

**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**

**Sunday, November 27, 2022**

Retired Attached: V. Rev Paul Ropitsky

Choir Director: Wash King

**24<sup>th</sup> SUNDAY AFTER PENTECOST (10<sup>th</sup> of Luke)**

*Glory Be to Jesus Christ!*

*Glory Be Forever!*

***Services:***

Saturday, November 26- 4:00 PM – Great Vespers and Confessions

Sunday, November 27- 9:30 AM – Divine Liturgy, Parastas, and Fellowship Hour

In memory of **Fr. Andrew Diehl** (40<sup>th</sup> day) offered by the Family & Friends

In memory of **Matushka Lovey Ropitsky** offered by Fr. Paul & Michael Ropitsky

In memory of **Janet Jupin** offered by the Jupin Family

In memory of **John Fedora** offered by Barbara Faenza & Family

In memory of **John Kushnir** offered by Daniel & Marcia Evans

In memory of **John & Anna Bogosh** offered by the Family

Saturday, December 3- 4:00 PM – Great Vespers and Confessions

Sunday, December 4- 9:30 AM – Divine Liturgy and Fellowship Hour

Saturday, December 10- 4:00 PM – Great Vespers and Confessions

Sunday, December 11- 9:30 AM – Divine Liturgy, **TF Special Parish Meeting-2<sup>nd</sup> Announcement**

*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, Ilene Devine, Nadine Fegley, Julia Forte, Michael & Julia Harahus, Karen Harkins, Nancy King, Russell King, Michael Kulick, 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.

## Special Parish Meeting: Bylaw Amendment

### Our bylaw Article 3 Parish Property Section 1 Title of Ownership "d"

#### to be consistent with the OCA and Diocese Article XII Section 9 Parish Property "d"

- a. The Parish Corporation holds legal title to all Parish property, assets, and funds. In administering them, the Parishioners and the officers elected by them must always remember the religious nature, purposes, and goal of the Parish and act as trustees of such property dedicated to the service of God and the use of the Church.
- b. All Parish property, assets and funds are and shall be owned and held by the Parish or Parish Corporation in trust for the use, purpose, and benefit of the Diocese of The Orthodox Church in America of which it is a part. This provision shall not limit the authority of the Parish or Parish Corporation in its administration of such property, assets, and funds in accord with the faith, governance, and discipline of The Orthodox Church in America.
- c. In the event the Diocese shall be dissolved or attempt to disaffiliate from The Orthodox Church in America in a disorderly manner, all Parish property, assets and funds of such Diocese are and shall remain subject to the use, purpose, and benefit of The Orthodox Church in America.
- d. *If the Parish is canonically suppressed or otherwise ceases to exist, its real and personal property shall be disposed of in accord with Section 9, b, above. In all cases, the sacred and untouchable items, viz. the Holy Antimension, the Tabernacle, and the Sacred Vessels, as well as all Parish records, shall be surrendered to the Diocesan Bishop or his designee.***

#### Candles (November 27)

7-day Vigils-Altar...In memory of **Mat. Lovey Ropitsky** offered by Fr. Paul & Michael Ropitsky

Altar Candles... For the Good Health of **Helen King** offered by Marie Skripnek

Eternal Lamp... In memory of **Mat. Lovey Ropitsky** offered by Helen & Wash King

Vigil Crosses...For the Good Health of **Helen King** offered by Marie Skripnek

7-day Vigils-Tetrapod...In memory of **Kay & Paul Maliniak** offered by William Yelsh

Decorated Candles/Tetrapod- In memory of **Andrew & Mary Bybel Family** offered by Family Members

**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 Birozik, 27- Chris King, 27- Walter Rosahac

**December Birthdays:** 9 Odess Remington, 11 Stephanie Chmel (102), 16 Sbdn James Weremedic,

22 Karoline Vavra, 28 Sophia James

**Financials 11/20/22: Operating Acct:** Candles 74 - Altar Candles 60 - Offerings 1,047

Non-Envelope 180 - Holy Days 38 - Thanksgiving 70 - Donation 70 = Total \$1,539.00.

Poinsettias 50 Please continue to keep filling your church envelopes. Thank you!

**Fellowship Hour Hosts:** November 27 Marie Skripnek

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



## **“ALLOWING YOUR LIGHT TO SHINE”**

**O**n a business trip, a woman stayed at a hotel overnight. When she was getting ready to leave, she noticed a maid quietly going about the task of cleaning vacant rooms. She noticed how hard the maid worked and how tired she looked. When it was time to check out, the woman decided she'd leave a tip on the dresser and a note simply saying "Thank You." She didn't know this woman, but merely saw how hard she worked and wanted to do something nice for another human being. The woman hoped what she had done would make the maid's day a little brighter.

As the woman continued on her journey, she thought about the maid and felt good about what she had done. It had been awhile since she could say she'd done something nice for a COMPLETE stranger. Even though the woman was the one GIVING, she was also the one RECEIVING. God certainly put goodness in all of us. He expects us to be His "BEACON OF LIGHT" and to shine that light on others. He gives us the ability to know what's right and how we should treat our fellow man with kindness.

We are all responsible for keeping our "light" shining, but often, our actions do not match our words. Oh, we "talk a good game," but when it comes to actually practicing what we preach, we often don't. Didn't Christ tell us to help those in need? Feed the hungry . . . give drink to the thirsty . . . visit those who are ill. Our Lord placed no conditions on performing these acts of Christian charity. He merely instructs us to do them, and by doing so, He tells us that we are showing our love for Him as well. Perhaps the words of our Lord sum it up best: "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." (Matthew 5:16)



**Please use Amazon Smile when ordering from Amazon.**

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

They are needed to clean the wax off the carpet

**Thank you to everyone who helped with and prepared the Thanksgiving Dinner**

**Thank you to everyone who came and supported the Dinner**

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

**24th SUNDAY AFTER PENTECOST — Tone 7. Greatmartyr James the Persian** (421). Ven. Palladius of Thessalonica (6th-7th c.). St. Jacob the Wonderworker, Bishop of Rostov (1392). Uncovering of the Relics of St. Vsévolod (Gabriel) of Pskov (1192). Seventeen Monastic Martyrs in India (4th c.). St. Romanus the Wonderworker (5th c.). Repose of Ven. Diodorus, Abbot of Yuriev Monastery (Solovétsky Monastery—1633). **Commemoration of the Weeping Icon of the Mother of God, called “ZNAME NIYE” (“THE SIGN”) at Novgorod in 1170**, and the other Icons of the Mother of God, “OF THE SIGN”: the “KURSK-ROOT” (1295), “ABALATSKAYA” (1637), and others.

### **Ephesians 2:14-22 (Epistle)**

For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

### **Luke 13:10-17 (Gospel)**

Now He was teaching in one of the synagogues on the Sabbath.

And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.

But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.”

And He laid His hands on her, and immediately she was made straight, and glorified God.

But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.”

The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it?”

So, ought not this woman, being a daughter of Abraham, whom Satan has bound – think of it – for eighteen years, be loosed from this bond on the Sabbath?”

And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.



## Greatmartyr James the Persian

The Holy Great Martyr James the Persian (the Sawn-Asunder) was born in the fourth century into a pious Christian family, both wealthy and illustrious. His wife was also a Christian, and the couple raised their children in piety, inspiring in them a love for prayer and the Holy Scriptures. James occupied a high position at the court of the Persian emperor Izdegerd (399-420) and his successor Barakhranes (420-438). But on one of the military campaigns James, seduced by the emperor's beneficence, was afraid to acknowledge himself a Christian, and so he offered sacrifice to idols with the emperor. Learning of this, James' mother and wife wrote him a letter, in which they rebuked him and urged him to repent. Receiving the letter, James realized the gravity of his sin. Faced with the horror of being cut off not only from his family, but also from God Himself, he began to weep loudly, imploring the Lord for forgiveness.

His fellow-soldiers, hearing him pray to the Lord Jesus Christ, reported this to the emperor. Under interrogation, Saint James bravely confessed his faith in the one True God. No amount of urging by the emperor could make him renounce Christ. The emperor then ordered the saint to be put to death.

They began to cut off his fingers and his toes one by one, then his hands and his feet, and then his arms and legs. During the prolonged torture Saint James offered prayers of thanksgiving to the Lord, Who, had granted him the possibility of redemption from his sins by enduring these terrible torments. Finally, the martyr was beheaded. Christians gathered up the pieces of his body and buried them with great reverence.

### Commemoration of the Weeping Icon of the Mother of God "of the Sign" at Novgorod

The Icon of the Mother of God "Of the Sign", depicts the Most Holy Theotokos with prayerfully uplifted hands, and the Divine Infant is at Her bosom in a mandorla (or sphere). This depiction of the Mother of God is regarded as one of the very first of Her iconographic images. In the mausoleum of Saint Agnes at Rome is a depiction of the Mother of God with hands raised in prayer with the Infant Christ sitting upon Her knees. This depiction is ascribed to the fourth century. There is also an ancient Byzantine icon of the Mother of God "Nikopea" from the sixth century, where the Most Holy Theotokos is depicted seated upon a throne and holding in Her hands an oval shield with the image of the Savior Emmanuel.

Icons of the Mother of God, known as "The Sign", appeared in Russia during the eleventh-twelfth centuries, and were so called because of a miraculous sign from the Novgorod Icon in the year 1170.

In that year the allied forces of Russian appanage princes, headed by a son of Prince Andrew Bogoliubsky of Suzdal, marched to the very walls of Great Novgorod. For the people of Novgorod, their only remaining hope was that God would help them. Day and night they prayed, beseeching the Lord not to forsake them. On the third night Bishop Elias of Novgorod heard a wondrous voice commanding that the icon of the Most Holy Theotokos be taken out of the church of the Savior's Transfiguration on Ilina street, and carried about on the city walls.

When they carried the icon, the enemy fired a volley of arrows at the procession, and one of them pierced the iconographic face of the Mother of God. Tears trickled from Her eyes, and the icon turned its face towards the city. After this divine Sign an inexpressible terror suddenly fell upon the enemy. They began to strike one another, and taking encouragement from the Lord, the people of Novgorod fearlessly gave battle and won the victory.

In remembrance of the miraculous intercession of the Queen of Heaven, Archbishop Elias established a feastday in honor of the Sign of the Mother of God, which the Russian Church celebrates to the present day. The Athonite hieromonk Pachomius the Logothete, who was present at the festal celebration of the Icon in Russia, composed two Canons for this Feast.

On certain Novgorod Icons of the Sign, the miraculous occurrences of the year 1170 were also depicted. For 186 years afterwards, the wonderworking icon remained in the Savior-Transfiguration church on Ilina street. In 1356 it was transferred to a church built in Novgorod in honor of the Icon of the Most Holy Theotokos "of the Sign," which became the cathedral church of the monastery of the Sign.

Numerous copies of the Sign Icon are known throughout Russia. Many of them were also glorified by miracles in their local churches, and were then named for the place of the appearance of the miracle. Similar copies of the Sign Icon are the icons of Dionysievo-Glushets, Abalaka (July 20), Kursk, Seraphim-Ponetaev and others.