

**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, April 3, 2022**  
Choir Director: Wash King

**FOURTH SUNDAY OF LENT – TONE 8**

*Glory Be to Jesus Christ!*

*Glory Be Forever!*

***Services:***

Sunday, April 3	9:30 AM – St. Basil Divine Liturgy – St. John Climacus & Coffee Hour
Wednesday, April 6	5:00 PM – Liturgy of Presanctified Gifts, please fast from the noon meal
Thursday, April 7	5:00 PM – Great Canon of St. Andrew, Confessions
Friday, April 8	5:00 PM – Akathist to Jesus Christ, Our Savior
Saturday, April 9	4:00 PM – Vespers, Confessions
Sunday, April 10	9:30 AM – St. Basil Divine Liturgy – St. Mary of Egypt & Coffee Hour
Wednesday, April 13	5:00 PM – Liturgy of Presanctified Gifts
Friday, April 15	5:00 PM – Akathist to the Most Holy Theotokos, Confessions
Saturday, April 16	9:30 AM – Divine Liturgy – Lazarus Saturday
Sunday, April 17	9:30 AM – Divine Liturgy – Blessing of Palms and Pussy Willows & Coffee Hour

***We WELCOME all our visitors today!*** *We want to let you know that we 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 Lovey Ropitsky, Matushka Lisa Weremedic,  
Andrew Balliet, Michael Birosik, Clark Andrew Bogosh, Theodore Bogosh, Emmalyn Naomi Buchanan, Evanna Jane Buchanan, Stephanie Chmel, Irene Davis, Ilene Devine, Julia Forte, Karen Harkins, Nancy King, John King, Michael Kulick, John & Olga Kushnir, MaryAnn & Paul Macenka, Mary Maholick, Mildred O'Shura, Melissa Schmitt, Lynn Sharpe, Althea Shellock, Olga Sidoriak, Mary Simone, Martha Stafiniak, Martha Teno, Michael Teno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, & 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 (April 3)

7-Day Vigils/Altar... In memory of **Jennie Harb** offered by Jeanne & John Cannon

Altar Candles... In memory of **Anna Pisko** offered by Michael Pisko

Eternal Lamp... In memory of **Andrew & Mary Bybel Family** offered by Family Members

Vigil Crosses... For the Health of **Olga Sidoriak** offered Ted Bogosh

7-Day Vigils/Tetrapod... For the Health of **Rose Harkins** offered by Ted Bogosh

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

### April Birthdays:

4- Elizabeth Warcholak, 10- Jackie Babinetz, 14- Marie Yurchak, 16- Mary Evetushick,  
17- Julie McHugh, 22- Martha Teno, 23- Britney Miller, 23- Anne Ostrosky,  
24- Dennis Vavra

### Financials 3/27/22:

*Operating Acct:* Candles 55 - Altar Candles 20 - Offerings 417 - Non-Envelope 0

Holy Days 51 – Paska 0 - Donations 1,000 = Total \$1,543.00.

Cemetery Fund – 5,000.

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

### Fellowship Hour Hosts

April 3	Michael Tatusko
April 10	Weremedic's
April 17	Lena Marie Berezniak
April 24	Paska - Blessing of Baskets and Fellowship
May 1	John Evetushick

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

Thank you for the birthday cards and get-well wishes for my 100<sup>th</sup> birthday  
Olga Sidoriak

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 JEWEL OF LENTEN WORSHIP** ❖ ❖ ❖

**G**reat Lent is known to be a time of increased prayer and devotion. With this in mind, our Holy Mother Church wisely prescribes a full cycle of services during this 40 day period. The Liturgy of the Presanctified Gifts and readings from the Great Canon of St. Andrew of Crete tend to play a dominant part in our Lenten worship. There is another service, however, that merits our attention: **THE AKATHIST TO THE MOTHER OF GOD.**


The word AKATHIST comes from a Greek word, which literally means “not sitting.” As you may have determined, the faithful are expected to stand throughout the entire service! The Akathist Service is prescribed for the fifth Friday evening of Great Lent. The Akathist to the Mother of God was instituted as an expression of thanksgiving for her protection of the city of Constantinople on three separate occasions from enemy invasions. Its authorship is unknown, although names such as Romanos the Melodist and Patriarch Photius of Constantinople are among those mentioned as possible composers of this elaborate hymn of praise to the Theotokos.

There are two main parts to the Akathist. The songs of the first section touch upon the historical aspect of the life of Christ and His Blessed Mother, while the melodies and verses of the second are impassioned declarations of dogmatic and moral reflections. We sing of the Virgin’s many virtues and qualities, which we are called upon to imitate.

The concluding hymn of the Akathist Service beautifully expresses our feelings for the Theotokos: **“O ever-praised Mother, who gave birth to the Word, holiest of the Saints, accept our present prayer and deliver us from every affliction, and from everlasting punishment. Save us who sing to you.”**



## GIFTS OF MONEY



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Together with prayer and fasting, Christ teaches us that almsgiving is one of the three fundamental attributes of the spiritual life.

*When you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you (Matthew 6:2-4).*

### A SPIRITUAL MEANING

Sometimes Christians are embarrassed at the mere mention of money, particularly in the Church. Many feel that a distinction should be maintained between “spiritual” and “temporal” matters. Such distinctions are, at best, false distinctions. The false spirituality which reduces the very mention of money to a purely temporal matter helps to explain why the spirituality of money is often lost in the Church and in the world and why so many un-Christian and anti-Christian practices relative to money have entered into the life of the Church itself.

Christ spoke extensively about money. In fact, He put it in the forefront of spiritual life, giving it a deep and important spiritual meaning. While Christ never condemned the use of money, He did speak out against its



abuse. Material wealth, like anything else, can easily become a devious preoccupation, an obsession which is sinful precisely because it overlooks the fact that all we possess is ultimately a gift from God.

### PERFECTION THROUGH POVERTY

The Old Testament Law of Moses required a person to give ten percent of his or her goods to the Lord. This is the famous rule of tithing.

In the New Testament, however, ten percent is seen as the minimum, not the norm: Christ requires a person to offer everything! The poverty of total non-possession is Christian perfection.

*If you will be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me* (Matthew 19:21).

Christ blessed the poor. He preached the Gospel to the poor. Christians are called not only to help the poor, but to be the poor—to be totally freed and detached from the things which “rust corrodes and moths consume and thieves steal”—the riches which bar humanity’s entry into the Kingdom of God.

### SECRET SACRIFICE

When we offer gifts of money—to others, to the poor and the needy, to the Church for its

ongoing work of proclaiming the Good News of Christ—we must do so secretly and sacrificially. The Gospel clearly demonstrates Christ’s insistence on these two principles:

*And He sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And He called His disciples to Him, and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living”* (Mark 12:41-44).

### THE CHEERFUL GIVER

The New Testament epistles are filled with suggestions concerning the proper attitude toward and the Christian use of money. The disciples taught and did what Christ Himself taught and did, and they expect us to follow their example.

The apostles collected money for the poor. They accepted some money for their own work in proclaiming the Gospel. They emphasized that gifts of money and possessions were indeed a part of the Christian life. They begged all to follow this principle:

*He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God (2 Corinthians 9:6-8, 10, 11).*

## CONTRIBUTIONS TO CHRIST

The following summarizes the Christian vision of contributions of money in the name of Christ:

- ✧ **Contributions must be made.** By sharing that with which we have been blessed, we share a part of ourselves with others while recognizing Christ within “the least of our brethren.” Our gifts are not “charity” or “leftovers.” Instead, they are a vital part of the Christian life.
- ✧ **Contributions must be made in secret.** They must be made as a sacrifice, from our own poverty rather than from our abundance. There is no sacrifice if we give our “leftovers” or if we seek recognition by others.

- ✧ **Our gifts must be given cheerfully.** They must not be advertised. They must be given freely, not under compulsion or as an “obligation.”

In giving, we should have complete detachment as our goal—total freedom from captivity to worldly preoccupations with perfect poverty as the goal of personal perfection. Then, and only then, will our treasure be great in the Kingdom of God!

## FOR MORE INFORMATION, PLEASE CONTACT:

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## **WANTED – LENTEN RECIPES:**

**Barbara Birosik** is willing to collect and organize Lenten recipes in order to share and preserve our Lenten traditions. The recipes should be given to Barbara Birosik or be put on the Candle stand. Please include the donor's name and telephone number in case there are questions. The recipes will be typed and shared so there is a record of what we can cook for our Lenten meals. The recipes will be greatly appreciated.

**FOURTH SUNDAY OF LENT — Tone 8. St. John Climacus (of *The Ladder*).** Ven. Nikéttas the Confessor, Abbot of Medikion (824). Virgin Martyr Theodosia of Tyre, and Martyr Irene (307-308). St. Illyricus of Mt. Myrsinon in the Peloponnesus. Martyrs Elpidephorus, Dius, Bithonius, and Galycus. “Unfading Flower” Icon of the Mother of God.

The Fourth Sunday of Lent is dedicated to Saint John of the Ladder (Climacus), the author of the work, *The Ladder of Divine Ascent*. The abbot of Saint Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt.10: 12). The spiritual struggle of the Christian life is a real one, “not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ...” (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only “he who endures to the end will be saved” (Mt.24:13).

**Troparion — Tone 1** - Dweller of the desert and angel in the body, / you were shown to be a wonder-worker, our God-bearing Father John. / You received heavenly gifts through fasting, vigil, and prayer: / healing the sick and the souls of those drawn to you by faith. / Glory to Him who gave you strength! / Glory to Him who granted you a crown! / Glory to Him who through you grants healing to all!

**Kontakion — Tone 4** - The Lord truly set you on the heights of abstinence, / to be a guiding star, showing the way to the universe, / O our Father and Teacher John.

## **Hebrews 6:13-20 (Epistle)**

For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless you, and multiplying I will multiply you.”

And so, after he had patiently endured, he obtained the promise. For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.

Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

## **Ephesians 5:9-19 (Epistle, Saint)**

(for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret.

But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore, He says: “Awake, you who sleep, arise from the dead, and Christ will give you light.”

See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore, do not be unwise, but understand what the will of the Lord is.

And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

## **Mark 9:17-31 (Gospel)**

Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit.

And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So, I spoke to Your disciples, that they should cast it out, but they could not."

He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me."

Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

So, He asked his father, "How long has this been happening to him?" And he said, "From childhood.

And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."

Jesus said to him, "If you can believe, all things are possible to him who believes."

Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!"

When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!"

Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead."

But Jesus took him by the hand and lifted him up, and he arose.

And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?"

So, He said to them, "This kind can come out by nothing but prayer and fasting."

Then they departed from there and passed through Galilee, and He did not want anyone to know it.

For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

## **Matthew 4:25-5:12 (Gospel, Saint)**

Great multitudes followed Him – from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.

Then He opened His mouth and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.