

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, March 12, 2023
Choir Director: Wash King
Reader Epistle: Edward Pierson

SECOND SUNDAY OF LENT – ST. GREGORY PALAMAS

Glory Be to Jesus Christ! Glory Be Forever!

Services:

Sunday, March 12 8:45 AM – Church School
Sunday, March 12 9:30 AM – Liturgy of St. Basil – (St. Gregory of Palamas) & Fellowship
 Adult Class “Living with Grief as Orthodox Christians” Chapter 4 Session
Sunday, March 12 4:00 PM – Lenten Mission Service at Holy Ascension in Frackville
Wednesday, March 15 5:00 PM – Liturgy of Presanctified Gifts (Fast from Noon)
Friday, March 17 5:00 PM - Akathist to Jesus Christ, Our Savior
Saturday, March 18 4:00 PM – Great Vespers, **Parastas**, Memorial Saturday Service, & Confessions
 In memory of Alexis Gancasz offered by Jeanne & John Cannon
 In memory of Jennie Harb offered by Jeanne & John Cannon
 In memory of Jean (Haspe) Huffman offered by the Herbert Family
 In memory of Helen Fedora offered by Barbara Faenza & Family
 In memory of John & Anna Bogosh offered by Gloria Bench & Family
Sunday, March 19 8:45 AM – Church School
Sunday, March 19 9:30 AM – Liturgy of St. Basil – (Veneration of Precious Cross) & Fellowship
Sunday, March 19 4:00 PM – Lenten Mission Service at St. Michael's in Mount Carmel

Sunday, March 26 at 4:00 PM

We will host our Lenten Mission Service at St. Mary's in Coaldale

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. Please Note: 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

Andrew Balliet, Michael Birocik, Clark Andrew Bogosh, Theodore Bogosh, Danielle Bogosh, Elizabeth Brennan, Stephanie Chmel, Ilene Devine, Nadine Fegley, Julia Forte, Michael & Julia Harahus, Karen & Rose Harkins, Nancy King, Michael Kulick, Olga Kushnir, Anna Marie Mantey, Mildred O'Shura, Melissa Schmitt, Althea Shellock, Olga Sidoriak, Mary Simone, Martha Stafiniak, Martha Teno, Michael Teno, Joseph Tosca, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, George Yurchak, Marie Yurchak.

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 (March 12)

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... For the Health of **Stephanie Chmel** offered by Julia Forte

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

7-day Vigils-Tetrapod... In memory of **Patricia "Secara" Palinchak** offered by Russell & Geri King

Decorated Candles/Tetrapod- In memory of **Harry Wyshosky, Jr.** offered by Julia Forte

*We express our deepest sympathy to the family of Patricia "Secara" Palinchak
On passing away (was living in Florida) (02-25-2023)
Memory Eternal!*

March Birthdays: 1- Logan Leatherman, 6- Marie Kalavritinos, 16- Anthony Vavra, 21- Mildred O'Shura, 24- Tracy Skripnek, 24- Zachary King, 24- Olga Sidoriak (101), 29-Sandra Zuber

Financials 2/26/23: Operating Acct: Weekly \$947, Holy Day \$30, Altar Candles \$30, Candles \$147, Donations \$50

Please continue to keep filling your church envelopes. Thank 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

“BEHOLD, THE BRIDEGROOM COMES AT MIDNIGHT!”

In the Gospel of St. Matthew, we find the chilling PARABLE OF THE 10 VIRGINS. According to wedding customs at the time of our Lord, a groom was expected to go for his bride at her father’s house. Young maidens were assigned to meet the groom with burning lamps and escort him to the one he was to marry. Christ relates how 5 of these maidens took extra oil with them when they went to carry out this task, while the other 5 did not. The bridegroom was delayed and the virgins fell asleep, with their lamps burning.

Finally at midnight, the bridegroom arrived, and the 5 foolish virgins who were caught unprepared had to go out and purchase more oil. By the time they returned, they were shut out of the marriage feast, forced to hear the stinging words of the bridegroom: “Truly I say, I do not know you.”

This message is particularly appropriate for our consideration during Great Lent, THE SEASON OF REPENTANCE. A certain urgency is attached to the penitential process now, as we are warned that our lives can come to an end “in the twinkling of an eye.” Returning to God through CONFESSION and CONTRITION, therefore, may be viewed as a perfect example of the wise saying: “Don’t put off until tomorrow what you can do today.” Indeed, tomorrow may never come!

It must be noted that in our Church, a special service – The Bridegroom Matins – is celebrated the first 3 evenings of Holy Week, stressing this important message: “Behold, the Bridegroom comes at midnight, blessed is the servant that He shall find watching. And unworthy is the servant whom He shall find heedless.”

SECOND SUNDAY OF LENT Tone 6. St. Gregory Palamas.

Synaxis of the Venerable Fathers of the Kiev Caves Lavra..

Ven. Theophanes the Confessor, of Sigriane. Righteous Phineas, grandson of Aaron (ca. 1500 B.C.).

Troparion — Tone 8 - O luminary of Orthodoxy, support and teacher of the Church, / ideal of monks and invincible champion of theologians, / O wonderworker Gregory, boast of Thessalonika and herald of grace, / always intercede for all of us that our souls may be saved.

Kontakion — Tone 4 - Now is the time for action! / Judgment is at the doors! / So let us rise and fast, / offering alms with tears of compunction and crying: / "Our sins are more numerous than the sands of the sea; / but forgive us, O Master of All, / so that we may receive the incorruptible crowns."

Kontakion — Tone 8 - Holy and divine instrument of wisdom, / radiant and harmonious trumpet of theology, / we praise you in song, O divinely-speaking Gregory. / As a mind standing before the Primal Mind, guide our minds to Him, Father, / so that we may cry aloud to you: "Rejoice, herald of grace."

Today, The Church celebrates the memory of St. Gregory Palamas (1359). The Church honors his memory twice during the Ecclesiastical Year. Once on the 14th of November commemorating his repose in the Lord, and again today the 2nd Sunday of Great Lent which is immediately following the Sunday of Orthodoxy and preceding the Sunday of the Precious and Life Giving Cross. By doing so the Church underlines the fact that, in his life and teachings, St. Gregory stands as an unsurpassed witness to the Orthodox Christian faith. He is a supremely skilled guide to the mystery of the Cross and to the vision of Christ in Glory.

St. Gregory was formally recognized as a saint in 1368, only 9 years after his death. From the end of the 16th century onward, a veil of darkness descended over his teachings. And it wasn't until the second half of the 18th century that an appreciation of his teaching was revived. Even now, his appreciation remains for the most part on the level of academic theology and chiefly among those trained in Patristic studies. This is due to the fact that St. Gregory has been presented principally in terms of the theological controversies of his day in which he played a leading role. Those controversies involved fundamental questions of the Essence/Energy distinction in God and the nature of the vision of God. Also controversial were St. Gregory writings in response to his 3 main theological opponents, including Barlaam.

Righteous Phineas, the Grandson of Aaron

The Righteous Phineas, grandson of the High Priest Aaron (also commemorated today) and son of the High Priest Eleazar, was also a priest and zealous in his service.

When the Israelites, after the holy Prophet Moses (September 4) led them out of Egypt, were already near the Promised Land, their neighbors the Moabites and Midianites were overcome by fear and envy. Not trusting in their own strength, they summoned the magician Balaam to put a curse on the Israelites. The Lord revealed His will to Balaam, and Balaam refused to curse the People of God, seeing that God was pleased to bless them (Num. 24:1). Then the Moabites drew the Israelites into the worship of Baal-Peor. God punished the Jews for their apostasy, and they died by the thousands from a plague. Many, beholding the wrath of God, came to their senses and repented.

At this time a certain man named Zimri, of the tribe of the Simeon, "brought to his brethren a Midianite woman in the sight of Moses and in the sight of all the congregation of the children of Israel, and they wept at the door of the tabernacle of witness" (Num. 25:6). Phineas, filled with wrath, went into Zimri's tent and killed both him and the Midianite woman with a spear.

"And the Lord said to Moses, 'Phineas... has caused My wrath against the children of Israel to cease, when I was exceedingly jealous among them.... Behold, I give him a covenant of peace, and he and his descendants shall have a perpetual covenant of priesthood, because he was zealous for his God, and made atonement for the children of Israel'" (Num. 25:10-13).

After this, at the command of God, Phineas went at the head of the Israelite army against the Moabites and brought chastisement upon them for their impiety and treachery. After the death of the High Priest Eleazar, Saint Phineas was unanimously chosen as High Priest. The high priesthood, in accord with God's promise, continued also with his posterity. Saint Phineas died at an advanced age around 1500 B.C.

Hebrews 1:10-2:3 (Epistle)

And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail." But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation? Therefore, we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

Hebrews 7:26-8:2 (Epistle, Saint)

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests, men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

Mark 2:1-12 (Gospel)

And again, He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them.

Then they came to Him, bringing a paralytic who was carried by four men.

And when they could not come near Him because of the crowd, they uncovered the roof where He was. So, when they had broken through, they let down the bed on which the paralytic was lying.

When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

And some of the scribes were sitting there and reasoning in their hearts,

"Why does this Man speak blasphemies like this? Who can forgive sins but God alone?"

But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?"

Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?

But that you may know that the Son of Man has power on earth to forgive sins" – He said to the paralytic, "I say to you, arise, take up your bed, and go to your house."

Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

John 10:9-16 (Gospel, Saint)

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

I am the good shepherd. The good shepherd gives His life for the sheep.

But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.

The hireling flees because he is a hireling and does not care about the sheep.

I am the good shepherd; and I know My sheep, and am known by My own.

As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.