

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, August 14, 2022
Choir Director: Wash King

9th SUNDAY AFTER PENTECOST

Glory Be To Jesus Christ!

Glory Be Forever!

Services:

Sunday, August 14 9:30 AM – Divine Liturgy, Church Council Meeting
Sunday, August 14 5:00 PM – Great Vespers for Dormition of Most Holy Theotokos
Monday, August 15 9:30 AM – Divine Liturgy followed by Blessing of Flowers & Herbs
Saturday, August 20 5:00 PM – Vespers and Confessions
Sunday, August 21 9:30 AM – Divine Liturgy followed by Fellowship
Saturday, August 27 5:00 PM – Vespers and Confessions
Sunday, August 28 9:30 AM – Divine Liturgy followed by Parastas
Sunday, September 4 9:30 AM – **Divine Liturgy celebrating by Archbishop Mark**

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 Lisa Weremedic, Andrew Balliet, Michael Birozik, Clark Andrew Bogosh, Theodore 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 (August 14)

7-Day Vigils/Altar... In memory of **Helen Scheese** offered by Stephen & Sandra Matsick
Altar Candles... In memory of **Aunt Olga Hebda** offered by Raymond & Mary Jo Danchak
Eternal Lamp... In memory of **Mother, Mary Lutash** offered by Raymond & Mary Jo Danchak
Vigil Crosses... In memory of **Lillian Yelsh** offered by William Yelsh
7-Day Vigils/Tetrapod... In memory of **Mary & Andrew Yelsh** offered by William Yelsh
Decorated Candles/Tetrapod- In memory of **Andrew & Mary Bybel Family** offered by Family Members

August Birthdays:

2- David Bogosh, 5- Rose Harkins, 14- David King, 22- Nancy Lorchak, 31- Jerome Balliet

August Anniversaries:

20- Dennis & Geri Vavra

Financials 8/6-7/22:

Operating Acct:

Candles 75 - Altar Candles 40 - Offerings 948 – Non-Envelope 150 - Holy Days 542 = Total
\$1,755.00. – Building Fund 70.

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

Fellowship Hour Hosts:

August 14	Helen King
August 21	Michael Tatusko
August 28	Lena Berezniak
September 4	John Evetushick
September 11	Russ King
September 18	Lena Berezniak
September 25	Michael Tatusko

There is a sign-up sheet in the vestibule if you would like to host.
Thank you for all those who heard and took action to fill this wonderful ministry!

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.

We realize that Jesus was not speaking about the construction business even though He had learned the carpentry trade. Jesus was TEACHING. He was not telling people how to build houses but how to build their lives.

In the land where Jesus lived, there were two general kinds of places to build a house. One of these places were in the wide, dry river beds. Maybe, only once in a generation, would the streams be dangerous as they rushed along. There on the SAND it was easy to build and convenient to live. On the other hand, to build upon ROCK was difficult. It meant excavation, grading, carrying materials up the hill. Even living there was harder. But it was the best place to build, because when the storms came, it would be safe.

Every person is building his or her life. The thoughts we think, what we learn, the words we speak, the things we do or leave un-done, our loves and hates everything we do contributes to the building of our lives. What kind of foundation should we have for life? Building our lives on Christ's teachings and principles is building on ROCK. This may not be easy, but it is the best.

On the other hand, it is easy to say, "it really doesn't matter" anymore in our society. Everybody gets away with what he can; everybody steals, everybody drinks, everybody sins. But that's building a life on SAND. We must remember that testing will come. Testing comes to all a crisis of some sort, a death to a loved one, sickness, a loss of a job, an injustice there are as many different storms in life as there are in Nature.

Whether we will be able to stand under the assaults of these storms depends upon the foundation of our lives. Our faith and trust in Christ will hold us firm, like a house built on ROCK. Where are YOU building your house?

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

BUILDING A LIFE

Christ was known for telling parables. He used ordinary illustrations to clearly explain many eternal truths. Today we examine the time He showed that building a LIFE is something like building a HOUSE. You can either build it on a ROCK or on SAND.

The Lord said: "He who hears My teachings and does them is like a wise man who built his house upon a ROCK. The rain descended, the floods came, and the winds blew and beat upon the house; but it did not fall, for it was founded upon a ROCK." The Lord then said: "And everyone who hears these sayings of mine and does them not, shall be likened to a foolish man, who built his house upon SAND. The rains descended, the floods came and the winds blew and beat upon the house, and it fell, and great was the fall of it."

9th SUNDAY AFTER PENTECOST Tone 8. Translation of the Relics of Ven. Theodosius of the Kiev Caves (1091). Forefeast of the Dormition. Prophet Micah (8th c. B.C.). Ven. Arcadius of Novotorzhk (11th c.). Hieromartyr Marcellus, Bishop of Apamea (ca. 389).

Troparion — Tone 4

Dance with joy, O peoples! / Clap your hands with gladness! / Gather today with fervor and jubilation; / sing with exultation. / The Mother of God is about to rise in glory, / ascending from earth to heaven. / We ceaselessly praise her in song as truly Theotokos.

Kontakion — Tone 4

Today the universe dances with joy at your glorious memorial, / and cries out to you, O Mother of God: / "Rejoice, O Virgin, pride of Christians!"

1 Corinthians 3:9-17 (*Epistle*)

For we are God's fellow workers; you are God's field, you are God's building.

According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another, builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, **because it will be revealed by fire; and the fire will test each one's work**, of what sort it is.

If anyone's work which he has built on it endures, he will receive a reward.

If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

Matthew 14:22-34 (*Gospel*)

Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Now in the fourth watch of the night Jesus went to them, walking on the sea.

And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid." And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."

But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!" So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus.

And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?"

And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."

When they had crossed over, they came to the land of Gennesaret.

Why a Fast for Dormition?

by Daniel Manzuk from The Word, June 2008

It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it.

Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose. First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise, important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ’s retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So, while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.

When the assumption of thine undefiled body was being prepared, the Apostles gazed on thy bed, viewing thee with trembling. Some contemplated thy body and were dazzled, but Peter cried out to thee in tears, saying, I see thee clearly, O Virgin, stretched out, O life of all, and I am astonished. O thou undefiled one, in whom the bliss of future life dwelt, beseech thy Son and God to preserve thy people unimpaired.

(Sticheron after the Gospel, Orthros)

Daniel Manzuk is a reader at the Church of the Virgin Mary in Alsip, IL.