

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

Sunday, November 13, 2022

Choir Director: Wash King

22nd SUNDAY AFTER PENTECOST (8th of Luke)

Glory Be to Jesus Christ!

Glory Be Forever!

Services:

Sunday, November 13- 9:30 AM – Divine Liturgy –TF **Annual Parish Meeting**

Tuesday, November 15- Nativity Fast Begins

Saturday, November 19- **4:00 PM** – Great Vespers and Confessions

Sunday, November 20- 9:30 AM – Divine Liturgy followed by Fellowship Hour

Sunday, November 20- **4:00 PM** – Great Vespers and Confessions

Monday, November 21- 9:30 AM – Divine Liturgy – Entrance of the Most Holy Theotokos

Thursday, November 24- 9:30 AM – Moleiben followed by Thanksgiving Dinner

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:

Matushka Lisa Weremedic

Andrew Balliet, Michael Birosik, Clark Andrew Bogosh, Theodore Bogosh, Danielle Bogosh, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Irene Davis, Ilene Devine, Nadine Fegley, Julia Forte, Michael & Julia Harahus, Karen Harkins, Nancy King, Russell King, Michael Kulick, John & Olga Kushnir, Anna Marie Mantey, Mildred O'Shura, Dale Renninger, Melissa Schmitt, Althea Shellock, Olga Sidoriak, Mary Simone, Martha Stafiniak, Martha Teno, Michael Teno, 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 (November 13)

7-day Vigils-Altar... In memory of **Lillian Yelsh** offered by William Yelsh

Altar Candles... In memory of **Aunt Olga Hebda** offered by Raymond & Mary Jo Danchak

Eternal Lamp... In memory of **Andrew & Mary Bybel Family** offered by Family Members

Vigil Crosses... In memory of **Mother, Mary Lutash** offered by Raymond & Mary Jo Danchak

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

Decorated Candles/Tetrapod- In memory of **All the Deceased Veterans & For the**

Health of **All the Living Veterans** offered by a Veteran

November Birthdays: 1- Nicholas Teno, Jr., 2- Justin Babinetz , 4- Lena Marie Berezniak, 11- Nancy King, 17- Victoria Weremedic, 17- Irene Puschak, 26- Helen King, 26- Barbara Birosik, 27- Chris King, 27- Walter Rosahac

November Anniversaries: 13- Walter & Louise Rosahac

Financials 11/06/22: *Operating Acct:* Candles 53 - Altar Candles 40 - Offerings 409
Holy Days 47 – Thanksgiving 15 = Total \$564.00.

Candle Donation 306 – Poinsettias 110 – Building Fund 10

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

Fellowship Hour Hosts:

November 13 Lena Berezniak

November 20 Michael Tatusko

November 27 Open

There is a sign-up sheet for **Coffee Hour** in the vestibule if you would like to host.

Please use Amazon Smile when ordering from Amazon.

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

If you have paper bags from groceries, please bring them to church –

They are needed to clean the wax off the carpet

Thanksgiving Dinner in the Church Hall

Thursday, November 24, 2022 after Moleiben Service

Sign up sheet is on the Candle Stand

Everyone invited!!!

Please sign up so we can prepare enough food



A SAINTLY INTERCESSION



The story of the Martyrs GURIAS, SAMONAS & ABIBUS is similar to that of scores of others in the Early Church. Gurias & Samonas were citizens of Edessa. They lived pious Christian lives, were arrested and subsequently executed for their unwavering belief in Jesus Christ. A number of years later, the Deacon Abibus suffered the same fate, and was buried in the same tomb as Gurias & Samonas. When the era of persecution ended for the Christians, a church was built over the grave of these three martyrs. Little did anyone know that they would one day be responsible for saving the life of a young maiden!

Years later, a widow in Edessa had a young daughter, who was being courted by a soldier from the land of the Goths. He swore over the grave of Gurias, Samonas & Abibus that his intentions were honorable and, if given the daughter's hand in marriage, he would treat her royally. As it turned out the soldier was already married, and when he took her back to his own land, he made her his slave. When his lawful wife died, the wicked soldier buried the young girl alive with his departed wife! She prayed to the three martyrs from her home in Edessa to help her and, miraculously, they appeared to her. They took hold of her hand and in an instant, she was transported back to Edessa. When the church was opened the following day, the girl was found by the tomb of the saints! Because of the nature of their intercession, Gurias, Samonas & Abibus are sometimes referred to as the patron saints of those experiencing marital difficulties.

22nd SUNDAY AFTER PENTECOST — Tone 5. St. John Chrysostom, Archbishop of Constantinople (407). Stockholm Icon of the Mother of God. Martyrs Nikēphoros, Antoninus, and Germanus of Caesarea, in Palestine (308). Martyr Manetha (307-8). Monastic Martyr Damascene.

Galatians 6:11-18 (Epistle)

See with what large letters I have written to you with my own hand!

As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.

For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.

But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Hebrews 7:26-8:2 (Epistle, St. John Chrysostom)

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.

Luke 10:25-37 (Gospel)

And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

He said to him, "What is written in the law? What is your reading of it?"

So, he answered and said, "'You shall love the LORD your God with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'"

And He said to him, "You have answered rightly; do this and you will live."

But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead.

Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.

Likewise, a Levite, when he arrived at the place, came and looked, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.

So, he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.

On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'

So, which of these three do you think was neighbor to him who fell among the thieves?"

And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

Saint John Chrysostom, Archbishop of Constantinople

Commemorated on November 13

Troparion — Tone 8 - Grace shining forth from your mouth like a beacon has illumined the inhabited earth; / it has disclosed to the world treasures which wealth cannot buy; / and has set forth for us the height of humility. / Instructing us by your words, O Father John Chrysostom, / intercede with the Word, Christ God, that our souls may be saved.

Kontakion — Tone 2 - You received divine grace from Heaven, / and by your lips you teach all men to worship the one God in Trinity, / O most blessed Venerable John Chrysostom. / We praise you, as is meet, / for you are a guide, making divine things clear.

Saint John Chrysostom, Archbishop of Constantinople, one of the Three Hierarchs [January 30], was born at Antioch in about the year 347 into the family of a military commander. His father, Secundus, died soon after the birth of his son. His mother, Anthusa, widowed at twenty years of age, did not seek to remarry but rather devoted all her efforts to the raising of her son in Christian piety. The youth studied under the finest philosophers and rhetoricians. But, scorning the vain disciplines of pagan knowledge, the future hierarch turned himself to the profound study of Holy Scripture and prayerful contemplation. Saint Meletius, Bishop of Antioch (February 12), loved John like a son, guided him in the Faith, and in the year 367 baptized him.

After three years John was tonsured as a Reader. When Saint Meletius had been sent into exile by the emperor Valens in the year 372, John and Theodore (afterwards Bishop of Mopsuestia) studied under the experienced instructors of ascetic life, the presbyters Flavian and Diodorus of Tarsus. The highly refined Diodorus had particular influence upon the youth. When John's mother died, he embraced monasticism, which he called the "true philosophy." Soon John and his friend Basil were being considered as candidates for the episcopal office, and they decided to withdraw into the wilderness to avoid this. While Saint John avoided the episcopal rank out of humility, he secretly assisted in Basil's consecration.

During this period Saint John wrote his "Six Discourses on the Priesthood," a great work of Orthodox pastoral theology. The saint spent four years struggling in the wilderness, living the ascetic life under the guidance of an experienced spiritual guide. And here he wrote three books entitled, "Against the Opponents of Those Attracted to the Monastic Life", and a collection entitled, "A Comparison of the Monk with the Emperor" (also known as "Comparison of Imperial Power, Wealth and Eminence, with the True and Christian Wisdom-Loving Monastic Life"), both works which are marked by a profound reflection of the worthiness of the monastic vocation.

For two years, the saint lived in a cave in complete silence, but was obliged to return to Antioch to recover his health. Saint Meletius, the Bishop of Antioch, ordained him deacon in the year 381. The following years were devoted to work on new theological writings: "Concerning Providence" ("To the Ascetic Stagirios"), "Book Concerning Virginity," "To a Young Widow" (2 discourses), and the "Book of Saint Babylos, and Against Julian and the Pagans."

In the year 386 Saint John was ordained presbyter by Bishop Flavian of Antioch. Saint John was a splendid preacher, and his inspired words earned him the name "Golden-Mouthed" ("Chrysostom"). For twelve years the saint preached in church, usually twice a week, but sometimes daily, deeply stirring the hearts of his listeners.

In his pastoral zeal to provide Christians with a better understanding of Holy Scripture, Saint John employed hermeneutics, an interpretation and analysis of the Word of God (i.e. exegesis). Among his exegetical works are commentaries on entire books of the Holy Scripture (Genesis, the Psalter, the Gospels of Matthew and John, the Epistles of the Apostle Paul), and also many homilies on individual texts of the Holy Bible, but also instructions on the Feastdays, laudations on the Saints, and also apologetic (i.e. defensive) homilies (against Anomoeans, Judaizers and pagans). As a priest, Saint John zealously fulfilled the Lord's command to care for the needy. Under Saint John, the Antiochian Church provided sustenance each day to as many as 3,000 virgins and widows, not including in this number the shut-ins, wanderers and the sick.

Saint John began his commentary on Genesis at the beginning of Great Lent in 388, preaching thirty-two homilies during the forty day period. During Holy Week he spoke of how Christ was betrayed, and about the Cross. During Bright Week, his pastoral discourse was devoted to the Resurrection. His exegesis of the Book of Genesis was concluded only at the end of October (388).

At Pascha in the following year the saint began his homilies on the Gospel of John, and toward the end of the year 389 he took up the Gospel of Matthew. In the year 391 the Christians of Antioch listened to his

commentary on the Epistles of the holy Apostle Paul to the Romans and to the Corinthians. In 393 he explained the Epistles to the Galatians, the Ephesians, Timothy, Titus, and the Psalms. In his homily on the Epistle to the Ephesians, Saint John denounced a schism in Antioch, "I tell you and I witness before you, that to tear asunder the Church means nothing less than to fall into heresy. The Church is the house of the heavenly Father, one Body and one Spirit."

The fame of the holy preacher grew, and in the year 397 with the death of Archbishop Nectarius of Constantinople, successor to Saint Gregory the Theologian, Saint John Chrysostom was summoned from Antioch, and elected to the See of Constantinople. At the capital, the holy archpastor was not able to preach as often as he had at Antioch. Many matters awaited the saint's attention, and he began with the most important -- the spiritual perfection of the priesthood. He himself was the best example of this. The financial means apportioned for the archbishop were channeled by the saint into the upkeep of several hospices for the sick and two hostels for pilgrims. He fasted strictly and ate very little food, and usually refused invitations to dine because of his delicate stomach.

The saint's zeal in spreading the Christian Faith extended not only to the inhabitants of Constantinople, but also to Thrace to include Slavs and Goths, and to Asia Minor and the Pontine region. He established a bishop for the Bosphorus Church in the Crimea. Saint John sent off zealous missionaries to Phoenicia, to Persia, and to the Scythians, to convert pagans to Christ. He also wrote letters to Syria to bring back the Marcionites into the Church, and he accomplished this. Preserving the unity of the Church, the saint would not permit a powerful Gothic military commander, who wanted the emperor to reward his bravery in battle, to open an Arian church at Constantinople. The saint exerted much effort in enhancing the splendor of the church services: he compiled a Liturgy, he introduced antiphonal singing for the all-night Vigil, and he wrote several prayers for the rite of anointing the sick with oil.

The saintly hierarch denounced the dissolute morals of people in the capital, especially at the imperial court, irrespective of person. When the empress Eudoxia connived to confiscate the last properties of the widow and children of a disgraced dignitary, the saint rose to their defense. The arrogant empress would not relent, and nursed a grudge against the archpastor. Eudoxia's hatred of the saint blazed forth anew when malefactors told her that the saint apparently had her in mind during his sermon on vain women. A court was convened composed of hierarchs who had been justly condemned by Chrysostom: Theophilus of Alexandria, Bishop Severian of Gabala, who had been banished from the capital because of improprieties, and others.

This court of judgment declared Saint John deposed, and that he be executed for his insult to the empress. The emperor decided on exile instead of execution. An angry crowd gathered at the church, resolved to defend their pastor. In order to avoid a riot, Saint John submitted to the authorities. That very night there was an earthquake at Constantinople. The terrified Eudoxia urgently requested the emperor to bring the saint back, and promptly sent a letter to the banished pastor, beseeching him to return. Once more, in the capital church, the saint praised the Lord in a short talk, "For All His Ways."

The slanderers fled to Alexandria. But after only two months a new denunciation provoked the wrath of Eudoxia. In March 404, an unjust council was convened, decreeing the exile of Saint John. Upon his removal from the capital, a fire reduced the church of Hagia Sophia and also the Senate building to ashes. Devastating barbarian incursions soon followed, and Eudoxia died in October 404. Even pagans regarded these events as God's punishment for the unjust judgment against the saint.

In Armenia, the saint strove all the more to encourage his spiritual children. In numerous letters (245 are preserved) to bishops in Asia, Africa, Europe and particularly to his friends in Constantinople, Saint John consoled the suffering, guiding and giving support to his followers. In the winter of 406 Saint John was confined to his bed with sickness, but his enemies were not to be appeased. From the capital came orders to transfer Saint John to desolate Pityus in Abkhazia on the Black Sea. Worn out by sickness, the saint began his final journey under military escort, traveling for three months in the rain and frost. He never arrived at his place of exile, for his strength failed him at Comana.

At the crypt of Saint Basiliscus (May 22), Saint John was comforted by a vision of the martyr, who said, "Despair not, brother John! Tomorrow we shall be together." After receiving the Holy Mysteries, the hierarch fell asleep in the Lord on September 14, 407. His last words were, "Glory to God for all things!"

The holy relics of Saint John Chrysostom were solemnly transferred to Constantinople in the year 438. The disciple of Saint John, the venerable Isidore of Pelusium (February 4), wrote: "The house of David is grown strong, and the house of Saul enfeebled. He is victor over the storms of life, and has entered into heavenly repose."

Although he died on September 14, Saint John's celebration was transferred to this day because of the Feast of the Elevation of the Holy Cross. Saint John Chrysostom is also celebrated on January 27 and January 30.