

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, November 15, 2020
23rd Sunday after Pentecost
St. Philip's Fast Begins

Glory Be To Jesus Christ!

Glory Be Forever!

Liturgical Services continue, although with 'preventative measures'! Please see May 31, 2020 bulletin for the full procedures. We are blessed to have the services with restrictions, and we continue with these conditions!

Sun...November 15...9:30 AM – Divine Liturgy followed by Coffee Hour in church hall
Nativity (St. Philip's) Fast Begins

Wed...November 18...3:00 PM – **Church Council Meeting** in church hall

Sat... November 21...4:00 PM – Vespers – in **church hall basement** – must wear a mask

Sun...**November 22**...9:30 AM – Divine Liturgy followed by **Parastas** and coffee hour

Parastas: In memory of Wasil Horvath & Wash Yurchak offered by Helen & George Yurchak

In memory of Fannie & Michael Yurchak offered by Helen & George Yurchak

In memory of Kathryn & Stephan, & Justine Yurchak offered by Helen & George Yurchak

In memory of Marlene Cox offered by Helen & George Yurchak

In memory of Janet Jupin offered by the Jupin Family

In memory of Nicholas King & Justin King offered by David & Chris King

In memory of John Fedora offered by Barbara Faenza & Family

In memory of Benjamin & Olga Macalush offered by the Herbert Family

In memory of Nicholas Teno offered by Martha Teno

In memory of Kathryn Puschak offered by Kate Puschak

Sat... November 28...4:00 PM – Vespers in **church hall basement** – must wear a mask

Sun...**November 29**...9:30 AM – Divine Liturgy followed by Coffee Hour and **Annual Parish Meeting**
in church hall – Second announcement

Sat... December 5...4:00 PM – Vespers in **church hall basement** – must wear a mask

Sun...**December 6**...9:30 AM – Divine Liturgy followed by **Parastas** and **FISH DINNER – \$10.00**

Take outs only – See Helen King for tickets – 570-645-9484

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.

Archbishop David, Matushka Lovey Ropitsky, Matushka Lisa Weremedic, Adam Balliet, Andrew Balliet, Jerome Balliet, Michael Birosik, Clark Bogosh, Theodore Bogosh, Jane Bubernak, Cecil Buchanan, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Edward Conarty, Irene David, Ilene Devine, Julia Forte, Olga Hebda, Peter Holoviak, John King, Claire Kononchuk, Michael Kulick, John Kushnir, MaryAnn Macenka, Mary Maholick, Alexandra Miller, Britney Miller, Courtney Miller, Isaac Miller, Mildred O'Shura, Anna Pisko, Melissa Schmitt, Althea Shellock, Eleanor Sidoriak, Marie Skripnek, Helen Suda, Martha Stafiniak, Martha Teno, Michael Teno, Nancy Vanno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, & Richard York.

November Birthdays: 1-Nicholas Teno, Jr., 2- Justin Babinetz, 4-Lena Marie Berezniak, 11- Nancy King, 17-Irene Puschak, 17-Victoria Weremedic, 26- Helen King, 26- Barbara Birosik, 27- Chris King, 27- Walter Rosahac, 29- Matushka Lovey Ropitsky

November Wedding Anniversaries: 13- Walter & Louise Rosahac

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 11/2-8/20: *Operating Acct:* - Candles 64 – Offerings 525 – Non-Env 20 – Holy Days 220 – Altar Candles 50 – Donations 317 = Total \$1,196.00 Building Fund 20 – Poinsettias 225 – Please continue to keep filling your church envelopes. – Thank you!

***We express our deepest sympathy to the family of Kathryn Yurchak Who fell asleep in the Lord 11/2/2020
Memory Eternal!***

Candles (November 15):

Flowers (Nov. 8) ... In memory of **Kathryn Yurchak** offered by Helen & George Yurchak

Flowers (Nov. 15) ... For the health of **Olga Hebda** offered by Dr. Michael & Rebecca Danchak

7-Day Vigils/Altar... For the health of **Elizabeth O'Shura** offered by Millie O'Shura

Altar Candles... In memory of **Helen Scheese** offered by Olga Hebda

Eternal Lamp... In memory of **Mother, Mary Lutash** offered by Raymond & Mary Jo Danchak

Vigil Crosses ... In memory of **Benjamin Macalush** offered by the Herbert Family

7-Day Vigils/Tetrapod... For the health of **Dorothy Macenka** offered by Ted Bogosh

Decorated Candles/Tetrapod...In memory of Harasim & Eve Stafiniak Family offered by a

Friend

THE CALL OF CHRIST TO SAINT MATTHEW

Today we examine the transformation of Matthew, from a despised public official to evangelist. It is explained to us by an ancient Church Father:

“We have heard in the Gospel reading that Jesus felt compassion for Matthew as he sat at the tax collector’s place, intent upon temporal concerns, and suddenly called him. He made a just man of a publican, a disciple of a tax-collector. As he progressively increased in grace, Jesus promoted him from the ordinary group of disciples to the rank of an apostle, and not only committed to him the ministry of preaching, but also that of writing a Gospel. Doubtlessly the reason why heavenly providence arranged for this to happen was so that neither the enormity of one’s wicked deeds nor their great number should dissuade ANYONE from hoping for pardon, since one could look at this man Matthew, who had been freed from such bonds of the world and made heavenly in order to become an evangelist.

He saw him not so much by virtue of corporeal vision as by inner compassion. Jesus saw the man, and felt compassion for him because he was devoted only to human concerns and he was not yet worthy of an angelic name.

But Matthew arose and followed our Lord. We should not marvel that a publican, upon first hearing the Lord’s voice ordering him, left the earthly gains that he cared about. Disregarding his property, he attached himself to the band of followers of one whom he perceived to have no riches. For the Lord Himself, Who outwardly called him by a word, taught him inwardly with an invisible impulse. Thus, Matthew received the incorruptible treasures of Heaven.”

23rd SUNDAY AFTER PENTECOST. Holy Martyrs and Confessors Gurias, Samonas, and Abibus, of Edessa. Martyrs Elpidius, Marcellus, and Eustochius, who suffered under Julian the Apostate. Martyr Dēmétrios of Thrace. Ven. Paisius Velichkovsky.

Troparion — Tone 5

Christ our God, You have granted us the miracles of Your holy martyrs / Gurias, Samonas and Abibas, / as a stronghold and protection. / Through their prayers, strengthen those in authority in every good deed, / for You alone are merciful and the Lover of mankind!

Kontakion — Tone 2

You received grace from on high, all-praised martyrs, / and you intercede for those in the midst of temptations! / Therefore, holy ones, you freed a young woman from bitter death. / You are indeed the glory of Edessa and the joy of the world!

Ephesians 2:4-10 (*Epistle*)

But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

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.”

The Nativity Fast (The Fast of St. Philip) During the Nativity Fast, Orthodox Christians prepare for the celebration of the Nativity of Christ. The word "nativity" means "birth." In western countries, this day became known as Christmas (Christ's Mass) because it is a day when religious services (which some churches call a "Mass" and we call the "Liturgy") are held to celebrate the birth of Christ, the Son of God, our Savior. We know that in the present-day secular American tradition, the "holiday season" begins in November (usually the day after Thanksgiving). The Nativity Fast occurs at the same time as the secular American "holiday season." But it's a lot different in its meaning from secular "holiday" celebrations and traditions. The original meaning of the word "holiday" actually was "Holy Day," a sacred day to glorify God and His Saints. The Nativity Fast is meant to get us ready, not for a present-opening party, but for a celebration of the birth of Christ. In many Christian churches, several weeks prior to Christmas are known as Advent, from a Latin word that means "coming." In the Orthodox Church, this season of preparation for the Nativity of Christ always begins on November 15, the day after the Feast of the Apostle Philip. For this reason, it is known as St. Philip's Fast. This special period lasts 40 days, the same as Lent, and it is therefore sometimes called the Winter Lent. For those who still follow the Julian calendar, the Winter Lent does not begin until November 28 which is actually November 15 on the Julian calendar. Similar to the period of Great Lent, the Nativity Fast was established by the Church as a time for repentance. If we look around in the church during this time, we do not yet see the Christmas colors of red, green, white, silver, and gold. During the Nativity Fast, we see vestments and cloths that are purple, a color that is a symbol of repentance. So, two things are happening around us during this time, and both are called "the Christmas season." Some of the things during this season are "secular" and others, which are more important, are "sacred." Secular things are not "bad." There is a time and place for them. But we should not allow secular things and parties to take the place of Church observances. Why does the Church have time periods called "Fasts"? * We know that some things are "secular" and some things are "sacred." If we spend too much time doing what is "secular" then we have less time for God, Who loves each of us and gives us many blessings, for which we must remember to thank Him. A Fasting period helps us to draw closer to God. * The Orthodox Church teaches that there is a close connection between the body and the soul, so what happens to one affects the other. Fasting means abstaining from (avoiding, or not having, or not doing) certain things. One aspect of Fasting involves eating less and avoiding certain kinds of foods. It's not that God wants us to be undernourished. Food is good for us and necessary for health. But learning to control what we eat and when we eat is a spiritual practice that teaches us self-discipline, which helps us grow in spiritual maturity. Self-discipline is necessary in order for us to have the inner strength to overcome other kinds of behaviors and habits: those that are spiritually unhealthy (sins) and to work to increase our spiritually healthy habits. * Therefore, fasting involves repentance and self-discipline. These help a person to become more like God created us to be. * So, the Church teaches that Fasting isn't only about what foods we eat. Through practicing Fasting, a person learns to also "fast" from -- to control -- anger, greed, envy, gossip, and selfishness. * In addition to Fasting, almsgiving (charity), such as helping the poor, the sick, and others who are experiencing hardship in their lives, is also important because Christ taught that we must love and help others, as the Good Samaritan did. UNDERSTAND THE ORTHODOX USE OF THE WORDS: SECULAR = activities or things that have no religious meaning, things that do not have the purpose to worship or glorify God SACRED = holy, connected with or related to God, things and activities dedicated to a religious purpose REPENTANCE = to feel sorry for past actions, words, or thoughts that are spiritually unhealthy (sins) and to ask God for His help so that we become stronger to not repeat them but instead to replace them with spiritually healthy habits.

If you do not feel comfortable coming to church yet, you may continue to watch 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

St. Nicholas Orthodox Church – Mogadore, OH – You Tube

Services every day of the week – Mon. to Fri. at 8:00 PM

Saturday Vespers – 5:00 PM; Sunday Divine Liturgy – 9:30 AM

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See St. Mary's Facebook page for details