

GENERAL & SACRAMENTAL INFORMATION

Regarding the Temple: In our tradition, the church temple is a house of prayer. Upon entering it, please refrain from unnecessary conversation before, during and after church services, most especially during the Divine Liturgy. Prior to divine services, or during coffee hour in the Church Hall is the appropriate place to exchange personal greetings and converse with one another. May God bless your reverence and piety!

Sick/Emergency Calls/Institutional Visitations: are answered as requests are received. All visitations are by request. Call to schedule an appointment.

Confessions: Are heard one half-hour before every service at Holy Assumption, and once a month at Ss. Peter & Paul. Special arrangements by necessity, and thereby, appointment only.

Sacraments of Illumination: In the case of infants, Baptism, Chrismation, & Eucharist are administered on ordinary Sundays of the church year, preferably in the context of Divine Liturgy. At least one sponsor must be of the Orthodox Faith and in good sacramental standing. The newly baptized must have one name that is Biblical or Christian in its origin.

What is Church Membership? By regulation, active membership in the church consists not merely in the payment of a set sum, or by fulfilling a *minimum* sacramental obligation, but rather in participation in the life of the church (commensurate with your physical ability). This includes entering into the spirit of the faith through regular and frequent attendance, participation in the divine mysteries, sustained financial support (at a percentage that reflects your ability), and adherence to the parish, diocesan, and national church statutes.

Receiving Communion: while all are welcome to pray with us, we politely offer a reminder that the Orthodox Church maintains a closed communion. All are welcome to Antidoron bread following the Divine Liturgy, but only prepared Orthodox Christians may receive the Eucharist. Orthodox Christians do not commune in non-Orthodox churches, and the non-Orthodox are not communed in an Orthodox Church. Thank you!

Lapsed Members: You are always welcome home, and we need you! Generally speaking, sincere Confession, Communion, and regular attendance are all that is required to begin parish life anew! See Fr. Elijah for specific details.

New Members/Adult Chrismation: new members are always welcome. In the case of interested adults seeking Chrismation, a period of catechesis prescribed by the pastor is necessary before the administration of Holy Mysteries. An Orthodox sponsor is required.

Weddings: A minimum six-month notice is requested. Either Bride or Bride-groom must be an Orthodox Christian, and a parishioner in good standing. Dispensations may be required for inter-faith marriages (the marriage of an Orthodox & any non-Orthodox person). Banns of matrimony published 3 weeks before ceremony. No Weddings performed during fasting seasons!!!

Burial in Church Cemetery: Burial in consecrated ground is reserved for the Orthodox and their spouses/children. Charity burials, or odd circumstances are at the rector's discretion. It is strongly encouraged to hold viewings and visitation of the reposed in the church.

Our Stewardship of the Church: "Lord Jesus Christ, Thou art the good steward, who redeemed Adam and Eve of their failed stewardship by offering Thyself for the life of the world. Thou didst teach us in the feeding of the multitudes that whatever we give to God is returned to us multiplied. Thou didst praise those good and faithful servants in the parable of the talents who returned to the Master their gifts. So help us to learn the joy of stewardship, remembering that everything we have comes from Thee and belongs to Thee. We know, Lord, that we often live in fear of the future and insecurity. Help us to remember the lilies of the field and so to trust in Thy providence. Grant to us a cheerful and generous spirit. Enkindle in the hearts of all Thy people a zealous love for Thee. For Thou art the Good Steward, and to Thee we give thanks, praise and glory, together with Thy Father who is from everlasting and Thine all holy good and life-giving Spirit now and ever and unto ages of ages. Amen."

Prayer When Lighting A Candle: "Set our hearts on fire with love for Thee, O Christ our God, so that in this flame we may love Thee with all our heart, with all our mind, with all our soul and with all our strength, and our neighbors as ourselves, so that by keeping Thy commandments we may glorify Thee, the giver of all good gifts. Amen."

HOLY ASSUMPTION ORTHODOX CHURCH

629 Sunshine Avenue • Central City, Pa. 15926

SS. PETER AND PAUL ORTHODOX CHURCH

Tipple Road • Goodtown, Pa. 15530



Very Rev. Archpriest Elijah J. Bremer, Rector
412 Short Cut Road • Alum Bank, Pa 15521
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**13th Sunday Post-Pentecost,
22 September 2024**

*"The stone which the builders rejected Has become the chief cornerstone.
This was the Lord's doing, and it is marvelous in our eyes"
(Matthew 21: 42)*

LITURGICAL SCHEDULE 22 - 29 SEPTEMBER 2024

Sunday 22 September Tone 4	13th Sunday Post-Pentecost Sunday Before Exultation of Cross <i>Epistle:</i> 1 Corinthians 16:13-24 <i>Gospel 1:</i> Matthew 21:33-42 <i>Gospel 2:</i> John 3:13-17	8:40 am, Hours of Prayer (CC) 9:00 am, Divine Liturgy (CC)
Friday 27 September	Exultation of the Cross <i>(Major Holy Day)</i>	9:00 am, Liturgy (CC)
Sunday 29 September	14th Sunday Post-Pentecost <i>Epistle:</i> 2 Corinthians 1:21-2:4 <i>Gospel:</i> Matthew 22:1-14	8:40 am, Hours of Prayer (PH) 9:00 am, Divine Liturgy (PH)

~Important Considerations ~

All persons are present at their own risk. Please refrain from attending if you are currently sick, or if you were exposed to a contagious disease. Also understand that if you do not attend Church for more than three weeks without just cause, according to canon law you must go to confession prior to receiving Holy Communion.

THE RIGHTEOUS JOACHIM & ANNA
Commemorated on September 22



Righteous Saint Joachim, son of Barpathir, was a descendant of King David, to whom God had revealed that from the descendants of his line would be born the Saviour of the world. Righteous Saint Anna was the daughter of Matthan and through her father she was of the tribe of Levi, and through her mother – of the tribe of Judah. The spouses lived at Nazareth in Galilee. They were childless into their old age and all their life they grieved over this. They had to endure derision and scorn, since at that time childlessness was considered a disgrace. But they never grumbled and only but fervently prayed to God, humbly trusting on His will. Once during the time of a great feast, the gifts which Righteous Joachim took to Jerusalem for offering to God were

not accepted by the priest Ruben, who considered that a childless man was not worthy to offer sacrifice to God. This pained the old man very much, and he, regarding himself the most sinful of people, decided not to return home, but to settle in solitude in a desolate place. His righteous spouse Anna, having learned, what sort of humiliation her husband had endured, in prayer and fasting began sorrowfully to pray to God for granting her a child. In his desolate solitude and with fasting Righteous Joachim also besought God for this. And the prayer of the saintly couple was heard: to both of them an Angel announced that there would be born of them a Daughter, Who would bless all the race of mankind. By order of this Heavenly Messenger, Righteous Joachim and Anna met at Jerusalem, where through the promise of God was born to them the Daughter, named Mary.

Saint Joachim died a few years later after the Entry into the Temple of his Blessed Daughter, at about age 80. Saint Anna died at age 70, two years after him, spending the time in the Temple alongside her Daughter.

ANNOUNCEMENTS

Reminder, Liturgy Next Sunday: next Sunday, 9/29, Divine Liturgy will be at 9:00 am in Ss. Peter & Paul Orthodox Church in Pine Hill/Goodtown. All of the faithful, especially those from Central City, are encouraged to attend in whichever parish liturgy is offered.

2025 Liturgical Calendars: as of 9/21, the list of calendar sponsors is Whitehorse Excavating, Siding Surgeons, an Anonymous Donor, the Hiller, Hrinko, Kaniuk, McClellan, & Swirchak Families. Thank you, and Many Years! All information will be confirmed with the publisher (St. Innocent Press) at the end of this month, and the final result will be printed on the basis of paid sponsorships, not just pledged.

Remaining Holy Day During the Month of September: there is one , major Holy Days remaining in September, the Universal Exultation of the Cross (9/27). Liturgy will be in Central City on 9/27 at 9 am.

Archdiocesan Assembly: will be held on 2 November at the Cathedral Parish of St. Alexander Nevsky in Allison Park. Each parish should send at least one voting delegate. Additional observers are welcome. Please speak with Fr. Elijah if you can attend and represent our parish. Lunch is provided.

Community Trick-Or-Treat Night: is scheduled for Saturday, 26 October from 6 to 8 pm. We will again distribute treat bags. All donations of treats or monetary donations are appreciated, and can be placed in the church hall between now and 20 October. More information will follow. Thank you!

Shade/Central City Food Pantry: will hold a purse & prize bingo and basket raffle on Sunday, 20 October at Queen of Angels Social Hall. A flyer with additional information is posted in the church. Seating is limited to 200, and tickets are \$30 per person. Speak with Sharon Swirchak, or call 814.754.5584 for tickets or information.

For Consideration Based on the Above Announcement: it is certainly a great blessing that this community has an active food pantry. In addition to the continual distribution of goods and benefits, however, we would remind the Ministerium and community of the many local opportunities for self-improvement and sufficiency: Pennsylvania Career Link located in Somerset for job placement services, the Somerset County Mobile Library for improved literacy, as well as continuing education opportunities at potentially low or no cost through the Somerset and Cambria Technology Centers, and institutions such as Pennsylvania Highlands Community College. If you give a man a fish, you feed him for a day. If you teach a man to fish, you feed him for a lifetime. "And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work" (2 Corinthians 9: 8).



DETACHMENT

by: Ss. Cyril & Methodius Orthodox Church, Madison, WI

Notice in the parable that Jesus doesn’t accuse the tenants of being unfruitful. These are not individuals who neglect the work they’ve been given to do. The conflict arises precisely *because* they are productive workers who anticipate a bountiful harvest.

Surrounded by beauty and wealth, the tenants became envious. They didn’t forget they were tenants. Rather, their unhappiness with their status cause them but envied the owner. Or rather, their envy causes them to feel unsatisfied with the work they’ve done. Whenever in the Gospels we hear about a rich harvest, we are meant to think about the evangelical mission of the Church. And this is what the parable is about.

On one level, Jesus is indicting the Jewish authorities not only of His time but all those in Israel who persecuted the prophets. As the heirs of those who for generation after generation rejected those God set over them, it isn’t a surprise that the authorities of His time will reject Jesus and turn Him over to the Romans for execution.

On another level though, the parable is directed to the Church; to us. There is an unfortunate tendency for Christians to forget that we aren’t the owners of divine grace. Much less are we the source of the divine life that God pours out on His people by the power of the Holy Spirit through the sacraments.

No, we are stewards of grace. It is our task, our calling, and great honor, to discern the presence and the shape of that grace in our own lives and the lives of those we meet. Again, we are the stewards of grace. Sometimes, though, I am tempted to forget this. When I do, there is a subtle (or maybe not so subtle) shift in my attitude.

I allow envy to take hold of my heart. As it does, my relationship to the things of God and to the People of God becomes corrupt. Over time, envy gives way to a proprietary attitude. Like the tenants in the parable, I come to think I own the Church.

In *The Screwtape Letters*, C.S. Lewis points out that one of the devil’s tricks is to get us to ignore the vast difference between “my boots” and “my God.” Many of us forget, for example, that “my parish” is more like “my God” than “my boots.”

This temptation is all the stronger when, as the parable highlights, the evangelical mission of the Church is bearing fruit. How easy it is for the priest or the lay evangelist to confuse his efforts with the grace of God. It is this that Jesus condemns in the Gospel. And He condemns not only the attitude but those who hold to it. We must not, our Lord tells us today, allow a proprietary attitude to take hold in our hearts. To guard against this I need to foster a sense of detachment.

Detachment doesn’t mean indifference but an awareness that everything and everyone in my life comes to me as God’s gift to me for His glory, my salvation and the salvation of the world. Detachment means always struggling against the temptation to confuse “my God,” “my spouse,” “my child,” “my vocation,” and yes, “my church,” with “my boots.”

Detachment, in the final analysis, means remembering that I am not the owner or source of grace but its steward. Important here, as well, is that I remember that I am only *one* steward of grace among many. Detachment means that I am aware that God has entrusted me with only one part of His Kingdom. Whether large or small, great or humble, our responsibilities are limited.

My brothers and sisters in Christ! We are all of us always tempted to envy in the spiritual life. We are all of us always tempted to think that we own the things of God. We need to be on guard against this attitude, we need to remain detached. To accomplish this we must, as St Paul tells the Corinthians, “Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love.”

Is any among you afflicted? Let him pray. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save him, the Lord shall raise him up”
– James, 5: 14-15

	Abp. Nathaniel Mat. Valeria Fr. Jim	Abp. Melchisedek Mat. Sasha Fr. Ray	Abp. Michael Mat. Suzanne Mat. Joanne	Fr. Michael Mat. Laryssa	
Allison	Elaine	Charles	Bernadette	Janet	Katie
Sandi	Stephanie	Sophie	Nancy	Chrystyna	Damian
Noah	Emma	Henry	Natalia	Peter	Ashley
Mary-Evelyn	Bryan	Gregory	Debbie	Nancy	Mike
Donna	Kevin	Nick	Anne	Nick	Agnes
Robert	Mary Etta	Cory	Sharon	Kara	Michelle M.
Helen	Sandy	Kenneth	Jaida	Scott	Jon
Bill	Sam	Betty	Jerry	Allan	Julie
Charles	Dakota	Kathy	Sue	Debbie	Ruth
Mary-Elizabeth	Darcel	Jennifer	Mary	Karis	Jeremiah
Lisa	Thelma	Shane	Mary Ann	Peter	Lawrence
Jonathan	Tammy	Kathie	Chris	Larry	Matthew Julie
Betty Lou	Renée	Alexandra	Roxanne	Alexis	Gordon
Izzy	James	Curtis	Lita	Suzanne	Shirley-Ruth
George	Jean	Dale	Allen	Steven	Jim
Mitch	Johnnie	Charles	Nancy	Annette	Darren
Johnnie-Mac	David	Agnes	Barbara	Katherine	Joseph
Jan	Larry	Daniel	Monica	Dwain	Michael
Magdalena	Dorothy	Francesca	Kara	Andrew	Tim
Taissia	Daniel	Barbara	Mary Ann	Dave	Ashley
James	Eric	Mary-Louise	Barbara	Denise	Rachelle
Andy	Andrea	Amanda	John, Jr.	Mike	Jean
Ann	Mark	Samantha	Susan	Mary	Maria
Robert	Tim	Don	Mary Ann	Judith	Roxanne
Phyllis	George	Mary	Heidi	Dee Ann	Christine
Jeanne	Tim	Samantha	Bernie	Gene	Kim
Eleanor	John	Dave	Chuck	Anna-Sophie	Betty
Ray	Helen	Maryann	Julia	Jim	Antoinette
Shirley	Greg	Megan	Bob	Ann-Marie	Marie
Walt	Edward	Shaun	Hayes	Sue Y.	Donna
Betty	Robert	Jennifer	Ron	Linda	Gloria
Judy	Richie	Ray	McKenzie	Brady	Betty
Richard	Josephine	Shirley	Sandy	Karl	Gail
Janet	Tammy	Donna	John S.	Paige	Michelle B.
Pastor Dave	Keith	Johannes	Marcella	Linda	Gladys
Tammy	Jodi	Nancy K.	Rod	Larry	Ansley
Marsha	George	Louise	Jessica	Rob	Matthew
Michelle N.					

***Do you have prayer intentions?** Remember you may add or remove intentions at any time. You do not have to be members of our parish, or even Orthodox to be placed on the list!*



ONE, HOLY, CATHOLIC, AND APOSTOLIC

by: Fr. Thomas Hopko, excerpted from the Archdiocese of Western Pa. Website



An Orthodox parish has only one God-given reason for being. It exists to be the One, Holy, Catholic and Apostolic Church of Christ. Whatever the original reasons and conditions for its founding, whatever other services and activities it may provide, whatever other desires and needs it may fulfill for its members, a community of Orthodox Christians must be Christ's one holy Church. If it is not, then it is neither Christian nor Orthodox, whatever else it may be and do.

A parish must be the Church of Christ, and not simply a church, because, according to the Orthodox faith, every local community of Orthodox Christians with a priest must be, and theologically understood actually is the one Church of Christ. Theologically speaking, there are not many Orthodox Churches; there is only one. An Orthodox parish is this one Church or it is not an Orthodox church at all. Each parish, therefore, must be the one and only Church of Christ. The parish must be holy because Christ's Church is holy. Everything in the parish, and everything about it, must be holy because God and Christ are holy. There can be no part of a parish that is not sanctified by the holiness of God and His Son Jesus Christ,

“the holy One of God.” There can be no aspect of a parish not inspired and empowered by God's Holy Spirit, who is the Spirit of God and of Christ. Everything in and about a parish—its organization, structure, administration, finances and properties, as well as its theological and moral teachings and practices, and its liturgical and sacramental rites and services – must be of God. They must be determined by God, inspired by God and submitted to God for His glory and the good of His people.

The Christian parish must also be catholic. For the parish to be “catholic” means that it is full, complete and whole, lacking nothing in its mystical and sacramental being and life as Christ's holy Church. In an Orthodox Christian parish the whole fullness of God must dwell, as in Christ's body, with all the fullness of life and grace and truth, by the indwelling of the Holy Spirit.

The word catholic literally means full or whole or complete. It does not, in the first instance, mean universal or worldwide. Thus every local Christian community, every “parish” in the contemporary American meaning of the word, theologically, mystically and sacramentally is, in apostolic words, “Christ's body, the fullness of Him who fills all in all.” (Ephesians 1:23) It is the “household of God, which is the church of the living God, the pillar and bulwark of the truth.” (1Tim 3:15) Everything expresses this. Everything testifies to this. This obviously does not mean that a parish will not be particular and limited in its human empirical, cultural and sociological forms. It has to be, since it is made up of How can the "worldly" concerns of our parish i.e. taxes, office administration, grounds keeping, etc. be "of God?" It has to be because it is made up of human beings. But all of a parish's particular aspects, with all of its teachings, services and activities, if they are Orthodox and Christian, will be open to the boundless fullness of God and will thereby be inclusive to everyone and everything that is good and holy and true.

And, according to the understanding of Christ's Church in the Nicene creed, the Orthodox parish that is truly Christian will not only be the same Church of Christ with every other parish - one with God's unity, holy with God's holiness, and catholic with God's fullness. It will also be apostolic with God's own apostolicity which is found in the Church of Christ in all times and places.

An Orthodox parish, if it is Christ's one holy Church, will be apostolic in at least two meanings of the term. It will be apostolic because it is founded upon Christ's apostles and firmly rooted in apostolic doctrine and tradition. It will keep and live “the faith which was once and for all delivered to the saints.” (Jude 3) It will preserve and pass on the apostolic “deposit” (paratheke) which has been guarded and developed by Orthodox Christians, particularly through their bishops, in all times and places, from apostolic times to the present. (cf. 1 Timothy 6:20 ; 2 Timothy 1:12,14) An Orthodox parish is apostolic also because it exists with God's mission, which is the mission of Jesus Christ, the Holy Spirit, and the apostles of all ages, beginning with Christ's own. The Greek word apostolo, from which the words apostle and apostolic are derived, means “to send.” So does the Latin word mitto, from which are derived the words mission and missionary. According to the scriptures, Jesus the Messiah is himself “the apostle.” (Hebrews 3:1) According to his scriptural testimony, especially the Gospel according to St. John, Jesus speaks the words, does the work, and accomplishes the will “of the Father, the One, who sent Him.” (cf. John 6:29,44; 7:28,33; 17:3,18) In the same scriptures, the apostles, being filled with the Holy Spirit who proceeds from the Father and is sent by the Son, are themselves sent into the world by Jesus to proclaim the gospel of God's Kingdom. “As the Father has sent me, even so I send you...Receive the Holy Spirit.” (John 20:21)

An Orthodox Christian parish, however it was founded and for whatever purpose it was organized, must understand itself to be an apostolic community with a missionary purpose. Its members, especially its leaders, must be conscious of themselves as people sent by Christ from God and empowered by the Holy Spirit to bring God's unity, holiness and fullness to all human beings in this divided, sinful and fragmented world. If a parish has no awareness and consciousness of being “sent” by God to speak His words, to do His work, and to accomplish His will in this world, then it is not an Orthodox Christian parish. At best it is a bunch of decent people carrying on a bundle of benign activities for their own benefit. At worst, to use apocalyptic words, it is a “synagogue of Satan” perverting God's gospel by its “blasphemy against the Holy Spirit (which) will not be forgiven, either in this age or in the age to come.” (Revelation 2:9, 3:9; Matt. 12:31- 32; Mark 3:28)

The members of an Orthodox parish must be motivated to keep God's commandments as their essential and ultimately exclusive reason for being. The life and activity of an Orthodox parish should be perfectly described by Jesus' answer to the question concerning the first and great commandment of the law of God. And one of the scribes...asked him, “Which commandment is first of all?” Jesus answered, “The first is, ‘Hear, O Israel, The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your strength.’ The second is this, ‘You shall love your Neighbor as yourself.’ There is no other commandment greater than these.” (Mark 12:28-31) In the Gospel according to St. Matthew, Jesus teaches that “on these two commandments (Deut. 6:5 and Leviticus 19:18) depend all the law and the prophets. (Matthew 22:40) For our present purposes we can also say that on these two commandments depend the whole being and life of an Orthodox Christian parish.