

**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, May 23, 2021**

4<sup>th</sup> Sunday of Pascha

Paralytic

*Christ is Risen!*

*Indeed, He is Risen!*

*Khristos Voskrese!*

*Voistinu Voskrese!*

*Christos Anesti!*

*Alithos Anesti!*

*El Messieh Kahm!*

*Hakken Kahm!*

*Cristos a Inviat!*

*Adevarat a Inviat!*

*Cristo ha resucitado!*

*Verda-deramente, ha resucitado!*

*Christ est Ressuscite!*

*En Verite, Il est Ressuscite!*

*Christus ist auferstanden!*

*Wahrlich Er ist auferstanden!*

Sunday, May 23

9:30 AM, Divine Liturgy

Sunday, May 30

9:30 AM, Divine Liturgy, followed by Parastas

In memory of William Faenza offered by Barbara Faenza & Family

In memory of Jennie Harb offered by Jeanne & John Cannon

In memory of Michael Harb offered by Jeanne & John Cannon

In memory of Helen Suda offered by Her Loving Family

In memory of Mary Harahuess offered by Gloria Bench

In memory of Nicholas Jr. & Helen Macenka offered by Shelly Macenka & Elaine (Macenka) Andrews

In memory of those who gave their lives that American Ideas might live: Stephen Polansky, John

Katchak, Wash Shaffran, Victor Windus, John Evetushick, Anthony Sachon, John Karawulan,

Michael Teeno, Walter Danchak, Paul Martin, Michael Fadorchak, John Fedora, Nicholas

Skirchak, Stephen Yurchak.

Sunday, June 6

9:30 AM, Divine Liturgy, followed by Parish Council Meeting

Candles (May 23):

7-Day Vigils/Altar... For the Health of John & Peggy Lampman offered by Ted Bogosh

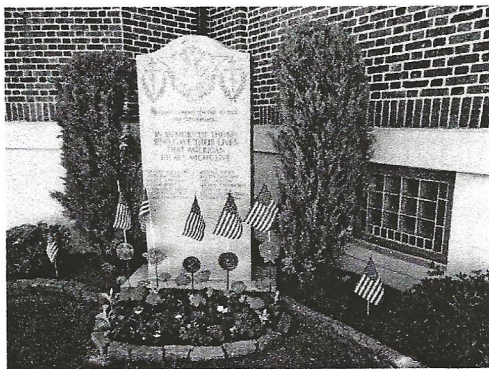
Altar Candles... For the Health of Aunt Olga Hebda offered by Raymond & Mary Jo Danchak

Eternal Lamp... In memory of Peter Wyshosky, Jr. offered by Julia Forte

Vigil Crosses ... For the Health of Sal & Matesy Herbert offered by Ted Bogosh

7-Day Vigils/Tetrapod... For the Health of Mildred O'Shura offered by Ted Bogosh

Decorated Candles/Tetrapod... In memory of John & Helen Molotzak offered by John Molotzak



**Memorial Day honors the men and woman who died while serving in the US military. This year, we will hold a Parastas at the Monument near the entrance to the Church, weather permitting, on Sunday, May 30<sup>th</sup> following the Divine Liturgy.**

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

May Birthdays: 2- Lynn Sharpe, 17- Russell King, 17- Julia Forte, 21- Lindsey Ruch, 31- Marie Skripnek

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.

Financials 5/10-16/21: *Operating Acct:* Candles 51, Altar Candles 310, Offerings 677, Non-Envelope 150, Holy Days 25, Pascha Donations 1500 = Total \$2,713.00

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

## THE EVERLASTING LIGHT

**O**ur Lord can be described in three ways: **ABLE, AVAILABLE & ALIVE!** Jesus came to earth to demonstrate God's love in action and to die a horrible death, so that we may be forgiven our sins. Below we explain how during His time on Earth, as well as today, our Saviour will always be there for us.


**Jesus is ABLE to do anything.** He is able to forgive our sins or comfort us in times of trouble. How true it was during His earthly ministry. Jesus was able to perform miracles. He restored sight to the blindman, healed the paralytic and even raised Lazarus from the dead. He is able to make us all children of God.

**Jesus is AVAILABLE.** He was always willing to let people come close to Him. Our Lord was certainly welcoming to children or to the least among us. And of course, He is **STILL AVAILABLE TO US ALL TODAY!** You just need to reach out to Him. Even if you have neglected or rejected Him, all who call on Him will find Christ available to them.

**Jesus is ALIVE.** As Christians, we believe that our Saviour died on that solemn day, only to rise up and conquer death. Although His work of redemption was finished at the cross, His work of intercession continues to this day. Since Jesus is alive, we have assurances for our future. We believe that we do not face trials or temptation alone. We know that when we stumble, Christ is there to pick us up.

Lord hear our prayers. We approach you with goodness and a pure heart. May the Light of the world shine upon us and bless us throughout our days.

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



# THE EUCCHARIST: PREPARATION AND THANKSGIVING



## THE EUCCHARIST: PREPARATION

Before partaking of a banquet, we generally take great pains to make proper preparations. We anticipate those who will be in attendance, what we want to wear, and what our host or hostess will serve. Foremost among our preparations is “saving our appetite”; feasting is generally preceded by a period of fasting.

The Eucharist is the Lord’s banquet. As with any banquet, proper preparation is required.

### **SEEK GOD’S FORGIVENESS**

The Eucharist is offered to us “unto life everlasting” and “for the remission of sins.” Hence, our preparation for the reception of the Eucharist logically begins with the desire to change our lives—to rid ourselves of all that is sinful—and to acknowledge that without repentance, “life everlasting” is impossible. A key element in overcoming physical illness is the desire to be healed. Similarly, we cannot derive any benefit from the Eucharist unless we first desire to be healed of our spiritual afflictions.

Prior to the reception of the Eucharist we should reflect upon every aspect of our life. Having considered the ways by which we have failed to live according to God’s will, we must desire God’s forgiveness, while making a firm commitment to improve our relationship with Him and with those around us.

### **BE RECONCILED WITH OTHERS**

We cannot enter into a common union with God if we have not been reconciled with those around us. On this point Jesus Christ is emphatic:

## AND THANKSGIVING

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*If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift (Mt 5:23-24).*

In our desire to receive God's forgiveness, we first must be willing to forgive—and to seek forgiveness from—others.

### **PRAY, MEDITATE, AND READ THE SCRIPTURES**

Prayer is essential in our preparation for the Eucharist. There are any number of appropriate prayers, readily found in most prayerbooks, which can guide us in our preparation and prompt us to pray in our own words as well. Time also should be spent in prayerful meditation and reflection, as well as in reading the scriptures. Appropriate scripture readings include Matthew 5-7, John 5-7, Romans 12-14, 1 Corinthians 13, 1 John, and Psalms 32/31, 37/36, 51/50, 102,/101, 130/129, 143/142.

### **PARTICIPATE IN GREAT VESPERS**

Great Vespers prepares us liturgically for the celebration and reception of the Eucharist. The Vesper hymns and prayers remind us of our need to enter into communion with our Creator, who lights our lives through the resurrection of Jesus Christ. Strive to attend this service as often as possible, while refraining from distractions and unnecessary entertainments the evening before. Before or after Vespers we may wish to receive the sacrament of Penance, or Confession, as well.

### **FAST**

In fasting prior to the reception of the Eucharist, we should put aside those things that we do not need. We should refrain from eating, drinking, and smoking from at least midnight on the eve of our reception of the Eucharist. In cases where medication or other special needs must be considered, however, common sense should guide our consciences.

### **PARTICIPATE IN THE ENTIRE LITURGY**

The Eucharistic Liturgy is the common work of God's People. The first portion of the Divine Liturgy—the Liturgy of the Word—serves as a preparation for the Eucharist. Having been fed by the Word of God through the scriptural lessons and the homily, we are prepared to “lay aside all earthly cares” and to properly “receive the King of all.”

Our preparation for the reception of the Eucharist, however, must never be carried out in a vain attempt to “make ourselves worthy.” No one—except God—is sinless; consequently, no one is truly “worthy,” as the priest prays during the Divine Liturgy:

*No one is worthy to approach or to draw near or to serve Thee, O King of Glory, for to minister to Thee is great and awesome even to the heavenly powers.*

Nothing we do makes us worthy to approach the Eucharist. God makes us worthy; we prepare ourselves to accept His gifts “in faith and love.”

*Make me worthy to partake, without condemnation, of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting (The Divine Liturgy).*

In approaching the chalice, we acknowledge our sinfulness—not our “worthiness”—and our need for “the remission of sins.”

### **THANKSGIVING**

We would never think of accepting a valuable gift without expressing our thanks to the giver. The Eucharist is God’s greatest gift to His People; having received it, we should render thanks to God for this, His greatest blessing.

At the end of the Divine Liturgy, we find the following prayer of thanksgiving:

*We thank Thee, O Master, Benefactor of our souls, that Thou has made us worthy this day of Thy heavenly and immortal mysteries. Make straight our path; strengthen us all in Thy fear; guard our life; make firm our steps; through the prayers and intercessions of the Theotokos and ever-Virgin Mary, and of all Thy saints. For Thou art our sanctification, and unto Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit...*

This prayer should set the tone for our lives until the next time we receive the Eucharist. Our expression of thanks must continue from Eucharist to Eucharist, and it should constantly remind us that every moment of our lives should provide a point of contact and union with God.

### **REFLECTION**

Take time to reflect upon the meaning of the Eucharist in our lives. The reception of the Eucharist is not a mechanical act—one “performed” out of “habit.” It demands a conscious attempt to integrate God’s grace into every aspect of our day-to-day lives and should affect everything we do, think, and say. Just as we have been made one with Christ, so too we should strive to live in oneness and harmony with those around us.

**FOR MORE INFORMATION,  
PLEASE CONTACT:**

**4th SUNDAY OF PASCHA — Tone 3.** Paralytic. St. Michael the Confessor, Bishop of Synnada (831). Synaxis of the Saints of Rostov—Yaroslavl'. Ven. Euphrosynē, Abbess of Polótsk (1173). Ven. Paísii, Abbot of Galich (1460). Martyr Michael “the Black-robed” of St. Savva Monastery (9th c.).

### **Kontakion — Tone 3**

By Your divine intercession, O Lord, / as You raised up the paralytic of old, / so raise up my soul, paralyzed by sins and thoughtless acts; / so that being saved I may sing to You: / “Glory to Your power, O compassionate Christ!”

On this day the Church remembers the man who lay by the Sheep’s Pool in Jerusalem for thirty-eight years, waiting for someone to put him into the pool. The first one to enter the pool after an angel troubled the water would be healed of his infirmities, but someone always entered the pool before him.

Seeing the man, the Lord felt compassion for him and healed him.

The Kontakion for this Fourth Sunday of Pascha asks Christ to raise up our souls, “paralyzed by sins and thoughtless acts.”

### **Acts 9:32-42 (Epistle)**

Now it came to pass, as Peter went through all parts of the country, that he also came down to the saints who dwelt in Lydda.

There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed.

And Peter said to him, “Aeneas, Jesus the Christ heals you. Arise and make your bed.” Then he arose immediately.

So, all who dwelt at Lydda and Sharon saw him and turned to the Lord.

At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did.

But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room.

And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them.

Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.

But Peter put them all out, and knelt down and prayed. And turning to the body he said, “Tabitha, arise.” And she opened her eyes, and when she saw Peter, she sat up.

Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive.

And it became known throughout all Joppa, and many believed on the Lord.

### **John 5:1-15 (Gospel)**

After this there was a feast of the Jews, and Jesus went up to Jerusalem.

Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.

In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.

For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

Now a certain man was there who had an infirmity thirty-eight years.

When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?"

The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another, steps down before me."

Jesus said to him, "Rise, take up your bed and walk."

And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

He answered them, "He who made me well said to me, 'Take up your bed and walk.'"

Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"

But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

The man departed and told the Jews that it was Jesus who had made him well.

**Our sympathy is extended to Gary Harahuess and his family on the passing away of his wife, Mary Harahuess on 2/17/2021**

**Our sympathy is extended to the family of John and Mary Evetushick on the passing away of her mother, Eleanor Rooney on 5/15/2021  
Memory Eternal!**

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## Venerable Euphrosynē, Abbess of Polotsk

Saint Euphrosynē, Abbess of Polotsk, was named Predslava in the world, and was the daughter of Prince George Vseslavich. From her childhood she was noted for her love of prayer and book learning. After turning down a proposal of marriage, Predslava received monastic tonsure with the name Euphrosynē. With the blessing of Bishop Elias of Polotsk, she began to live near the Sophia cathedral, where she occupied herself by the copying of books. Around the year 1128 Bishop Elias entrusted the nun with the task of organizing a women's monastery. Setting out for Seltso, the site of the future monastery, the ascetic took only her holy books. At the newly constructed Savior-Transfiguration monastery the saint taught the girls to copy books, singing, sewing and other handicrafts. Through her efforts, a cathedral was built in 1161, which survives to the present day. Saint Euphrosynē also founded a men's monastery dedicated to the Mother of God. Patriarch Luke of Constantinople sent a copy of the wonderworking Ephesus Icon of the Mother of God at her request. Shortly before her death, Saint Euphrosynē journeyed on pilgrimage to the Holy Places with her nephew David and sister Eupraxia. After venerating the holy things at Constantinople, she arrived in Jerusalem, where at the Russian monastery of the Most Holy Theotokos the Lord granted her a peaceful end on May 24, 1173. In 1187 the body of the saint was transferred to the Kiev Caves monastery, and the relics were transferred to Polotsk in 1910 to the monastery she founded. Saint Euphrosynē of Polotsk was glorified in the Russian Church as a patroness of women's monasticism.