

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	
John	Maria	Anamay	Ron
Lawrence	Dianna	Rdr. George	JoAnn
Anthony	Paula	Kathleen	SJ
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Thomas	Gloria	Thecla	Michael
Reader Mark	Sbdn. Jason	Silouan	Susan Mary
Sbdn Maximus	Emilia	Photini	George
Magdalini	Constanka	Emil	John Howard
Barbara	John	Pam	Gracie
Olga	Marina	Seraphim	Maria
Sophia	Danny	Xenia	Evdokia
Nicholas	Mary	Rachel	Katherine
Lily	Theodora	Elizabeth	Joseph
Justine	David	Rdr. John	Kimberly
Matthew	George	Anna	Lukas
Julia	John L.	Lou	Marlene
James	Elizabeth		

(non-Parish)

Alexandra	Rachael	Thomas Pappas	Lillian Pappas
Christopher	Fr. Michael	Paige and Paul	Juan & Jennifer
Gabriella	Josiah	Jacob	Catherine
Anna	Andrew	Chris	Crystal
Ian	RoseJane	Gabriel	Marcia
Dale	Johannah	Lorrie	Brian
Hugh	Raymond	Judy	Mike
Ron	Clint	Peter	Maria
Michael	Timothy	Petrese	Mary
Joe	Sean	James	Michael
Sara	Ruth	Janet H.	Pam
Ana	Roz	Krista	Marty
Maria	Danny	Margo	Rob
Nancy	Kera	Vanessa	Emma

Parish Prayer List (Fallen Asleep)

Nicholas Georgeopoulos (+11/3)

Betty Pilja (+12/6)

Mary Louise Blomeley (+12/10)

Josephine Urban (+12/15)

Dominick LoGalbo (+12/25)

Thoughts from the Fathers

“O man, for your sake was Christ born, and the Son of God came that He might make you to live; He became a babe, He became a child, and He became a man, being (at the same time)

God in His Nature, and the Son of God. He Who was the Lawgiver became a reader, and He took the Book in the synagogue, and read, saying, 'The Spirit of the Lord is upon Me, therefore He has anointed Me, and has sent Me to preach the Gospel to the poor (Luke 4:18).'"

The Paradise of the Holy Fathers

"Today is made known the mystery that existed before the foundation of the world. The Son of God becomes the Son of Man, so that he may share in what is worse in order to enable me to share in what is better. Adam once was deceived: He longed without success to become God. Now God becomes human to make Adam god. Let creation rejoice, Let nature exult: In awe the archangel approaches the Virgin, conveys her the greeting, our sorrow's consoling.

Glory to you, O God, Who in merciful compassion became a human being."

from Vespers of the 5th Saturday of Lent

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The 1907 Miracle of St. Nicholas in Pennsylvania at Darr Mine

On 20 December 1907 *The New York Times* front page reported details of a mining disaster in Pennsylvania. Although hundreds of coal miners had lost their lives, the newspaper carried the unusual headline of *The Pittsburgh Press*: 'St Nicholas Feast Saves the Russians'. And other headline captions at the time included: *Pittsburgh Gazette Times*: "Majority of Victims Americans - Foreign Workers Lay Off to Go to Church and Escape Death"; *Pittsburgh Dispatch*: "Many of the victims are English-speaking men. Foreigners escape owing to religious holiday." What was the story behind these headlines?

On 19 December 1907, at least 239 coal miners were killed in an explosion at the Darr Mine in Van Meter, in the south-western corner of Pennsylvania. This remains the fourth worst coal mining disaster in U.S. history and everyone inside the mine was killed. However, it could have been much worse - the number of victims could have been double. The death toll was not some 500, because 19 December is St Nicholas' Day [Old Calendar] and

some 250 faithful Carpatho-Russian immigrant coal miners had taken an unpaid day off work to celebrate his memory. For even the greedy coal mine owners, who otherwise had virtually complete control over the miners with their threats of dismissal, knew that they could not force Carpatho-Russians to work on 19 December, St Nicholas Day. For St Nicholas is the patron saint of shepherds, one reason why he has been the Carpatho-Russian patron saint for centuries, and thanks to his intercession, men and boys, some perhaps as young as ten, survived to become fathers of hundreds and grandfathers of thousands. Had it not been for this miracle, more than a thousand would have been widowed and orphaned, which in 1907 would have meant financial destitution, for there would have been no assistance from companies or government agencies in those days.

Newspaper reports of the 11:30 am explosion that took place in the middle of the church service record that there was a terrible noise and the ground shook, as if there were an earthquake. Immediately everyone realized that there had been an explosion in the mine and they rushed to help find survivors. Although it was against the few regulations that did exist at the time, the mining company had allegedly interconnected more than one mine, which devastated a large area of the mine on both sides of the river. In the end, many bodies could not be identified and were placed in a mass grave, and although probably higher, the official death toll was 239.

Life was very harsh for the Carpatho-Russian miners. They were worked like animals in the bowels of the earth, exploited by 'the English' - anglophone American businessmen and coal barons, and often worked seven days a week. At that time the Carpatho-Russians were supported in their labour struggles by a priest, Fr (now St) Alexis Toth (1854-1909). Fr Alexis not only supported every labour struggle and won the respect of the people, but supported the immigrants in other ways too. For, having been forced into outward Uniatism in their homeland by the threat of starvation in the seventeenth and eighteenth centuries, from the 1880s on the Carpatho-Russians had been forced into emigrating by the cruel Hungarian Roman Catholic authorities in their homeland. In America they struggled to retain their identity and

traditions. However, as a result of the religious freedom they found in North America, many of their priests and tens of thousands of people had since 1892 been returning to Orthodoxy to become part of the Orthodox Church in North America. And it had been St Alexis who had led the way. Indeed, the Roman Catholic Uniat were as a rule anti-labour and supported their Irish masters. The Carpatho-Russian miners remained close to the Church and many later revered the memory of the Russian Tsar-Martyr, Nicholas II, under whom all Orthodox in North America had been united.

In response to the return to Orthodoxy of the exploited and misled Carpatho-Russians, in 1907 the Pope of Rome was so worried that he appointed a Bishop Soter Ortinsky as 'Greek Catholic' bishop for America. It is notable that Rome had never made any similar effort to provide for a specific nationality that had emigrated to America. However, Ortinsky was not even Carpatho-Russian, but a Polish Galician, and he had virtually no authority. In reality, relatively few Uniat churches and priests remained under the authority of their local Roman Catholic bishop, who typically had limited knowledge of the Orthodox rite, let alone Orthodox teaching, and refused to recognize married priests. The 1907 miracle in Pennsylvania, which took place according to the Orthodox calendar date of St Nicholas Day, only served to hearten the exploited Carpatho-Russian immigrants who had returned to Orthodoxy, confirming them in their choice of Faith and encouraging others to do likewise in later years.

19 December 2007 was the centenary of the Miracle of St Nicholas at the Darr Mine and at 7 pm an Akathist to St Nicholas was celebrated at the St Nicholas Orthodox Church at Jacobs Creek close by. A new troparion and kontakion were composed for the occasion and new content describing the miracle of the saving of the coal miners were added to the service.