others said, "He is like him." He said, "I am he."

Therefore, they said to him, "How were your eyes opened?"

He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight."

Then they said to him, "Where is He?" He said, "I do not know."

They brought him who formerly was blind to the Pharisees.

Now it was a Sabbath when Jesus made the clay and opened his eyes.

Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

Therefore, some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet."

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself."

His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.

Therefore, his parents said, "He is of age; ask him."

So, they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner."

He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see."

Then they said to him again, "What did He do to you? How did He open your eyes?"

He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?"

Then they reviled him and said, "You are His disciple, but we are Moses' disciples.

We know that God spoke to Moses; as for this fellow, we do not know where He is from."

The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.

Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

If this Man were not from God, He could do nothing."

They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?"

He answered and said, "Who is He, Lord, that I may believe in Him?"

And Jesus said to him, "You have both seen Him and it is He who is talking with you."

Then he said, "Lord, I believe!" And he worshiped Him.