

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, September 27, 2020
16th Sunday after Pentecost
1st of Luke

Glory Be To Jesus Christ!

Glory Be Forever!

At this time, we are utilizing up to 50% capacity in the church, so the first 75 people who arrive at the church to attend Divine Liturgy on Sunday will be permitted to attend the service. At the candle stand will be a sign-in sheet that you must sign so we know who is attending the service. There is no pressure or expectation to attend services during this period of COVID-19. Remember to wear a mask and practice social distancing of six feet except for immediate family members. These procedures and guidelines are in effect not only to protect ourselves but also to protect one another. It is essential that we know who is attending the Divine Liturgy in the event that a "notice of infection" is requested and contact tracing becomes necessary.

Some points to remember:

Please have the usher write down your name and phone # on the attendance sheet as soon as you enter the church. Your temperature will be taken.

Please follow the directions of the usher on lighting candles.

Please expect assigned seating to ensure proper social distancing.

Icons can be venerated by blessing yourself with the sign of the cross and bowing without physical contact (no kissing or touching the icons)

Please follow the instructions of the Priest on how to receive Communion.

Antidoron will not be distributed at this time.

Please remember to wear a mask and bring your own Divine Liturgy Book.

Liturgical Services have started, 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 pray for the time that these conditions are no longer necessary!

Saturday – September 26 – 9AM to 2PM – Yard Sale - Church Basement – following Social Distancing Guidelines

Sat...September 26...**3:00 PM** – VESPERS – in church hall – must wear a mask. The time change is for the workers at the yard sale could attend Vespers, so they don't need to travel twice. We will return to 4:00PM next week.

Sun...September 27...9:30 AM – Divine Liturgy followed by Parastas

In memory of Nicholas King & Justin King offered by Nancy King & Family

In memory of Kathryn Puschak offered by Christine & Brad Scholenberger

In memory of Helen Macenka offered by Martha Teno

In memory of Elaine (Harahus) Rottet offered by Elizabeth Warcholak

In memory of Natalie Miller offered by Olga Kushnir

In memory of Helen Scheese (40 days) offered by Mr. & Mrs. Walter Scheese & Family

In memory of Deceased members of Adamowicz Family: Simon, Stephanie, Helen, Clement, & Sophie offered by
Martha Stafiniak

In memory of Deceased members of Adamowicz Family: Anne, Emily, Walter, Tatiana, Tekla, & Adam offered by
Martha Stafiniak

Sat.October 3, 4:00 PM Vespers – in church hall basement – must wear a mask

Sun.October 4, 9:30 AM Divine Liturgy followed by Coffee Hour in church hall, following Social Distancing Guidelines

NEXT Parastas is scheduled for October 25, 2020

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. Youaika are the source of healing and to You, we give glory; to the Father, Son and Holy Spirit. Amen.

Matushka Lovey Ropitsky, Matushka Lisa Weremedic, Michael Birosik, Clark Bogosh, Theodore Bogosh, Jane Bubernak, Cecil Buchanan, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Edward Conarty, Irene David, Ilene Devine, Gloria Ferri, Julia Forte, Olga Hebda, Peter Holoviak, John King, Claire Kononchuk, Michael Kulick, John Kushnir, MaryAnn Macenka, Mary Maholick, Alexandra Miller, Courtney 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.

September Birthdays: 20- Joseph Macenka (97), 30- Eleanor Sidoriak. **October Birthdays:** 3-Fr. James Weremedic, 5- Barbara Teno, 7-Michael Harahus, 10-Andrew Balliet, 18-John W. King, 20-Martha Stafiniak, 26- Peggy Lampman, 27- Fr. Paul Ropitsky, 30- John Lampman, 31- Margaret Miller

September Wedding Anniversaries: 27- Andrew & Analisha Danko. **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 9/14-20/20 *Operating Acct:* Candles 38 – Weekly 1,393 – Holy Days 116 – Altar Candles 20 – Donations 500 = Total \$2,067.00 Please continue to keep filling your church envelopes. Flower Fund 110 – Cemetery Fund 100 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 (September 27):

7-Day Vigils/Altar... In memory of **Joseph P. Kupetz, Jr** offered by the Joseph & Dorothy Macenka

Altar Candles... For the health of **Aunt Olga Hebda** offered by Raymond & MaryJo Danchak

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

Vigil Crosses ... For the health of **Father Paul & Matushka Lovey Ropitsky** offered by Ted Bogosh

7-Day Vigils/Tetrapod... For the health of **Richard & Julie McHugh** offered by Ted Bogosh

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

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

Thank you everyone for the cards, monetary gifts, flowers, gifts, and prayers for my 100th Birthday.
Olga Hebda

We express our deepest sympathy to the Herbert Family on the passing away of John Herbert, who fell asleep in the Lord 9/20/2020 Memory Eternal!

THE HOPE & PROTECTION OF ALL PEOPLE

“The Virgin Mary is referred to in many beautiful and meaningful ways. She is called the Theotokos – The Mother of God – because she is best remembered for giving birth to Jesus Christ. Another title she is called is ‘*Protectress of the world.*’ In fact, a popular holy day observed by some jurisdictions goes by the graphic title of the Feast Day of the PROTECTION of the Mother of God.

The historical basis for this feast is traced back to the city of Constantinople in the early years of the 10th century. The capital of the Byzantine Empire was under siege. It was only a matter of time until the city would fall to its pagan attackers. The Emperor Leo the Wise called upon his best means of defense: PRAYER.

Believers from all over the city gathered in the Church of Blachernae, dedicated to the Mother of God. Among those present for the all-night vigil was a certain St. Andrew, called a ‘*fool for Christ,*’ and his faithful

disciple Epiphanius. While all of the faithful were deeply engrossed in prayer, these pious saints are said to have had a vision of the Mother of God appearing over the people with a veil spread over her outstretched hands in a sign of protection.

Andrew and Epiphanius quickly shared their vision with the rest of the worshippers. Viewing this as a sign of God's favor, they continued to pray with great fervor. At that very moment, the tide of the battle turned and their enemies were driven back. They had been protected by the Mother of God!

This feast serves to remind us of Mary's constant role as our *'Protectress.'* We are called upon to always seek her maternal protection. " The Orthodox Weekly Bulletin.....Vestal, Cliffwood, New Jersey

16th SUNDAY AFTER PENTECOST. Martyrs Callistratus and his company. Ven. Savvatii, Wonderworker of Solovétsky Monastery. Apostles Mark, Aristarchus, and Zenas, of the Seventy. Martyr Epicharis of Rome. Ven. Ignatius, Abbot in Asia Minor.

2 Corinthians 6:1-10 (Epistle)

We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: "In an acceptable time I have heard You, and in the day of salvation I have helped You."

Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

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.

What is “The Lukan Jump?”

September 13, 2013 By Fr. John Peck

By Archbishop Peter (L’Huiller)

The Archbishop of New York and New Jersey in the Orthodox Church in America, Archbishop Peter was a renown 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. 1:5-24). 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*