

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, September 26, 2021

Retired Attached: V. Rev Paul Ropitsky

Choir Director: Wash King

14th SUNDAY AFTER PENTECOST – TONE 5 (1st of Luke). Repose of the Holy Apostle and Evangelist John the Theologian. We magnify thee, O holy Apostle of Christ and Evangelist John the Theologian, and we honor thy labors and sufferings which thou didst endure in proclaiming the Gospel of Christ.

Troparion — Tone 2

Beloved apostle of Christ our God, / hasten to deliver a defenseless people. / He who allowed you to recline on His breast, / receives you as you bow before Him. / Implore Him, John the Theologian, / to disperse the persistent threat from the heathens, / entreating for us peace and great mercy.

Kontakion — Tone 2

Who shall declare your greatness, / O virgin disciple, / for you pour forth wonders and are a source of healings, / and pray for our souls as Theologian and friend of Christ.

Glory Be to Jesus Christ!

Glory Be Forever!

Sunday, September 26	9:30 AM – Divine Liturgy
Sunday, October 3	9:30 AM – Divine Liturgy
Saturday, October 9	Yard Sale in the Church Basement – 9 AM to 2 PM
Sunday, October 10	9:30 AM – Divine Liturgy
Sunday, October 17	9:30 AM – Divine Litiurgy

Prayer List:

Matushka Lovey Ropitsky, Matushka Lisa Weremedic,

Andrew Balliet, Michael Birozik, Clark Bogosh, Theodore Bogosh, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Raymond Danchak, Irene Davis, Ilene Devine, Julia Forte, Karen Harkins, John King, Michael Kulick, John & Olga Kushnir, Nancy Lorchak, MaryAnn & Paul Macenka, Mary Maholick, Mildred O'Shura, Anna Pisko, Melissa Schmitt, Olga Sidoriak, Martha Stafiniak, Martha Teno, Michael Teno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, & Marie Yurchak.

September Birthdays:

14- Matushka Lisa Weremedic, 18- Adam Balliet, 20- Joseph Macenka, 30- Eleanor Sidoriak.

October Birthdays: 3- Fr. James Weremedic, 5- Barbara Teno, 7- Michael Harahus

September Wedding Anniversaries:

1- John & Olga Kushnir, 17- John & Ann Yaroma, 20- Michael & Wendy Kulick,
27- Andrew & Analisha Danko.

October Wedding Anniversaries: 1- Odess & Claire Remington, 3- John & Mary Evetushick

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 26)

7-Day Vigils/Altar... For the Health of **Gloria Bench** offered by Millie O'Shura

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

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

Vigil Crosses ... In memory of **Andrew & Mary Bybel Family** offered by Family Members

7-Day Vigils/Tetrapod... In memory of **Richard York** offered by Millie O'Shura

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

Bolinski

CONFESSION

Confessions have resumed with minor modifications. Please call the rectory at 570-645-2772 and talk to Father James for a reservation. Call between 9:30 AM and 4:00 PM, Monday through Friday. Individual schedule times will be spread out during the week.

Husband and wife can be scheduled together. Anyone wanting to have a confession, but has concerns of COVID-19, should contact Father James to make the appropriate accommodations.

Financials 9/19/21: *Operating Acct:* Candles 49 - Altar Candles 50 - Offerings 388 – Non-Envelope 150 - Holy Days 35 – Donations 0 = Total \$672.00. – Building Fund 0, Charity 0. Please continue to keep filling your church envelopes. – Thank you!

Please use Amazon Smile when ordering from Amazon.

When you shop for gifts or merchandise at **smile.amazon.com**, Amazon Smile will donate a portion of your eligible purchases to St. Mary's Orthodox Church at no cost to you!

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

“TAKE MY MOTHER, THE EARTH, AND COVER ME WITH IT!”

JOHN THE THEOLOGIAN had won wide acclaim in the early Church as both an Apostle and Evangelist. Known as the *“beloved disciple,”* he had certainly done his part in spreading the message of our Lord. He preached throughout Asia Minor. He authored a deeply theological Gospel. He withstood torture, imprisonment and exile. Finally, at an advanced age of well over 100, John was permitted to return to the town of Ephesus and spend his remaining years in a place where much of his missionary work had been accomplished.

Sensing that his earthly life was rapidly coming to an end, St. John took a group of his loyal followers into the countryside on the outskirts of Ephesus. After spending time in prayer, the Theologian commanded his disciples to dig a grave, asking them to make it as deep as he was tall. John then climbed into the grave and made one final request: *“Take my mother, the earth, and cover me with it!”* Sadly, they carried out John’s orders.

Returning to the city, John’s mournful followers reported what had taken place. Tradition has it that a number of people went out and dug up the grave, only to find it empty! It is also said that on May 8th – the Feast Day of St. John the Theologian – a fragrant dust with miraculous healing powers, comes out of the tomb of this much-revered saint.

What is "The Lukan Jump?"

September 13, 2013 By Fr. John Peck

By Archbishop Peter (L'Huillier)

The Archbishop of New York and New Jersey in the Orthodox Church in America, Archbishop Peter was a renowned expert in Canon Law, the Typikon, and Liturgical tradition. In this short article, he explains what exactly the "Lukan Jump" is, and why the Orthodox calendars of Scripture reading continue to include it.

The annual cycle of the Gospels is composed of four series:

1. The Gospel of St. John (read from Pascha until Pentecost Sunday);
2. The Gospel of St. Matthew (divided over seventeen weeks beginning with the Monday of the Holy Spirit – from the twelfth week, it is read on Saturdays and Sundays while the Gospel of St. Mark is read on the remaining weekdays);
3. The Gospel of St. Luke (divided over nineteen weeks beginning on the Monday after the Elevation of the Holy Cross – from the thirteenth week, it is only read on Saturdays and Sundays, while St. Mark's Gospel is read on the remaining weekdays);
4. With the exception of the Sunday of Orthodoxy, the Gospel of St. Mark is read during the Lenten period on Saturdays and Sundays.

Why, after the Feast of the Elevation of the Holy Cross, is the reading of the Gospel of St. Matthew suddenly interrupted and why do we start then with the reading of St. Luke? At first glance, this jump appears to be arbitrary, more especially as there is no parallel in the reading of the Epistles.

To be sure, there is nothing arbitrary, although throughout the centuries the rationale has been forgotten. First, let us keep in mind that the fact that the reading of the Gospel of St. Luke follows the Feast of the Elevation of the Holy Cross is merely coincidental and the theological reason lies elsewhere. Actually, the change is related to the chronological proximity of the commemoration of the Conception of St. John the Baptist celebrated on September 23rd. In later Antiquity, this feast marked the beginning of the ecclesiastical New Year.

Thus, the reason for starting the reading of the Lukan Gospel toward the middle of September can be understood.

This is based on a vision of Salvation History: the Conception of the Forerunner constitutes the first step of the New Economy, as mentioned in the stikhera of the matins of this feast. As we know, the Evangelist Luke is the only one to mention this Conception (Lk. 1:5-24¹). Later on, the introduction of new feasts, especially that of the Nativity of the Theotokos (September 8th), contributed to the downgrading of the significance of the Conception of St. John.

The Orthodox in the East have always observed the "Lukan Jump." In Russia, this tradition vanished, obviously because its rationale was not known. However, some decades ago, on the advice of the great liturgical specialist, the late Professor Uspensky, the Russian Church decided to come back to the old practice of the "Lukan Jump."

Since this action implies a connection between the cycle of the "Sanctorale" (Menaia) and the cycle of the feast, the date of which is determined by the date of Pascha, there is a practical difference between the Churches following the Julian Calendar and those using the Revised Julian Calendar with regard to the timing of the "Jump." Let us finally notice that the calendars published by the "Russian Church Abroad" continue to ignore the jump re-established recently by the Moscow Patriarchate.

From Jacob's Well

*Newspaper of the Diocese of New York and New Jersey
Orthodox Church in America, Fall 1992*

1 John 4:12-19 (Epistle, St. John)

No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

By this we know that we abide in Him, and He in us, because He has given us of His Spirit.

And we have seen and testify that the Father has sent the Son as Savior of the world.

Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.

There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.

We love Him because He first loved us.

2 Corinthians 1:21-2:4 (Epistle)

Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee.

Moreover, I call God as witness against my soul, that to spare you I came no more to Corinth.

Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

But I determined this within myself, that I would not come again to you in sorrow.

For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all.

For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

John 19:25-27; 21:24-25 (Gospel, St. John)

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!"

Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home.

This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

Luke 5:1-11 (Gospel)

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets.

Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."

But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless, at Your word I will let down the net."

And when they had done this, they caught a great number of fish, and their net was breaking.

So, they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"

For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men."

So, when they had brought their boats to land, they forsook all and followed Him.

Rest of the Holy Apostle and Evangelist John the Theologian

The Holy, Glorious All-laudable Apostle and Evangelist, Virgin, and Beloved Friend of Christ, John the Theologian was the son of Zebedee and Salome, a daughter of Saint Joseph the Betrothed. He was called by our Lord Jesus Christ to be one of His Apostles at the same time as his elder brother James. This took place at Lake Gennesareth (i.e. the Sea of Galilee). Leaving behind their father, both brothers followed the Lord.

The Apostle John was especially loved by the Savior for his sacrificial love and his virginal purity. After his calling, the Apostle John did not part from the Lord, and he was one of the three apostles who were particularly close to Him. Saint John the Theologian was present when the Lord restored the daughter of Jairus to life, and he was a witness to the Transfiguration of the Lord on Mount Tabor. During the Last Supper, he reclined next to the Lord, and laid his head upon His breast. He also asked the name of the Savior's betrayer. The Apostle John followed after the Lord when they led Him bound from the Garden of Gethsemane to the court of the iniquitous High Priests Annas and Caiphas. He was there in the courtyard of the High Priest during the interrogations of his Teacher and he resolutely followed after him on the way to Golgotha, grieving with all his heart.

At the foot of the Cross he stood with the Mother of God and heard the words of the Crucified Lord addressed to Her from the Cross: "Woman, behold Thy son." Then the Lord said to him, "Behold thy Mother" (John 19:26-27). From that moment the Apostle John, like a loving son, concerned himself over the Most Holy Virgin Mary, and he served Her until Her Dormition.

After the Dormition of the Mother of God the Apostle John went to Ephesus and other cities of Asia Minor to preach the Gospel, taking with him his own disciple Prochorus. They boarded a ship, which floundered during a terrible tempest. All the travellers were cast up upon dry ground, and only the Apostle John remained in the depths of the sea. Prochorus wept bitterly, bereft of his spiritual father and guide, and he went on towards Ephesus alone.

On the fourteenth day of his journey he stood at the shore of the sea and saw that the waves had cast a man ashore. Going up to him, he recognized the Apostle John, whom the Lord had preserved alive for fourteen days in the sea. Teacher and disciple went to Ephesus, where the Apostle John preached incessantly to the pagans about Christ. His preaching was accompanied by such numerous and great miracles, that the number of believers increased with each day.

During this time there had begun a persecution of Christians under the emperor Nero (56-68). They took the Apostle John for trial at Rome. Saint John was sentenced to death for his confession of faith in the Lord Jesus Christ, but the Lord preserved His chosen one. The apostle drank a cup of deadly poison, but he remained alive. Later, he emerged unharmed from a cauldron of boiling oil into which he had been thrown on orders from the torturer.

After this, they sent the Apostle John off to imprisonment to the island of Patmos, where he spent many years. Proceeding along on his way to the place of exile, Saint John worked many miracles. On the island of Patmos, his preaching and miracles attracted to him all the inhabitants of the island, and

he enlightened them with the light of the Gospel. He cast out many devils from the pagan temples, and he healed a great multitude of the sick.

Sorcerers with demonic powers showed great hostility to the preaching of the holy apostle. He especially frightened the chief sorcerer of them all, named Kinops, who boasted that they would destroy the apostle. But the great John, by the grace of God acting through him, destroyed all the demonic artifices to which Kinops resorted, and the haughty sorcerer perished in the depths of the sea.

The Apostle John withdrew with his disciple Prochorus to a desolate height, where he imposed upon himself a three-day fast. As Saint John prayed the earth quaked and thunder rumbled. Prochorus fell to the ground in fright. The Apostle John lifted him up and told him to write down what he was about to say. "I am the Alpha and the Omega, the beginning and the end, saith the Lord, Who is and Who was and Who is to come, the Almighty" (Rev 1:8), proclaimed the Spirit of God through the Apostle John. Thus in about the year 67 the Book of Revelation was written, known also as the "Apocalypse," of the holy Apostle John the Theologian. In this Book were predictions of the tribulations of the Church and of the end of the world.

After his prolonged exile, the Apostle John received his freedom and returned to Ephesus, where he continued with his activity, instructing Christians to guard against false teachers and their erroneous teachings. In the year 95, the Apostle John wrote his Gospel at Ephesus. He called for all Christians to love the Lord and one another, and by this to fulfill the commands of Christ. The Church calls Saint John the "Apostle of Love", since he constantly taught that without love man cannot come near to God.

In his three Epistles, Saint John speaks of the significance of love for God and for neighbor. Already in his old age, he learned of a youth who had strayed from the true path to follow the leader of a band of robbers, so Saint John went out into the wilderness to seek him. Seeing the holy Elder, the guilty one tried to hide himself, but the Apostle John ran after him and besought him to stop. He promised to take the sins of the youth upon himself, if only he would repent and not bring ruin upon his soul. Shaken by the intense love of the holy Elder, the youth actually did repent and turn his life around. Saint John reposed when he was more than a hundred years old. He far outlived the other eyewitnesses of the Lord, and for a long time he remained the only remaining eyewitness of the earthly life of the Savior.

When it was time for the departure of the Apostle John, he went out beyond the city limits of Ephesus with the families of his disciples. He bade them prepare for him a cross-shaped grave, in which he lay, telling his disciples that they should cover him over with the soil. The disciples tearfully kissed their beloved teacher, but not wanting to be disobedient, they fulfilled his bidding. They covered the face of the saint with a cloth and filled in the grave. Learning of this, other disciples of Saint John came to the place of his burial. When they opened the grave, they found it empty.

Each year from the grave of the holy Apostle John on May 8 came forth a fine dust, which believers gathered up and were healed of sicknesses by it. Therefore, the Church also celebrates the memory of the holy Apostle John the Theologian on May 8.

The Lord bestowed on His beloved disciple John and John's brother James the name "Sons of Thunder" an awesome messenger accompanied by the cleansing power of heavenly fire. And precisely by this the Savior pointed out the flaming, fiery, sacrificial character of Christian love, the preacher of which was the Apostle John the Theologian. The eagle, symbol of the lofty heights of his theological thought, is the iconographic symbol of the Evangelist John the Theologian. The appellation "Theologian" is bestowed by Holy Church only to Saint John among the immediate disciples and Apostles of Christ, as being the seer of the mysterious Judgments of God.

Arrival of the Ivéron Icon of the Mother of God in Georgia

The Ivéron Icon of the Mother of God (which is preserved on Mt. Athos) was kept in the home of a certain pious widow, who lived near Nicea. During the reign of the emperor Theophilus, the

Iconoclasts came to the house of this Christian, and one of the soldiers struck the image of the Mother of God with a spear. Blood flowed from the place where it was struck.

The widow, fearing its destruction, promised the imperial soldiers money and implored them not to touch the icon until morning. When the soldiers departed, the woman and her son (later an Athonite monk), sent the holy icon away upon the sea to preserve it. The icon, standing upright upon the water, floated to Athos.

For several days, the Athonite monks had seen a fiery pillar on the sea rising up to the heavens. They came down to the shore and found the holy image, standing upon the waters. After a Molieben of thanksgiving, a pious monk of the Ivéron Monastery, Saint Gabriel (July 12), had a dream in which the Mother of God appeared to him and gave him instructions. So he walked across the water, and taking up the holy icon, he placed it in the church.

On the following day, however, the icon was found not within the church, but on the gates of the monastery. This was repeated several times, until the Most Holy Theotokos revealed to Saint Gabriel Her will, saying that She did not want the icon to be guarded by the monks, but rather She intended to be their Protectress. After this, the icon was installed on the monastery gates. Therefore, this icon came to be called "Portaitissa" or "Gate-Keeper" (October 13). This comes from the Akathist to the Mother of God: "Rejoice, O Blessed Gate-Keeper who opens the gates of Paradise to the righteous." There is a tradition that the Mother of God promised Saint Gabriel that the grace and mercy of Her Son toward the monks would continue as long as the Icon remained at the monastery. It is also believed that the disappearance of the Ivéron Icon from Mt. Athos would be a sign of the end of the world.

The Ivéron Icon is also commemorated on February 12, March 31, October 13 (Its arrival in Moscow in 1648), and Bright Tuesday (Commemorating the appearance of the Icon in a pillar of fire at Mt. Athos and its recovery by Saint Gabriel).

On September 26, 1989, a copy of this famous icon arrived in Tbilisi, Georgia from the Ivéron Monastery on Mt. Athos. This copy had been painted by the monks on Mt. Athos as a symbol of love and gratitude to the Georgian people.

Online Sight-Singing and Ear Training Course To Begin October 4

The Department of Liturgical Music of the Orthodox Church in America will once again be offering an online course entitled "Basic Sight-Singing and Ear Training for Church Singers," beginning October 4, 2021. "The class is designed specifically with the needs of singers in Orthodox church choirs," according to Dr. Vladimir Morosan, who developed the course. "Our emphasis will be on the mastery of basic intervals, scales, and rhythms that are encountered in our liturgical hymns. In order to succeed in this course, a person needs to love to sing and be able to 'carry a tune,' but doesn't need to have any prior instruction in music theory."

"A course such as this is essential for our church singers," continues Dr. Morosan. "We are a 'singing Church,' with a centuries-old tradition of singing Divine Services, which provides ample musical material for the teaching of basic sight-singing and ear training. The material we will cover in this course will also serve as a pre-requisite for those who may wish to take the 'Beginning Conducting Techniques' course at some point in the future."

The course will consist of 10 weekly lessons, covered over a period of 11 weeks, starting on October 4 and concluding on December 17, with no class the week of Thanksgiving.

The course will be taught using the popular online Google Classroom platform, and will employ the time-tested "movable-tonic" ("SOL-FA") system, which has been used to teach church chant and hymn singing for the past 1000 years, from Gregorian and Znamenny Chant to Colonial American hymnody. Topics covered will include intervals and scales, rhythmic notation, key signatures, and time signatures, using examples from liturgical hymns whenever possible. Students will be presented with numerous opportunities for auditory practice, learning to recognize and reproduce various intervals, recording them for the instructor's evaluation and feedback. **See OCA Website for more information.**