

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 14, 2021
Choir Director: Wash King

21st SUNDAY AFTER PENTECOST – TONE 4 (8th of Luke).
Holy and All-praised Apostle Philip

Glory Be to Jesus Christ!

Glory Be Forever!

Services:

Sunday, November 14 9:30 AM – Divine Liturgy – followed by Annual Parish Meeting
Monday, November 15 **Nativity Fast Begins**
Sunday, November 21 9:30 AM – Divine Liturgy – Entrance of the Most Holy Theotokos
Thursday, November 25 9:30 AM – Thanksgiving Moleiben
Sunday, November 28 9:30 AM – Divine Liturgy – followed by Parastas

Prayer List:

Matushka Lovey Ropitsky, Matushka Lisa Weremedic,
Andrew Balliet, Michael Birosik, Clark Bogosh, Theodore Bogosh, Emmalyn Naomi Buchanan, Evanna
Jane Buchanan, Stephanie Chmel, Irene Davis, Ilene Devine, Julia Forte, Karen Harkins, John King,
Michael Kulick, John & Olga Kushnir, Nancy Lorchak, MaryAnn & Paul Macenka, Mary Maholick,
Mildred O'Shura, Anna Pisko, Melissa Schmitt, Althea Shellock, Olga Sidoriak, Martha Stafiniak, Martha
Teno, Michael Teno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, & 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 14)

7-Day Vigils/Altar... For the Health of **Liz O'Shura** offered by Millie O'Shura
Altar Candles... In memory of **Benjamin Macalush** offered by the Herbert Family
Eternal Lamp... In memory of **Mother, Mary Lutash** offered by Raymond & Mary Jo Danchak
Vigil Crosses ... In memory of **Parents, Nestor & Harriet Scarloss** offered by Stephanie Chmel
7-Day Vigils/Tetrapod... For the Health of **Marie Skripnek** offered by Ted Bogosh
Decorated Candles/Tetrapod- For the Health of **Althea Shellock** offered by Alice Rosahac Styer

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, 29- Mat. Lovey Ropitsky

November Wedding Anniversary: 13- Walter & Louise Rosahac

Financials 11/7/21: *Operating Acct:* Candles 41 - Altar Candles 640 - Offerings 835 - Non-Envelope 160 - Holy Days 50 - Donations 1,300 = Total \$3,026.00. - Building Fund 6, Poinsettias 50. Please continue to keep filling your church envelopes. - Thank you!

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 and 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.

We express our deepest sympathy to the family of
John King on the passing away of his wife, Dorothy
Who fell asleep in the Lord on 11-04-2021
Memory Eternal!

Thanks to the hard work and generosity of everyone
The CHINESE AUCTION was a huge success!
\$ 1,608.00 went to the General fund to help pay our bills
Special thanks to everyone who donated, served, helped, attended, and bought.
Great Job!

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

A BUILDER AND A BELIEVER

Throughout history, we rarely find rulers whose faith in God played an important role in the governing of their subjects. One such person was the **EMPEROR JUSTINIAN**. Justinian ruled the Byzantine Empire from 527 A.D. to 565 A.D. During this 38 year period, his deeply rooted Orthodox beliefs had a profound influence on him. It is said that the Emperor lived an ascetic life, fasting severely and sleeping sparingly. He was a diligent student of the Scriptures and the writings of the Church Fathers. It was his keen interest in the well-being of the Church that caused him to convene the Fifth Ecumenical Council in 553 A.D.

Justinian will always be remembered best, however, as being a great builder. Along with his wife, the Empress Theodora, Justinian had a particular fondness for building churches. His crowning accomplishment was the construction of the magnificent Church of the Holy Wisdom in Constantinople. Its huge center dome and its expansive interior made it one of the architectural wonders of its time. When he arrived at the great edifice on its day of consecration in 537 A.D., it was perfectly natural for Justinian to proclaim: "O Solomon, I have outdone you!" Centuries later, this was the church to which the emissaries of Vladimir the Great would come. After seeing the beautiful mosaics and the majestic columns that characterized the Church of the Holy Wisdom, they returned home with this message for their ruler: "We knew not if we were in heaven or on earth."

Justinian's peaceful and productive reign came to an end in 565 A.D. when he fell asleep in the Lord at the age of 80. He and his beloved wife are commemorated on the Church Calendar in November.

21st SUNDAY AFTER PENTECOST — Tone 4. Holy and All-praised Apostle Philip (1st c.). Ven. Philip, Hermit of Irap near Novgorod (1527). St. Justinian the Emperor (565), and his wife, St. Theodora (548). St. Gregory Palamas, Archbishop of Thessalonica (ca. 1360).

Silent Prayer Before Reading the Holy Scripture

Illumine our hearts, O Master Who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy gospel teachings. Implant also in us the fear of Thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

1 Corinthians 4:9-16 (*Epistle, Apostle*)

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.

We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored!

To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

I do not write these things to shame you, but as my beloved children I warn you.

For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus, I have begotten you through the gospel.

Therefore, I urge you, imitate me.

Galatians 2:16-20 (*Epistle*)

knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!

For if I build again those things which I destroyed, I make myself a transgressor.

For I through the law died to the law that I might live to God.

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

John 1:43-51 (*Gospel, Apostle*)

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter.

Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote — Jesus of Nazareth, the son of Joseph."

And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!"

Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"

Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."

And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of 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 heart, 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."

Holy and All-Praised Apostle Philip

Troparion — Tone 3

The universe is adorned and Ethiopia exults, as if adorned with a crown; / for it is enlightened by you and adorned by your crown, O Philip, converser with God. / It celebrates your memory joyously, for you taught everyone to believe in Christ, / and have completed your course in a manner worthy of the Gospel. / Therefore, Ethiopia stretches forth its hands to God; entreating Him to grant us great mercy.

Kontakion — Tone 8

Philip, Your disciple and friend, the emulator of Your sufferings, / and converser with God, proclaimed You as the God of the universe. / By his supplications, and through the intercession of the Theotokos, / preserve Your Church, and every city, O most merciful One.

The Holy and All-praised Apostle Philip was a native of the city of Bethsaida in Galilee. He had a profound depth of knowledge of the Holy Scripture, and rightly discerning the meaning of the Old Testament prophecies, he awaited the coming of the Messiah. Through the call of the Savior (John 1:43), Philip followed Him. The Apostle Philip is spoken about several times in the Holy Gospel: he brought to Christ the Apostle Nathaniel (i.e. Bartholomew, April 22, June 30, and August 25. See John. 1:46). The Lord asks him where to buy bread for five thousand men (John. 6: 5-7). He brought certain of the Hellenized Jews wanting to see Jesus (John. 12:21-22); and finally, at the Last Supper he asked Christ to show them the Father (John. 14:8).

After the Ascension of the Lord, the Apostle Philip preached the Word of God in Galilee, accompanying his preaching with miracles. Thus, he restored to life a dead infant in the arms of its mother. From Galilee he went to Greece, and preached among the Jews that had settled there. Some of them reported the preaching of the Apostle to Jerusalem. In response, some scribes arrived in

Greece from Jerusalem, with one of the Jewish chief priests at their head, to interrogate the Apostle Philip.

The Apostle Philip exposed the lie of the chief priest, who said that the disciples of Christ had stolen away and hidden the body of Christ. Philip told instead how the Pharisees had bribed the soldiers on watch, to deliberately spread this rumor. When the Jewish chief priest and his companions began to insult the Lord and lunged at the Apostle Philip, they suddenly were struck blind. By his prayer the Apostle restored everyone's sight. Seeing this miracle, many believed in Christ. The Apostle Philip provided a bishop for them, by the name of Narcissus (one of the Seventy Apostles, January 4). From Greece the Apostle Philip went to Parthia, and then to the city of Azotus, where he healed an eye affliction of the daughter of a local resident named Nikoklides, who had received him into his home, and then baptized his whole family.

From Azotus the Apostle Philip set out to Syrian Hieropolis (there were several cities of this name) where, stirred up by the Pharisees, the Jews burned the house of Heros, who had taken in the Apostle Philip, and they wanted to kill the apostle. The apostle performed several miracles: the healing of the hand of the city official Aristarchus, withered when he attempted to strike the apostle; and restoring a dead child to life. When they saw these marvels, they repented and many accepted holy Baptism. After making Heros the bishop at Hieropolis, the Apostle Philip went on to Syria, Asia Minor, Lydia, Emessa, and everywhere preaching the Gospel and undergoing sufferings. Both he and his sister Mariamne (February 17) were pelted with stones, locked up in prison, and thrown out of villages.

Then the Apostle Philip arrived in the city of Phrygian Hieropolis, where there were many pagan temples. There was also a pagan temple where people worshiped an enormous serpent as a god. The Apostle Philip by the power of prayer killed the serpent and healed many bitten by snakes. Among those healed was the wife of the city prefect, Amphipatos. Having learned that his wife had accepted Christianity, the prefect Amphipatos gave orders to arrest Saint Philip, his sister, and the Apostle Bartholomew traveling with them. At the urging of the pagan priests of the temple of the serpent, Amphipatos ordered the holy Apostles Philip and Bartholomew to be crucified. Suddenly, an earthquake struck, and it knocked down all those present at the place of judgment. Hanging upon the cross by the pagan temple of the serpent, the Apostle Philip prayed for those who had crucified him, asking God to save them from the ravages of the earthquake. Seeing this happen, the people believed in Christ and began to demand that the apostles be taken down from the crosses. The Apostle Bartholomew was still alive when he was taken down, and he baptized all those believing and established a bishop for them.

But the Apostle Philip, through whose prayers everyone remained alive, except for Amphipatos and the pagan priests, died on the cross.

Mariamne his sister buried his body, and went with the Apostle Bartholomew to preach in Armenia, where the Apostle Bartholomew was crucified (June 11); Mariamne herself then preached until her own death at Lykaonia.

THE NATIVITY FAST – ST. PHILIP'S FAST

For Orthodox Christians, the period of preparation for the celebration of the Nativity of our Savior Jesus Christ [Nativity Fast / Philip's Fast] commences on November 15 and continues through the Eve of the Nativity. This is to be a time of fasting, prayer and selfless acts of charity and kindness to our brethren who are less fortunate than ourselves. As always, believers should consult their local parish priest and spiritual father regarding any aspect of the Nativity Fast, including but not exclusively concerning matters of food restrictions and abstinence.

The Nativity Fast, in addition to other Fasts in the Orthodox Christian Church (including the Great Fast, the Dormition Fast, etc.) has its historical roots in the early Christian Church. Specifically, in regards to the 40-day Nativity Fast, from the IV (fourth) century, St. Ambrosius of Milan, Philistrius and St. Augustin mention the Nativity Fast in their works. In the V (fifth) century Leo the Great also wrote about the Nativity Fast saying, ***“Four periods [of the year] have been set aside as times of***

abstinence, so that over the course of the year we might recognize that we are constantly in need of purification, and that amid life's distractions, we should always strive by means of fasting and acts of charity to extirpate sin, sin which is multiplied in our transitory flesh and in our impure desires.” According to St. Symeon of Thessalonica, ***“...the Nativity Forty-day Fast represents the fast undertaken by Moses, who, having fasted for forty days and forty nights, received the Commandments of God, written on stone tablets [of the Law]. And we, fasting for forty days, will reflect upon and receive from the Virgin of the living Word – not written upon stone, but born, incarnate, and we will commune of His Divine Body.***” Initially in practice, the Nativity Fast lasted only a short period of seven days however, at the Council of 1166 – at the time of and in the time of the Constantinople Patriarch Luke and Byzantine emperor Manuel a forty-day fast was ordered to be observed by all Christians before the great Feast of the Nativity of Christ.

The Nativity Fast is the last multi-day fasting period in the civil calendar year, commencing on November 15 until and including December 24 (according to the civil calendar) and it lasts forty days like the Great Fast before Holy Pascha. Since the Nativity Fast starts on the feast day of St. Apostle Philip it's also sometimes referred to as Philip's Fast or “**Pylypivka**.” For us, the Nativity Fast serves to refresh the last part of the year – mystically renewing our spiritual unity with God and preparing us for the Feast of the Nativity of Christ.

St. Leo the Great wrote: ***“Four periods [of the year] have been set aside as times of abstinence, so that over the course of the year we might recognize that we are constantly in need of purification, and that amid life's distractions, we should always strive by means of fasting and acts of charity to extirpate sin, sin which is multiplied in our transitory flesh and in our impure desires.”*** According to Leo the Great, ***the Nativity Fast is a sacrifice to God in return for the gathered harvest. The Holy Hierarch stated, “Just as the Lord has generously granted us abundance of the fruits of the earth, so should we, during the time of this Fast, be generous to the poor.”***

According to St. Simeon of Thessalonica, ***“...the Nativity Forty-day Fast represents the fast undertaken by Moses, who, having fasted for forty days and forty nights, received the Commandments of God, written on stone tablets [of the Law]. And we, fasting for forty days, will reflect upon and receive from the Virgin of the living Word – not written upon stone, but born, incarnate, and we will commune of His Divine Body.”***

The Nativity Fast was established to allow us through repentance, prayer, fasting and acts of charity, to cleanse ourselves before celebrating the Nativity of Christ, so that with clean heart, soul, and body, we might reverently meet the Son of God, Who has come into the world for our sake and salvation. In addition to bringing and offering our daily gifts and sacrifices, the Nativity Fast prepares us so that we might present to Him clean hearts and lives, with an authentic desire to follow His commands and adhere – with an unshakable faith – to His teachings.

The two Sundays prior to the Feast of the Nativity of Christ are dedicated to the commemoration of the Holy Ancestors of God and of the Holy Fathers, Patriarchs and Prophets. In his Holy Epistle to the Hebrews (11: 32-40), St. Paul emphasizes the dedication in the faith and the endurance of these men and women, who confronted so many perils and risked so much in their expectation of Christ and ultimately in the hope of the Resurrection. In part he writes: ***“...who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight...Others suffered mocking and scourging, and even chains and imprisonment...And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.”***

GLORY BE TO GOD!

Archdiocese of Edmonton and Canada