

**St. Mary's Orthodox Church**  
**217 1<sup>st</sup> 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 7, 2020**  
7<sup>th</sup> Sunday of Pascha  
Holy Pentecost; Feast of the Holy Trinity

**Prokeimenon – Tone 8 – Their proclamation has gone out into all the earth,  
And their words to the ends of the universe!**

Epistle Reading: Acts 2:1-11  
Gospel Reading: John 7:37-52; 8:12

***Glory Be To Jesus Christ!***

***Glory Be Forever!***

**Liturgical Services have started, although with ‘preventative measures’! Please see last week’s bulletin for the full procedures. We are blessed to have the services in the following manner and we pray for the time that these conditions are no longer necessary!**

### **Divine Liturgy: Church Attendance Schedule**

We will use a rotating system for church service attendance, alternating weeks with Groups A, B, and C. Groups will be formed using the first letter of last names; taking into consideration those parishioners who obtain rides with family and non-family members.

We will follow the recommendations of the Commonwealth of Pennsylvania when determining how many individuals may enter the church. Each individual or family whose last name begins with A to J will be in Group A; last names beginning with K to R will be in Group B; and last names beginning with S to Z will be in Group C and will be given a designated Sunday of when they may choose to attend Divine Liturgy in person.

Please remember to wear a mask and bring your own Divine Liturgy Book. **You must call Father James Weremedic (570-645-2772) on Thursday or Friday only by 6:00 PM of the week you are assigned, to confirm that you will be attending.**

- Group A may attend Divine Liturgy on June 7
- Group B may attend Divine Liturgy on June 14
- Group C may attend Divine Liturgy on June 21

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### **Vespers Services**

Beginning on Saturday, June 6<sup>th</sup> 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.

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## **Attention – June 6 – Memorial Services for Pentecost**

**At 11:00 AM on Saturday, June 6** at Skyview (Hometown) Cemetery a Panikhida (Parastas) Service will be held outside near the Mausoleum. There will be no walking from grave to grave. 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. **Rain date will be on Sunday, June 7<sup>th</sup> at 1:00 PM.** We will not be able to make an announcement of the rain cancellation.

**At 1:00 PM on Saturday, June 6** at Summit Hill Parish Cemetery a Panikhida (Parastas) Service will be held outside near the Cross. There will be no walking from grave to grave. 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. **Rain date will be on Sunday, June 7<sup>th</sup> at 3:00 PM.** We will not be able to make an announcement of the rain cancellation.

### **DISCLAIMER:**

**While St. Mary's is taking reasonable and prudent precautions to reduce the risk of the spread of COVID-19, we cannot guarantee that you will not become infected. Attending services may increase your risk of contracting COVID-19, especially if you are over 65 years old or have an underlying health condition. By entering, you voluntarily assume this increased risk of exposure or potential infection from the virus, or viruses causing COVID-19.**

#### **Local 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**

**Christ the Saviour Orthodox Church – Harrisburg, PA**

**Vespers – Sat. at 5 PM; Divine Liturgy - Sunday at 9:30 AM**

**Holy Apostles Orthodox Church – Mechanicsburg, PA**

**Vespers – Sat. at 5 PM; Divine Liturgy - Sunday at 9:30 AM**

**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**



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**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.**

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**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, James Blair, Terry Blair, Clark Bogosh, Theodore Bogosh, Jane Bubernak, Cecil 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

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**Financials 5/23-31/20 Operating Acct:** -Dues 0 – Candles 29 – Weekly 312 – Non-Env 0 – Holy Days 0– Altar Candles 25 – Initial Offering 0 – Donations 100 = **Total \$ 466.00**  
Building Fund 0- ...Charity Donation 0- ...Furnace Fund 0- ...Cemetery 0...Flowers 0 ... **Thank you.**

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**Please continue to keep filling your church envelopes**

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

**June Wedding Anniversaries:** 9 – Michael & Julia Harahus, 9—John & Peggy Lampman

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**“Thank you” to all who sent Congratulations on our 55<sup>th</sup> Wedding Anniversary.  
Father Paul & Matushka Lovey Ropitsky**

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**Attention High School and College Graduates:**

**Please submit a picture along with your name, parents' names, graduated from, and future plans to: Gloria Bench [larbench@ptd.net](mailto:larbench@ptd.net)**

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Candles (from March 22):

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

Altar Candles... *In memory of Alexis Gancasz offered by Jeanne & John Cannon*

Eternal Lamp... *In memory of Michael & Helen Bogosh; Peter, Harry & Kathleen Harahush offered by Terri & David Bogosh*

Vigil Crosses ... *For the health of Martha Stafiniak & Family offered by Terri & David Bogosh*

7-Day Vigils/Tetrapod... *In memory of Andrew & Mary Bybel offered by Friends*

Decorated Candles/Tetrapod... *For the health of Olga & John Kushnir offered by Marie Kuzmicz*



**8<sup>th</sup> SUNDAY OF PASCHA. Tone 7. Holy Pentecost: Feast of the Holy Trinity.**

Venerable Daniel of Sketis. Hieromartyr Theodotus, Bishop of Ancyra. Hieromartyr Marcellinus, Pope of Rome, and with him Claudius, Cyrenus, and Antonina. Martyrs Cyriaca, Caleria, and Mary, of Cæsarea in Palestine.

**Troparion — Tone 8**

Blessed art You O Christ Our God / You have revealed the fishermen as most wise / By sending down upon them the Holy Spirit / Through them You drew the world into Your net / O Lover of Man, Glory to You!

**Kontakion — Tone 8**

When the most High came down and confused the tongues, / He divided the nations; / But when he distributed the tongues of fire / He called all to unity. / Therefore, with one voice, we glorify the All-holy Spirit!

**Entrance Verse**

Be exalted, O Lord, in Your strength! We will sing and praise Your power! (*Ps 20/21:13*)

**Acts 2:1-11 (*Epistle*)**

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.

Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs – we hear them speaking in our own tongues the wonderful works of God."

**John 7:37-52, 8:12 (*Gospel*)**

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of



Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him.

Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed."

Nicodemus (he who came to Jesus by night, being one of them) said to them, "Does our law judge a man before it hears him and knows what he is doing?" They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee."

Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

## HOLY PENTECOST

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

## THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

"Let us celebrate Pentecost, the coming of the Holy Spirit,  
The appointed day of promise, and the fulfillment of hope,  
The mystery which is as great as it is precious."

In the coming of the Spirit, the very essence of the Church is revealed:

"The Holy Spirit provides all,  
Overflows with prophecy, fulfills the priesthood,  
Has taught wisdom to illiterates, has revealed fishermen as theologians,  
He brings together the whole council of the Church."

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At



the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth..." the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose "descent" upon us in this festal Vigil, is indeed the very experience of the Holy Spirit "coming and abiding in us."

Having reached its climax, the Vigil continues as an explosion of joy and light for "verily the light of the Comforter has come and illumined the world." In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom.

### THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is "added" to it as its own fulfillment. The service begins as a solemn "summing up" of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

"Who is so great a God as our God?"

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter "the ordinary time" of the year. Yet, every Sunday now will be called "after Pentecost"—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church "never grows old, but is always young." It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—"the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity," and fills our life with meaning, love, faith and hope.

Father Alexander Schmemmann (1974)