

**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, October 9, 2022**  
Choir Director: Wash King

**17<sup>th</sup> SUNDAY AFTER PENTECOST (3<sup>rd</sup> of Luke)**

*Glory Be to Jesus Christ!*

*Glory Be Forever!*

**Services:**

Sunday, Oct. 9- 8:30 AM – **Service for the Reception of Michael Birosik**  
Sunday, Oct. 9- 9:30 AM – Divine Liturgy followed by Fellowship Hour  
Saturday, Oct. 15- 5:00 PM – Great Vespers and Confessions  
Sunday, Oct. 16- 9:30 AM – Divine Liturgy followed by Fellowship Hour  
Saturday, Oct. 22- 5:00 PM – Great Vespers and Confessions  
Sunday, Oct 23- 8:30 AM – **Service for the Reception of Kaitlyn Dmytrow**  
Sunday, Oct. 23- 9:30 AM – Divine Liturgy followed by Fellowship Hour  
Saturday, Oct. 29- 5:00 PM – Great Vespers and Confessions  
Sunday, Oct. 30- 9:30 AM – Divine Liturgy and **Parastas** followed by Fellowship Hour

**We WELCOME all our visitors today!** We want to let you know that 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:**

Fr. Andrew Diehl, Matushka Lisa Weremedic  
Andrew Balliet, Michael Birosik, Clark Andrew Bogosh, Theodore Bogosh, Danielle Bogosh, Stephanie Chmel, Irene Davis, Ilene Devine, Nadine Fegley, Julia Forte, Karen Harkins, Nancy King, John & Olga Kushnir, Mary Maholick, Anna Marie Mantey, Mildred O'Shura, 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 Fr. 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 (October 9)

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

Eternal Lamp... In memory of **Helen Ostrosky** offered by Julia Forte

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 **Mother, Harriet Scarloss & sister, Olga Weiss** offered by  
Stephanie Chmel

*We celebrate the Illumination of Michael Birocik!*

*May God Grant Michael and his Sponsors*

*Odessa and Claire Remington Many Blessed Years!*

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

**October Anniversaries:** 1- Odessa & Claire Remington, 3- John & Mary Everturshick, 22- Chris & Marie Kalavritinos

October is clergy appreciation month, and the 2<sup>nd</sup> Sunday, October 9 is nationally recognized as Pastor Appreciation Day. The role of the priest is not to make people happy; it is to make them Holy. For Clergy Appreciation Month, the faithful of the parish can show their appreciation by attending the services regularly and by sending a card and stating five things you appreciate about your priest, his Matushka, and family.

**Financials 10/2/22: Operating Acct:** Candles 69 - Altar Candles 80 - Offerings 1,489  
Non-Envelope 190 - Holy Days 42 = Total \$1,870.00. Building Fund- 5, Charity- 20

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

**Fellowship Hour Hosts:**

October 9 John Evetushick

October 16 Russell King

October 23 Marie Skripnek

October 30 Open

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

**Please note: Starting next Sunday, October 16, the collection basket will be passed in the pews for the regular collection and envelopes. The basket on the candle stand will be used for candles as was done before the pandemic.**

**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

## BE ALL THAT GOD WANTS US TO BE!

**E**very parish is a community of believers – a family of worshippers – dedicated to serving the Lord and carrying His gospel to the world. If every church is the “dwelling place of the living God,” why is it that some flourish while others struggle for survival? Why are some churches filled with life, while others have the definite appearance of hollow shells? It can be said that the SUCCESS or FAILURE of any given congregation corresponds with the effort that its members exert in making their parish an extension of God’s Kingdom here on earth.

In the Old Testament Book of Ecclesiastes, we read these words: “Whatever your hands have been given to do, do it with all your might.” (Ecclesiastes 9:10) God has placed certain talents into each of our hands, and He expects us to use them for His greater glory and for the advancement of His Holy Church. It is our sacred duty to realize exactly what the Lord has called us to do in terms of using our God-given abilities. Some have been called to be PRIESTS. Others have been blessed with the ability to SING. Others have a talent for TEACHING. Still others may have a gift for ORGANIZING and LEADING in a parish setting.

May we all identify our individual strengths and put them to use in our particular church. We cannot “bury” them like the foolish servant in Christ’s famous “Parable of the Talents.” May we be guided by St. Paul’s words to the Christian community in Rome: “We have many members in one body in Christ. Having differing gifts, then, according to the grace that is given to us, let us use them.”

The Orthodox Weekly Bulletin . . . . . Vestal, Cliffwood, New Jersey . . . . . Litho in U.S.A.

*Put your talents to work for the Church,  
And you will be rewarded*

17th SUNDAY AFTER PENTECOST Tone 8. **Glorification of St. Tikhon, Patriarch of Moscow and All Russia, Enlightener of North America (1989—Sept 26th O.S.).** Holy Apostle James (Jacob), Son of Alphæus (1st c.). Fathers of the 7th Ecumenical Council. Ven. Andronicus, and his wife Athanasia, of Egypt (5th c.). Righteous forefather Abraham, and his nephew, Lot (ca. 2000 B.C.). Martyrs Juventius and Maximus at Antioch (363). St. Publia the Confessor, Deaconess, of Antioch (4th c.). Ven. Peter of Galatia (9th c.). Hieromartyr Dionysius (Denis, Denys) of Paris, Bishop (ca. 258).

## **2 Corinthians 6:16-7:1 (Epistle)**

And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them and walk among them. I will be their God, and they shall be My people."

Therefore "Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you."

"I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty."

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

## **Hebrews 7:26-8:2 (Epistle, St. Tikhon)**

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 7:11-16 (Gospel)**

Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd.

And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.

When the Lord saw her, He had compassion on her and said to her, "Do not weep."

Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise."

So, he who was dead sat up and began to speak. And He presented him to his mother.

Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

## **Glorification of Saint Tikhon, Apostle to America**

**Troparion — Tone 1** - Chosen by God in a turbulent time, / you glorified God in complete holiness; / and attained greatness through humility / you showed forth the power of God through simplicity and piety; / you laid down your life for the Church and her people, / O Holy Confessor and Patriarch, Father Tikhon, / pray to Christ God to Whom you were also crucified / that He may save our souls.

**Kontakion — Tone 2** - A gentle manner adorned You / you showed kindness and compassion to those who repented / you were firm and unbending in confessing the Orthodox Faith / and zealous in loving the Lord / O Holy Hierarchy of Christ and Confessor Tikhon / pray for us that we may not be separated from the love of God / which is of Christ Jesus, our King and Lord.

## Saint Tikhon, Apostle to America

Saint Tikhon, Patriarch of Moscow and Apostle to America was born as Vasily Ivanovich Belavin on January 19, 1865 into the family of Ioann Belavin, a rural priest of the Toropetz district of the Pskov diocese. His childhood and adolescence were spent in the village in direct contact with peasants and their labor. From his early years he displayed a particular religious disposition, love for the Church as well as rare meekness and humility.

When Vasily was still a boy, his father had a revelation about each of his children. One night, when he and his three sons slept in the hayloft, he suddenly woke up and roused them. He had seen his dead mother in a dream, who foretold to him his imminent death, and the fate of his three sons. She said that one would be unfortunate throughout his entire life, another would die young, while the third, Vasily, would be a great man. The prophecy of the dead woman proved to be entirely accurate in regard to all three brothers.

From 1878 to 1883, Vasily studied at the Pskov Theological Seminary. The modest seminarian was tender and affectionate by nature. He was fair-haired and tall of stature. His fellow students liked and respected him for his piety, brilliant progress in studies, and constant readiness to help comrades, who often turned to him for explanations of lessons, especially for help in drawing up and correcting numerous compositions. Vasily was called "bishop" and "patriarch" by his classmates.

In 1888, at the age of 23, Vasily Belavin graduated from the Saint Petersburg Theological Academy as a layman, and returned to the Pskov Seminary as an instructor of Moral and Dogmatic Theology. The whole seminary and the town of Pskov became very fond of him. He led an austere and chaste life, and in 1891, when he turned 26, he took monastic vows. Nearly the whole town gathered for the ceremony. He embarked on this new way of life consciously and deliberately, desiring to dedicate himself entirely to the service of the Church. The meek and humble young man was given the name Tikhon in honor of Saint Tikhon of Zadonsk.

He was transferred from the Pskov Seminary to the Kholm Theological Seminary in 1892, and was raised to the rank of archimandrite. Archimandrite Tikhon was consecrated Bishop of Lublin on October 19, 1897, and returned to Kholm for a year as Vicar Bishop of the Kholm Diocese. Bishop Tikhon zealously devoted his energy to the establishment of the new vicariate. His attractive moral make-up won the general affection, of not only the Russian population, but also of the Lithuanians and Poles. On September 14, 1898, Bishop Tikhon was made Bishop of the Aleutians and Alaska. As head of the Orthodox Church in America, Bishop Tikhon was a zealous laborer in the Lord's vineyard. He did much to promote the spread of Orthodoxy, and to improve his vast diocese. He reorganized the diocesan structure, and changed its name from "Diocese of the Aleutians and Alaska" to "Diocese of the Aleutians and North America" in 1900. Both clergy and laity loved their archpastor, and held him in such esteem that the Americans made Archbishop Tikhon an honorary citizen of the United States.

On May 22, 1901, he blessed the cornerstone for Saint Nicholas Cathedral in New York, and was also involved in establishing other churches. On November 9, 1902, he consecrated the church of Saint Nicholas in Brooklyn for the Syrian Orthodox immigrants. Two weeks later, he consecrated Saint Nicholas Cathedral in NY.

In 1905, the American Mission was made an Archdiocese, and Saint Tikhon was elevated to the rank of Archbishop. He had two vicar bishops: Bishop Innocent (Pustynsky) in Alaska, and Saint Raphael (Hawaweeny) in Brooklyn to assist him in administering his large, ethnically diverse diocese. In June of 1905, Saint Tikhon gave his blessing for the establishment of Saint Tikhon's Monastery.

In 1907, he returned to Russia, and was appointed to Yaroslavl, where he quickly won the affection of his flock. They came to love him as a friendly, communicative, and wise archpastor. He spoke simply to his subordinates, never resorting to a peremptory or overbearing tone. When he had to reprimand someone, he did so in a good-natured, sometimes joking manner, which encouraged the person to correct his mistakes.

When Saint Tikhon was transferred to Lithuania on December 22, 1913, the people of Yaroslavl voted him an honorary citizen of their town. After his transfer to Vilnius, he did much in terms of material support for various charitable institutions. There too, his generous soul and love of people clearly manifested themselves. World War I broke out when His Eminence was in Vilnius. He spared no effort to help the poor residents of the Vilnius region who were left without a roof over their heads or means of subsistence as a result of the war with the Germans, and who flocked to their archpastor in droves.

After the February Revolution and formation of a new Synod, Saint Tikhon became one of its members. On June 21, 1917, the Moscow Diocesan Congress of clergy and laity elected him as their ruling bishop. He was a zealous and educated archpastor, widely known even outside his country. On August 15, 1917, a local council was opened in Moscow, and Archbishop Tikhon was raised to the dignity of Metropolitan, and then elected as chairman of the council. The council had as its aim to restore the life of Russian Orthodox Church on strictly canonical principles, and its primary concern was the restoration of the Patriarchate. All council members would select three candidates, and then a lot would reveal the will of God. The council members chose three candidates: Archbishop Anthony of Kharkov, the wisest, Archbishop Arseny of Novgorod, the strictest, and Metropolitan Tikhon of Moscow, the kindest of the Russian hierarchs.

On November 5, following the Divine Liturgy and a Molieben in the Cathedral of Christ the Savior, a monk removed one of the three ballots from the ballot box, which stood before the Vladimir Icon of the Mother of God. Metropolitan Vladimir of Kiev announced Metropolitan Tikhon as the newly elected Patriarch. Saint Tikhon did not change after becoming the primate of the Russian Orthodox Church. In accepting the will of the council, Patriarch Tikhon referred to the scroll that the Prophet Ezekiel had to eat, on which was written, "Lamentations, mourning, and woe." He foresaw that his ministry would be filled with affliction and tears, but through all his suffering, he remained the same accessible, unassuming, and kindly person.

All who met Saint Tikhon were surprised by his accessibility, simplicity and modesty. His gentle disposition did not prevent him from showing firmness in Church matters, however, particularly when he had to defend the Church from her enemies. He bore a very heavy cross. He had to administer and direct the Church amidst wholesale church disorganization, without auxiliary administrative bodies, in conditions of internal schisms and upheavals by various adherents of the Living Church, renovationists, and autocephalists.

The situation was complicated by external circumstances: the change of the political system, by the accession to power of the godless regime, by hunger, and civil war. This was a time when Church property was being confiscated, when clergy were subjected to court trials and persecutions, and Christ's Church endured repression. News of this came to the Patriarch from all ends of Russia. His exceptionally high moral and religious authority helped him to unite the scattered and enfeebled flock. At a crucial time for the church, his unblemished name was a bright beacon pointing the way to the truth of Orthodoxy. In his messages, he called on people to fulfill the commandments of Christ, and to attain spiritual rebirth through repentance. His irreproachable life was an example to all.

In order to save thousands of lives and to improve the general position of the church, the Patriarch took measures to prevent clergy from making purely political statements. On September 25, 1919, when the civil war was at its height, he issued a message to the clergy urging them to stay away from political struggle.

The summer of 1921 brought a severe famine to the Volga region. In August, Patriarch Tikhon issued a message to the Russian people and to the people of the world, calling them to help famine victims. He gave his blessing for voluntary donations of church valuables, which were not directly used in liturgical services. However, on February 23, 1922, the All-Russian Central Executive Committee published a decree making all valuables subject to confiscation.

According to the 73rd Apostolic Canon, such actions were regarded as sacrilege, and the Patriarch could not approve such total confiscation, especially since many doubted that the valuables would be used to combat famine. This forcible confiscation aroused popular indignation everywhere. Nearly two thousand trials were staged all over Russia, and more than ten thousand believers were shot. The

Patriarch's message was viewed as sabotage, for which he was imprisoned from April 1922 until June 1923.

His Holiness, Patriarch Tikhon did much on behalf of the Russian Orthodox Church during the crucial time of the so-called Renovationist schism. He showed himself to be a faithful servant and custodian of the undistorted precepts of the true Orthodox Church. He was the living embodiment of Orthodoxy, which was unconsciously recognized even by enemies of the church, who called its members "Tikhonites."

When Renovationist priests and hierarchs repented and returned to the church, they were met with tenderness and love by Saint Tikhon. This, however, did not represent any deviation from his strictly Orthodox policy. "I ask you to believe me that I will not come to agreement or make concessions which could lead to the loss of the purity and strength of Orthodoxy," the Patriarch said in 1924. Being a good pastor, who devoted himself entirely to the church's cause, he called upon the clergy to do the same: "Devote all your energy to preaching the word of God and the truth of Christ, especially today, when unbelief and atheism are audaciously attacking the Church of Christ. May the God of peace and love be with all of you!"

It was extremely painful and hard for the Patriarch's loving, responsive heart to endure all the Church's misfortunes. Upheavals in and outside the church, the Renovationist schism, his primatial labors, his concern for the organization and tranquility of Church life, sleepless nights and heavy thoughts, his confinement that lasted more than a year, the spiteful and wicked baiting of his enemies, and the unrelenting criticism sometimes even from the Orthodox, combined to undermine his strength and health.

In 1924, Patriarch Tikhon began to feel unwell. He checked into a hospital, but would leave it on Sundays and Feast Days in order to conduct services. On Sunday, April 5, 1925, he served his last Liturgy, and died two days later. On March 25/April 7, 1925 the Patriarch received Metropolitan Peter and had a long talk with him. In the evening, the Patriarch slept a little, then he woke up and asked what time it was. When he was told it was 11:45 P.M., he made the Sign of the Cross twice and said, "Glory to Thee, O Lord, glory to Thee." He did not have time to cross himself a third time.

Almost a million people came to say farewell to the Patriarch. The large cathedral of the Donskoy Monastery in Moscow could not contain the crowd, which overflowed the monastery property into the square and adjacent streets. Saint Tikhon, the eleventh Patriarch of Moscow, was primate of the Russian Church for seven and a half years.

On September 26/October 9, 1989, the Council of Bishops of the Russian Orthodox Church glorified Patriarch Tikhon and numbered him among the saints. For nearly seventy years, Saint Tikhon's relics were believed lost, but in February 1992, they were discovered in a concealed place in the Donskoy Monastery.

**It would be difficult to imagine the Russian Orthodox Church without Patriarch Tikhon during those years. He did so much for the Church and for the strengthening of the Faith itself during those difficult years of trial. Perhaps the saint's own words can best sum up his life: "May God teach every one of us to strive for His truth, and for the good of the Holy Church, rather than something for our own sake."**