

**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, September 4, 2022**  
Choir Director: Wash King

**12<sup>th</sup> SUNDAY AFTER PENTECOST**

*Glory Be to Jesus Christ!      Glory Be Forever!*

We welcome Archbishop Mark to his parish of St. Mary's Orthodox Church. After the Divine Liturgy, please come to the parish hall for a light meal and to visit with His Eminence.

***Services:***

Sunday, Sept. 4      9:30 AM – **Divine Liturgy celebrating by Archbishop Mark**  
Wednesday, Sept. 7- 5:00 PM – Great Vespers  
Thursday, Sept. 8 -    9:30 AM – Divine Liturgy – Nativity of Most Holy Theotokos  
Saturday, Sept. 10-    5:00 PM – Great Vespers and Confessions  
Sunday, Sept. 11-     9:30 AM – Divine Liturgy followed by Fellowship Hour  
Tuesday, Sept. 13-    5:00 PM – Great Vespers  
Wednesday, Sept. 14 – 9:30 AM – Divine Liturgy – Exaltation of the Precious Cross

***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:**

Matushka Lisa Weremedic

Andrew Balliet, Michael Birosik, Clark Andrew Bogosh, Theodore Bogosh, Danielle Bogosh, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Irene Davis, Ilene Devine, Nadine Fegley, Julia Forte, Karen Harkins, Nancy King, Russell King, Michael Kulick, John & Olga Kushnir, Mary Maholick, 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.

#### Candles (September 4)

7-Day Vigils/Altar... For the Good Health of **Joe Lepley** offered by cousins, Russell & Geri King

Altar Candles... For the Good Health of **Nancy King** offered by Russell & Geri King

Eternal Lamp... In memory of **Monica Bazewicz** offered by Julia Forte

Vigil Crosses... For the Good Health of **Rose Harkins** offered by Gloria Bench

7-Day Vigils/Tetrapod... For the Good Health of **His Eminence Archbishop Mark**

Decorated Candles/Tetrapod- In memory of **Olga Scarloss** offered by Natalie & Michael Bolinski

#### Candles (September 8)

Altar Candles... In memory of **Mother, Mary Lutash** offered by Raymond & Mary Jo Danchak

Eternal Lamp... In memory of **Aunt Olga Hebda** offered by Raymond & Mary Jo Danchak

Decorated Candles/Tetrapod – In memory of **Husband, Andrew Chmel** offered by Stephanie Chmel

**September Birthdays:** 14- Mat. Lisa Weremedic, 18- Adam Balliet, 20- Joseph Macenka (99), 30- Eleanor Sidoriak

**September Anniversaries:** 1- John & Olga Kushnir, 17- John & Ann Yaroma, 20- Michael & Wendy Kulick

#### Financials 8/28/22:

**Operating Acct:** Candles 43 - Altar Candles 300 - Offerings 472 – Non-Envelope 300

Holy Days 20 – Donations 1,000 = Total \$2,135.00. Cemetery Fund 10; Charity 5

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

#### Fellowship Hour Hosts:

September 4	John Evetushick	October 2	Lena Berezniak
September 11	Lena Berezniak	October 9	John Evetushick
September 18	Russell King	October 16	Russell King
September 25	Michael Tatusko	October 23	Open

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

Upcoming Event – Yard Sale in October

Items can be dropped off or picked up, if necessary,  
by calling Helen King at 570-645-9484

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 SOLITARY LIFE** ❖ ❖ ❖

**W**hen we read the accounts of the lives of the saints, we are amazed to see the extent to which pious men and women devoted their days to serving the Lord. **ST. SIMEON THE STYLITE** is one such example of someone who lived his life in dedicated service to Christ, sacrificing everything for his Saviour. He was born in Syria in the late 4th century. From his youth, Simeon showed signs of having received a special calling from God. At the age of 18, he entered a monastery, where he adhered to the strictest of ascetic disciplines and practices. It was quite common for him to embark upon lengthy periods of private prayer and severe fasts.

While still a young man, St. Simeon developed a new form of monasticism. He became the first of the "pillar ascetics" known as "stylites." In an effort to live as secluded a life as possible, Simeon went into the desert outside of Antioch and constructed a 60 foot high pillar, upon which a small platform rested. Here he lived as a stylite for 40 years! His was an existence of ultimate self-denial. Simeon was so determined to remain alone with His Creator that he even refused to see his own mother, gently telling her: "Do not disturb me now Mother. If we are worthy, we will meet in the next world."

Despite his desire for solitude, Simeon's reputation spread throughout Syria and its surrounding regions. People from all walks of life made pilgrimages to the pillar of St. Simeon, seeking his prayers and wise counsel. Many miracles were worked by this devout saint.

St. Simeon the Stylite died in 459 A.D. at the age of 70. The ruins of his beloved pillar can still be seen in the Syrian desert where this great ascetic and wonderworker spent his life.

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

## **Saint Simeon the Stylite**

From atop his pillar,

He worked great miracles,

Healing the sick by his prayers & words

12<sup>th</sup> SUNDAY AFTER PENTECOST Tone 3. Hieromartyr Gorazd, Bishop of Bohemia and Moravia-Silesia (Serbian—1942 (1942). Hieromartyr Babylas, Bishop of Antioch, and with him Martyrs Urban, Prilidian, and Epolonius; and their mother, Christodula (251). Holy Prophet and Godseer Moses (16<sup>th</sup> c. B.C.). Joasáph, Bishop of Bélgorod (1911). Martyr Hermione, daughter of St. Philip the Deacon (ca. 117). “Unburnt Bush” Icon of the Mother of God (1680).

### **1 Corinthians 15:1-11 (Epistle)**

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you – unless you believed in vain.

For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve.

After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time.

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. Therefore, whether it was I or they, so we preach and so you believed.

### **Matthew 19:16-26 (Gospel)**

Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?” So, He said to him, “Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments.”

He said to Him, “Which ones?” Jesus said, “‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ ‘Honor your father and your mother,’ and, ‘You shall love your neighbor as yourself.’” The young man said to Him, “All these things I have kept from my youth. What do I still lack?”

Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”

But when the young man heard that saying, he went away sorrowful, for he had great possessions. Then Jesus said to His disciples, “Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again, I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. When His disciples heard it, they were greatly astonished, saying, “Who then can be saved?”

But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

### **“Unburnt Bush” Icon of the Mother of God**

One of the Old Testament prototypes pointing to the Mother of God is the Unburnt Bush - the Bush which Moses saw on Mount Horeb. It was on fire, but was not consumed (Exodus 3:2). This Bush signifies the Mother of God's sinless conception of Christ when the Holy Spirit came upon her and she was overshadowed by the power of the Most High (Luke 1:35). Thus the Angel "revealed the Holy Trinity by naming the Holy Spirit, the Power which is the Son (I Corinthians 1:24), and the Most High which is the Father" (Saint Theophylact, Commentary on the Holy Gospel According to St. Luke, chapter 1). The Theotokos was born into a fallen world, yet she was absolutely pure, and did not commit any personal sin. She remained a Virgin before, during, and after giving birth. "As the Bush burned and was not consumed, so the Virgin gave birth to Thee yet remained a Virgin" (Octoechos, Dogmatikon Tone 2, "The shadow of the Law"). An ancient Unburnt Bush Icon shows a bush engulfed in flames. The Virgin, with her Child in her arms, is seen above the Bush. This image is rare. Later Icons depict an octagonal star with the Mother of God in the center with a circle of Cherubim

around her. She is shown holding Jacob's Ladder, for she calls us to ascend from earth to Heaven. Sometimes the gate and the rod are depicted as symbols of the Savior, Who in Church hymns is called "a rod from the root of Jesse." The star is made up of two quadrangles. One is painted red, like a flame; the other is green, the color of the mysterious Bush seen by Moses. In the red points of the star there are four symbols of the Evangelists: a man (Matthew), a lion (Mark), an ox (Luke), and an eagle (John). Between the rays are eight Angels: 1) An Angel shows burning fire, for the earth will be destroyed by fire. 2) The Spirit of wisdom and of the knowledge of God - spring, summer, autumn, and winter. He created all things for man's benefit. 3) The Angel of Thunder shows Christ's second coming, for He shall come in thunder and lightning. 4) The Angel of the spirit of piety. The cutting off of those who proclaim things contrary to the Faith. He holds the cup of the bitterness of God's wrath. 5) The Spirit of the Lord for warmth amid winter, snow, frost, and ice. 6) The Spirit of purification which sends forth dew and mist and rain. 7) The Angel of Thunder and of the fear of God, revealing Christ's second coming, for He shall judge His servants at the end of the world. 8) The Angel of lightning and scorching, i.e. He shall be the righteous Judge, for the lightning shall find all. In the four corners of the Icon are the Prophets who prefigure the Virgin: Moses and the Unburnt Bush (Exodus chapter 3); Isaiah with the Seraphim touching his lips with a live coal (Isaiah 6:6); Ezekiel's vision of the gate by which no one could enter except the Lord (Ezekiel 44:1), and Jacob's vision of the Ladder (Genesis 28:12-17). According to popular belief, this Icon protects the homes of the faithful from fire. Once a man happened to witness a great fire which engulfed many buildings. Among them was a wooden house which did not burn. A woman stood there motionless, holding an icon of the Unburnt Bush in her hands. Tears ran down her cheeks, but her face expressed complete calm and unshakable faith. She did not seem to be worried about her home, but she wept for the misfortune of others. The fire was intense, but the woman would not move. The man left, marveling at her faith, but he expected her house to be reduced to ashes by the flames. The next day he returned to the spot. In the devastation of the fire only the woman's house remained standing, guarded by the power of the Icon. One of the oldest icons of the Unburnt Bush is located in Moscow's Annunciation Cathedral. It was brought to Russia by Palestinian foreigners in 1390 and, according to tradition, it was painted on a piece of the rock where Moses beheld the mysterious Bush. In the Moscow church of the Unburnt Bush at Khamovniki, there is an Icon which was once in the Palace. The ancient writing is beautiful. The size of the Icon measures 1 arshin 12 vershkov long, and 1 arshin 7 vershkov wide. This Icon is commemorated twice: on September 4, the Feast Day of the Prophet Moses, and on the sixth Sunday after Pascha (the Sunday of the Blind Man), because according to tradition, the Icon was transferred from the Kremlin to the newly-consecrated Khamovniki church on that day.

There was a wondrous event connected with the riza of this Icon, when Russia was attacked by Napoleon in 1812. Before leaving Moscow, a Polish soldier came to Father Alexei Vvedensky, the priest of the Novodevichii Monastery, and gave him the riza from the Unburnt Bush Icon, begging him to return it to the church from which it was taken. The soldier confessed that ever since he took the riza, he had been unable to find peace, and he was tormented by an unbearable melancholia.

In the same church there is an Icon of the Unburnt Bush (which was donated in 1835) and a smaller, especially revered Icon dating from 1837. It depicts someone praying before the Mother of God. In the church there is a special manuscript Service to the Icon with the note: "This Service is chanted on Holy Mount Sinai, whenever someone requests it, or whenever there is terrible lightning."

In 1822, in the city of Slavyansk, Kharkov gubernia, fires caused by arson became more frequent. The residents were at a loss about what to do. Then it was revealed in a dream to a pious old woman named Belnitskaya that if they painted an Icon of the Unburnt Bush, and served a Moleben before it, the fires would stop. Belnitskaya told the Archpriest about her dream, and the Icon was painted right away. After the Liturgy, a Moleben was served before it. On that very day, there was another fire, and the arsonist was caught. A crafty young woman named Maura had set all the fires. Then the fires ceased, and the grateful residents had a kiot made for the Icon with the inscription: "In remembrance of the city's deliverance from fire in 1822." The Icon is in the church of the Holy Trinity. There is also a revered icon of the Unburnt Bush in the village of Kubenskoye, Vologda Province.



**Archpastoral Message of His Beatitude Metropolitan Tikhon  
For the Beginning of the Ecclesiastical New Year  
September 1, 2022**

To the clergy, monastics, and faithful of the Orthodox Church in America,

Dear beloved children in the Lord,

Today marks the beginning of the new ecclesiastical year and is a day we have, in recent times, set aside to pray for God's creation, remember our place within it, and look towards its care.

As the scientific community vocally sounds the alarm on the human impact on worldwide ecology, we are increasingly aware of the climate crisis facing us. We are now, in the last few decades, coming to fully understand the power humanity has to harm the natural world.

We know from the Scriptures that God has given mankind dominion "over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Gen. 1:28). Now it seems that this dominion, misdirected, has been extended so that we also have a measure of control to shape even the climate on God's earth on which we live. The worldwide consensus grows day by day that mankind has misused its stewardship of the earth and that the consequences of such mismanagement are increasingly more serious.

We must take these alarms seriously. The climate crisis is predicted to drastically harm the lives of future generations, especially in the third world, where many regions are expected to become inhospitable, leading to famine. Our Lord tells us that all the Law and the Prophets depend on the two great commandments: the love of God and the love of our neighbor (cf. Matt. 22:38-40). Thus, care for our climate and ecosystem is not merely a material problem, it is also a spiritual problem. It is of critical concern to face this spiritual challenge presented by the climate crisis.

Likewise, it is spiritually harmful to thoughtlessly consume the natural world around us; it is an abuse of God's gift. As the Psalmist declares, "the earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Ps 23:1). This world is God's creation declared to be good (cf. Gen. 1). We are merely stewards, never owners, and we have a responsibility to exercise moderation, to care for the earth, and to do what is in our power to stop its exploitation and destruction.

This means that, even if there were no environmental alarms being sounded, our calling to care for the environment remains. We remember that at the creation of the world, “the Lord God planted a garden in Eden, in the east; and there He put the man whom He had formed ... and put him in the garden of Eden to till it and keep it” (Gen. 2:8, 15). It was in this garden that Adam and Eve, the first human beings, received their vocations as caretakers of paradise.

Thus, care for the natural world, the climate, and ecosystem is for us a quiet echo of the first calling of man given by our Lord, God, and Savior Jesus Christ before we wore “garments of skin” (Gen. 3:21) and the pollution of sin spread. It is a reminder of our pilgrimage towards our true home in the Kingdom of God, the heavenly Eden, where there is “the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit... and the leaves of the tree were for the healing of the nations” (Rev. 22:1-2).

I encourage all to take up this ancient vocation of man and begin by individually finding practical ways to become good stewards of the world in which we find ourselves. Aspire to “live quietly” as the Apostle Paul instructs (cf. 1 Thess. 4:11) and reject the ravenous consumerism which devours our hearts as it devours everything else. Reduce your carbon footprint and avoid waste whenever possible. Plant trees and gardens, to not only help the environment but to remind you that during our time on earth we are “aliens and exiles” (1 Pet. 2:11) traveling towards paradise and the gardens of the age to come.

I urge our institutions, dioceses, monasteries, and parishes: take the lead in your respective areas, whether organizing large efforts to become more ecologically responsible, reducing carbon footprints, or taking climate concerns into account when planning. From diocesan initiatives to beautifying parish properties and gardens to the prayer of individuals at home, we all have our vocations in caring for the world which God has given us.

It is my sincere hope that in coming years and decades the Orthodox Church in America will become a leader in North America of good ecological stewardship; and that, for the outside world, we will be held up as examples of responsible, humble living, as befits followers of the gospel.

Let us always give thanks to Him Who “bestowest upon us earthly good things” and “Who hast given us a pledge of the promised kingdom through the good things already bestowed upon us” (Sixth Prayer of Vespers). May God bless our efforts as we strive to become ever better stewards of His many gifts.

I remain sincerely yours in Christ,

A handwritten signature in black ink, appearing to read "Tikhon", with a small cross symbol to its left.

+TIKHON  
Archbishop of Washington  
Metropolitan of All America and Canada

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