

**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, October 25, 2020**  
20<sup>th</sup> Sunday after Pentecost  
5<sup>th</sup> Sunday of Luke

***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...October 25...9:30 AM – Divine Liturgy followed by Parastas and Coffee Hour in church hall

Parastas: In memory of Jennie & Michael Harb offered by Jeanne & John Cannon

In memory of Kathryn Puschak offered by Julie & Chris Felpel

In memory of Helen Macenka offered by Marie Sidoriak Heffelfinger

In memory of Helen Scheese offered by Sandra & Stephen Matsick

In memory of Gertrude Tatusko offered by Michael Tatusko

In memory of Marie Weremedic offered by Fr. James, Mat. Lisa, and Sbdn James Weremedic

In memory of Carole Sagan offered by Fr. James, Mat. Lisa, and Sbdn James Weremedic

In memory of Gloria Ferri offered by Gloria Bench

In memory of John Herbert offered by Mildred O'Shura & Family

In memory of Michael & Julia Rosahac & Pavlik Family offered by the Rosahac Family

In memory of Jacob Lorchak offered by sister, Martha Teno & Family

Sat...October 31...4:00 PM – Vespers – in church hall basement – must wear a mask

Sun...November 1...9:30 AM – Divine Liturgy followed by Coffee Hour in church hall

Sat...November 7...4:00 PM – Vespers – in **church hall basement** – must wear a mask

**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, Michael Birocik, 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, Helen Suda, Martha Stafiniak, Martha Teno, Nancy Vanno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, & Richard York.

**October Birthdays:** 3-Fr. James Weremedic, 5- Barbara Teno, 7-Michael Harahus, 10- Andrew Balliet, 18-John King, 20-Martha Stafiniak, 26- Peggy Lampman, 27- Fr. Paul Ropitsky, 30- John Lampman, 31- Margaret Miller

**October Wedding Anniversaries:** 1- Odess & Claire Remington, 3-John & Mary Evetushick, 22- Chris & Marie Kalavritinos

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 10/12-18/20: *Operating Acct:* - Candles 58 – Offerings 408 – Non-Env 150 – Holy Days 25 – Altar Candles 10 – Donations 0 = Total \$651.00 Building Fund 5 – Please continue to keep filling your church envelopes. – Thank you!

Please support St. Mary's Orthodox Church by shopping at Amazon Smile  
When you shop at Amazon Smile, Amazon will make a donation to St. Mary's Orthodox Church. See St. Mary's Facebook page for details.

Candles (October 25):

7-Day Vigils/Altar... For the health of **Ted Bogosh III** offered by Ted Bogosh

Altar Candles... In memory of **Jennie & Michael Harb** offered by Jeanne & John Cannon

Eternal Lamp... In memory of **Harry Wyshosky, Jr.** offered by Dorothy Mamrych

Vigil Crosses ... In memory of **Marion Pickenheim** offered by William Yelsh

7-Day Vigils/Tetrapod... For the health of **Betty (Bogosh) Renninger** offered by Ted Bogosh

Decorated Candles/Tetrapod-In memory of **Theodore Scarloss Family** offered by a Friend

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



## DEMETRIOS AND NESTOR: MARTYRS FOR CHRIST

**T**he story of the Great Martyr Demetrios and his friend Nestor takes us back to the early fourth century and to the city of Thessalonica. Demetrios was in the military service of the old Roman Empire, but he was also a Christian. Indeed, he was a skilled Christian orator who had converted many to the faith of our Lord. For this he was arrested and thrown into prison.

A young believer named Nestor, came to visit him and the two became brothers in Christ. The Emperor Maximian came to Thessalonica one day and spent some time amusing himself in the cruel gladiator fights of the amphitheater. He was particularly proud of a huge, powerful gladiator named Lyeus. The emperor challenged anyone to fight his favorite, and even promised a reward to any contender.

Nestor told Demetrios of the giant and they spoke of the opportunity to witness the power of God against the pagan Lyeus. After Demetrios prayed with Nestor and invoked the Lord's blessing upon him, the young man went and fought victoriously over the gladiator.

Emperor Maximian was furious. He ordered Nestor to be beheaded, and when he learned of the role Demetrios had in the matter, ordered him to be slain. And so the two valiant Christian friends became martyrs for Jesus Christ. Demetrios became the patron saint of Thessalonica, and later, when the persecutions came to an end, a church was build over the site of his martyrdom. Many Greek churches throughout the world have been named after Demetrios.



20<sup>th</sup> SUNDAY AFTER PENTECOST. Tone 3. Martyrs Marcian and Martyrius the Notaries, of Constantinople. Ven. Martyrii the Deacon, Recluse of the Kiev Caves. Martyr Athanasius the Fuller, at Salona in Dalmatia. St. Tabitha, the widow raised from the dead by the Apostle Peter.

Galatians 1:11-19 (Epistle)

But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

Luke 16:19-31 (Gospel)

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

## **Saint Tabitha the Widow, raised from the dead by the Apostle Peter**

Saint Tabitha, the widow raised from the dead by the Apostle Peter, was a virtuous and kindly woman who belonged to the Christian community in Joppa. Being grievously ill, she suddenly died. At the time, the Apostle Peter was preaching at Lydda, not far from Joppa. Messengers were sent to him with an urgent request for help. When the Apostle arrived at Joppa, Tabitha was already dead. On bended knee, Saint Peter made a fervent prayer to the Lord. Then he went to the bed and called out, "Tabitha, get up!" She arose, completely healed (Acts 9:36).

Saint Tabitha is considered the patron saint of tailors and seamstresses, since she was known for sewing coats and other garments (Acts 9:39).

### **Troparion — Tone 1**

With the flow of the many-streamed river of almsgiving / you watered the dry earth of the needy. / Showering alms on the widows and the poor, / you shone with the light of your works / and were radiant with grace, O Tabitha. / Glory to Christ who loves you! / Glory to Christ who has blessed you! / Glory to Christ whom you followed as a true disciple and a spotless lamb!

### **Kontakion — Tone 2**

You served the Savior in holiness / by your God-fearing deeds, / and were a model of love as his disciple. / O Tabitha, we praise your memory!



## Vocation as a Church-wide endeavor

In *Of What Life Do We Speak?*, His Beatitude Metropolitan Tikhon speaks of vocation as part of the first of the four pillars for the fulfillment of the apostolic work of the Church. He notes that “The pastoral ministry of our clergy has been made more difficult by the many burdens and requirements placed upon them by the changing realities of the world.” In this awareness, our seminaries strive to train and form our future leaders providing excellent education that enables them to face these changing realities.

Taking a step back, however, reveals that the Church is facing today a major challenge commonly referred to as a priest shortage. The Chancellor of the Orthodox Church in America, with the blessing of His Beatitude Metropolitan Tikhon, directed the members of his Office to investigate the current state of affairs in our parishes and analyze data across all the Dioceses. The data itself has been drawn from diocesan reports, which Dioceses prepare and submit annually for the regular Spring Session of the Holy Synod. The results not only reflect the current situation, but also provide insights into what lies ahead in the coming years.

The unit of analysis was active priests for 2020, that is priests who are currently in charge of parishes serving as priests-in-charge, acting rectors, or rectors. The number of priests currently in charge of parishes in the Orthodox Church in America is 640. As the graph below shows, the priests were subdivided into six age groups. What is immediately noticeable is that a total of 191 priests (156+35) are presently serving in post-retirement age. This number represents 30% of all priests.

Another noteworthy data point is the number of priests who are drawing close to retirement age, age group 55-64. The total number of priests serving in that age group and that will enter retirement age in 5-10 years is 148, or 23% of the entire number of active priests. Meanwhile, we note that priests below the age of 44 are only 141, that is 22% of the total number.

There are currently 36 Master of Divinity students from the Orthodox Church in America enrolled at Saint Vladimir’s and Saint Tikhon’s Seminaries, and who will graduate over the next three years. That is an average of 12 potential priests per year. This rate is, therefore, insufficiently meeting the urgent priest shortage the Church is already experiencing today. If the enrollment at our seminaries remains steady, over the next 5-10 years, when the 164 priests in the age group 55-64 currently serving will enter retirement age, another 40+ parishes across the Orthodox Church in America will not have

a full-time parish priest. Additionally, the Church will lack priests that can be sent out to the many areas in the United States and Canada where there is presently no Orthodox presence.

The data presented show a concerning reality that demands urgent response. Some of the Dioceses have already been experiencing challenges in their ability to fill vacancies in parishes. In some parts of the country, priests are called to serve even two or multiple communities. Our parishes are in need of parish priests who shepherd, teach, preach, comfort, counsel, and serve our communities across North America. Our parishes, the Church at large, the country we live in and its people, are in need of good, competent, and well-trained priests to serve and preach the Good News of our Lord and Savior Jesus Christ.

Yet, priests are not only needed to fill vacancies already existing, as well as those which will occur as more senior priests retire. Priests are needed to fulfill the mission of the Orthodox Church in America “to be faithful in fulfilling the commandment of Christ to ‘Go into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit..’”

Recent statistics commissioned by the Assembly of Canonical Orthodox Bishops highlight that vast and numerous areas of the United States have few or no Orthodox parishes. In *Of What Life Do We Speak?*, Metropolitan Tikhon calls our attention to the broad responsibility in the mission of the Church, indicating that, “What is called for is a Church-wide endeavor, involving every parish, institution, and individual of the Orthodox Church in America.”

The responsibility to encourage and inspire vocation is not limited to a segment of the Church population. Rather, it is every member of the Orthodox Church in America who is called to contribute to the mission of the Church so that our merciful God can continue to raise worthy candidates to the priestly ministry.

Father John Parker, Dean of Saint Tikhon’s Seminary, said the following, “We have come to a time to ask an important question, adapted for the Church, raised by John F. Kennedy, in his 1961 Inaugural Address. His words made an indelible mark on the American mind: ‘My fellow Americans: ask not what your country can do for you—ask what you can do for your country.’ It is also time for us Orthodox Christians in America to ask not what the Holy Church can do for you, but what you can do, in offering yourself as a living sacrifice to the



Lord, to serve as a priest, and to preach Christ crucified and raised from the dead.”

The crisis regarding an upcoming shortage of priests is apparent and can be reasonably inferred from the data. At the same time, however, the Church urgently needs to see to the raising up of choir directors, leaders in religious education, and theologically educated men and women who can serve the Church in a variety of ways. In like manner, it is a Church-wide endeavour to inspire monastic vocation and support monastic communities where, as Metropolitan Tikhon points out, we find a model of relation between inner life, communal worship and work, and surrounding environment. The focus in this article has only been on priestly formation, but the fostering of these other vocations is also important.

All the faithful and parishes of the Orthodox Church in America are encouraged to intentionally pray for vocation and support seminarians and their families. It is also critical to support our three OCA seminaries as they continue to provide excellent education and formation to the new Church leaders. On the note, parishes are called to meet the resolution approved at the 16th All-American Council in Seattle and support seminaries with 1% of their budget.

If you are interested in supporting our seminaries, exploring seminary vocation, and learn about theological formation, please contact:

St. Tikhon’s Orthodox Theological Seminary: Fr. John Parker, Dean  
at [info@stots.edu](mailto:info@stots.edu)

St. Vladimir’s Orthodox Theological Seminary: Alexandru Popovici, *Academic & Recruitment Advisor* at [alpopovici@svots.edu](mailto:alpopovici@svots.edu)

St. Herman Theological Seminary: [office@sthermanseminary.org](mailto:office@sthermanseminary.org)

<https://www.oca.org/news/headline-news/vocation-as-a-church-wide-endeavor>

