

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."

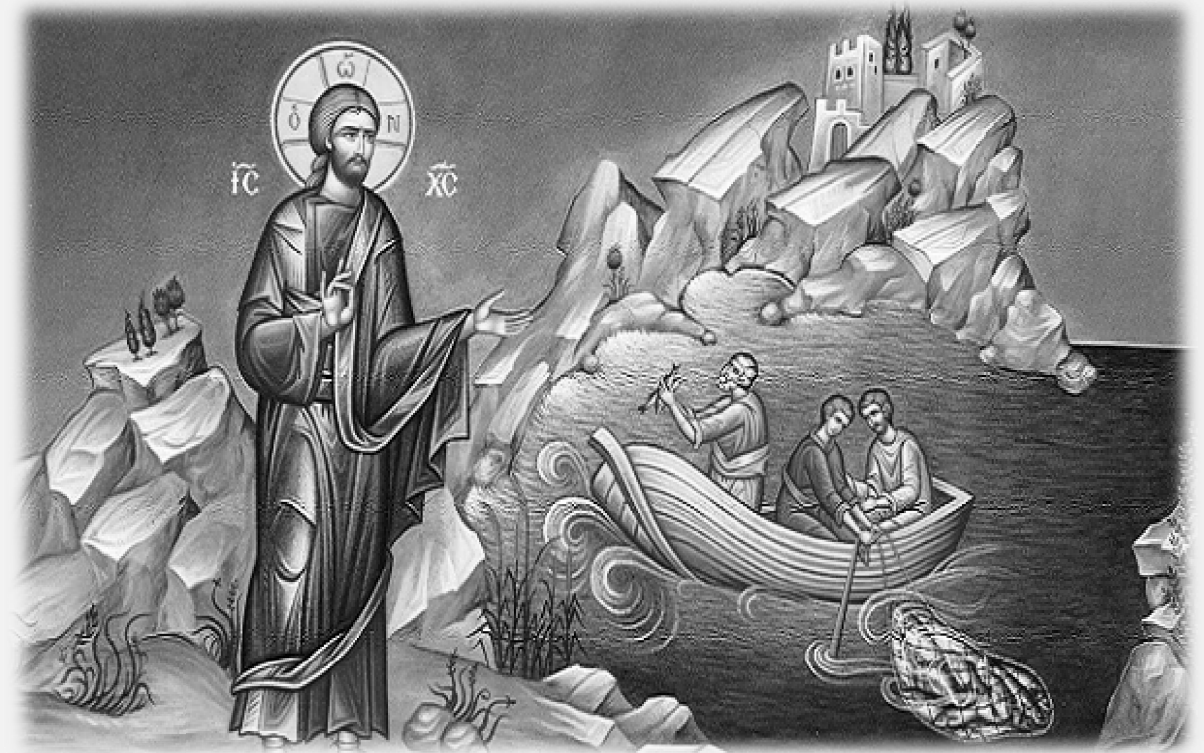
Prayer When Lighting A Candle: "Set our hearts on fire with love for Thee, O Christ our God, so that in this flame we may love Thee with all our heart, with all our mind, with all our soul and with all our strength, and our neighbors as ourselves, so that by keeping Thy commandments we may glorify Thee, 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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**15th Sunday Post-Pentecost,
6 October 2024**

*"Depart from me, for I am a sinful man, O Lord!"
(Luke 5: 8)*

LITURGICAL SCHEDULE 6 – 13 OCTOBER 2024

Sunday
6 October
Tone 6

15th Sunday Post-Pentecost
Conception of St. John the Baptist
Epistle: 2 Corinthians 4: 6-15
Gospel 1: Luke 5: 1-11
Gospel 2: Luke 1: 5-25

8:40 am, Hours of Prayer (CC)
9:00 am, Divine Liturgy* (CC)
* Coffee Social to follow

Sunday
13 October
Tone 7

16th Sunday Post-Pentecost
Epistle: 2 Corinthians 6:1-10
Gospel: Luke 6: 31-36

8:40 am, Hours of Prayer (CC)
9:00 am, Divine Liturgy (CC)

~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.

RULES FOR TODAY

DO nothing that you
would not like to be doing
WHEN JESUS COMES

GO to no place where you
would not like to be found
WHEN JESUS COMES

SAY nothing that you
would not like to be saying
WHEN JESUS COMES

Additional copies of this poster may be ordered from: Old Paths Tract Society, Inc., Shoals, Indiana 47581

ANNOUNCEMENTS

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.

From the National Church: Parishes and faithful of the Orthodox Church in America are urged to offer prayers for all those impacted by the destruction left by Hurricane Helene late last week. International Orthodox Christian Charities (IOCC) is offering emergency assistance and is accepting donations towards supporting the ongoing relief efforts. Donations may be made at the IOCC website: <https://iocc.org> Please consider helping those in need with a contribution towards the relief efforts.

From Our Archdiocese: Orthodox Christians aged 18-35 are invited to a weekend of reflection, fellowship, and spiritual renewal at the annual Young Adult Fall Retreat, happening the weekend of October 25-27, 2024, at Camp Nazareth. This year's theme, "Caring for God's Creation: The Self," will be explored by keynote speaker Alex Balouris, who will guide participants in understanding how we can honor God by caring for our mental, physical, and spiritual health. For more details and registration, visit <https://tinyurl.com/uafall2024>.

Community Trick-Or-Treat Night: is scheduled for Saturday, 26 October from 6 to 8 pm. All donations toward treat bags can be placed in the church hall between now and 20 October. We will pack treat bags on Sunday, 20 October immediately following Liturgy. Volunteers for packing bags & distributing treats are needed, and, as always, much appreciated. As of right now, there are not enough supplies to engage in this outreach project. In the next 2 weeks, we will determine if we should cancel. Input or support is appreciated.

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.

Pro-Life Event: Bishop Carroll Catholic High School will host the 2024 Pro-Life Prayer Breakfast on October 19 at 9:00 am. The event is sponsored by the Cambria-Somerset Citizens Concerned for Life. All sympathetic parties are invited to attend. The keynote speaker is Kristan Hawkins, president of Student for Life America. Suggested donation is \$15. Contact Ann Pole at 814.472.8584, or Steve Dillon at 814.241.2772.

Upcoming Veterans Event: if you are a veteran of any branch of the armed forces, you are invited to Admiral Peary AVTS on Thursday, 7 November at 8 am, or 12 pm for a free meal (breakfast in the morning, lunch in the afternoon). The address is 948 Benjamin Franklin Highway, Ebensburg, Pa. 15931. Cosmetology students will also offer a free haircut or non-chemical treatment. You may call 814.472.6490, extension 335 to reserve a spot.

Advance Notice: Daylight Saving Time: ends on 3 November 2024. Remember to "fall back" one hour before bed on 11/2.



DETACH AND FOLLOW
by: Fr. Anthony Hughes



Notice the way that Christ begins to teach Simon, James, and John the fishermen about the narrow path of self-emptying. He meets their needs and tells them what to do to find the fish that had eluded them all night. It brings Simon (later Peter) to a moment of self-realization. “Depart from me for I am a sinful man!” Jesus says one time among many times, “Do not be afraid.” The miracle of the fish, the stark contrast between the Lord and himself that Simon recognized, and the compassionate words of the Incarnate Divine Logos brought all three men to a pivotal decision. Shall we follow him and become “fishers of men?” Of course, they decide that they will, immediately.

Detachment is what we see here. It is the beginning of the process of salvation. Letting go of the ties that bind us to this world, its expectations and demands, to its supposed rationality and false belief in the fragmentation of reality, to the continual noise of our busy lives, to the fear of death and the desire for

power and security that cloud our perception of reality, and tied to our sinful thoughts and actions as a way to escape the inevitable, to the dead-end path of acquisition and attainment that Jesus so clearly rejected clears a space inside of where the new life of holiness can grow. Today’s Gospel reading shows us what the first step looks like which is the beginning of the movement from this world to the real one, from mind to heart, and from duality to single-mindedness. Anthony De Mello writes that we suffer because we believe lies. Christ is the Truth and it is he that sets free everyone who is set free.

The Divine Logos became incarnate and we, I believe, must come to recognize that we live for the most part in way that denies our own humanity. Salvation is a vocation and its fruit is the reintegration of the whole person, body, mind, and spirit in Christ. We live, as it were, disincarnate lives, existing almost entirely in our minds, fragmented from the deepest truths of who we are, even from our bodies. There is no better line in literature (to my mind) that describes this fragmentation better than this one from James Joyce’s DUBLINERS where he writes, “Mr. Duffy lived a short distance from his body.”

We must overcome this fragmentation, which is painful and dehumanizing, to become truly human. “The glory of God,” writes St. Gregory Nazianzus is “a human being fully realized.” The reintegration of mind, soul, and body centered in Christ is the narrow path that leads to abundant life. We must detach from all that keeps us clinging to our temporal and earthly existence to know what this means. Bourgeault writes about this so succinctly, “Do not hoard, do not cling – not even to life itself. Let it be – ‘Not my will but yours be done, O Lord, into your hands I commend my spirit.’”

Christianity’s central theme is the Incarnation of the Divine Logos into human flesh and our salvation resides in the full embrace of the Lord’s and our own humanity. So, in whatever ways our choices to detach and follow Christ appear in our lives, we must answer yes or no often, for we are called throughout our lives time and again to awaken from our long sleep and begin at last to become what we were created to be. I love how David Bentley Hart puts it, “We are, as it were, doomed to happiness, so long as our natures follow their healthiest impulses unhindered...”

To come face to face with the Incarnate Lord is to first see that we are all of us sinful men and women lost in our own fragmentation caused by sin generated by the fear of death. To each of us he says what he said to Simon, “Do not be afraid. Follow me.” And his Church proclaims most brilliantly the clarion anthem, “He is Risen!” We see in Christ who and what we truly are and the contrast between what we believe about ourselves and how we were created to live is often stark and disturbing. Seeing this contrast and receiving his compassion has the power to propel us into the change of mind and heart that is necessary for the full benefits of the salvation he was freely given to grow in us and bear everlasting fruit.

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!



BURSTING NETS

by: D. Sparrow

Today's reading starts at the beginning of Christ's ministry. He has been baptized, confronted the devil directly while fasting for 40 days in the wilderness and announced to those in His home synagogue in Nazareth that He was the awaited for Messiah that Isaiah had prophesied was coming. (Isa. 61:1,2) He stood up and read *"The Spirit of the Lord is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the Lord."* He then sat down and said, *"Today this scripture is fulfilled in your hearing"* What a wonderful description of Christ's purpose in coming to us. As (John 3:17) says *"For God did not send His Son into the world to condemn the world, but that the world through Him might be saved."* Christ then goes on to actively fulfill all of these signs of the Messiah, casting away the oppression of the demons and freeing those held captive by them, healing the sick and restoring both physical and spiritual sight to the blind and bringing the good news that He had come to be the Saviour of the world to all without exception.

Christ is teaching in the synagogues, attracting large crowds already but His disciples have not yet been selected. He has encountered the Apostle Peter and healed Peter's wife's mother from a fever and then healed many others who found out Christ was at Peter's house. As we start with today's gospel, we know that Peter has already seen the miraculous healing power of Christ, so when Christ asks him to put out a little in his boat so that He could speak to the crowds, Peter did not hesitate. Once again, the soon to be Apostle Peter is given a front row seat to hear what Jesus has to say.

No doubt, Peter and his fishing companions Andrew, James and John were pretty much spent before Jesus appeared. They had finished a full and discouraging night working the nets and toiling with no results. They had given up as the day had come and fishing was known to be unfruitful now until later in the day and they had just spent the last of their energy cleaning out their nets so they would be ready to try again that coming evening. No sane fisherman would be found fishing during the heat of the day. Christ finishes addressing the crowd and tells Peter to *"Launch out into the deep and let down your nets for a catch."* Peter protests a little, I mean he was a very seasoned fisherman and this request flew in the face of everything he knew to be sensible. But to his credit, he quickly recovers and realizes that this man Jesus was someone who did not seem to operate along normal worldly principles. After Peter's initial protest – his telling Jesus why His request just made no sense – he quickly adds, *"nevertheless, at Your word I will let down the net."* Remember, ultimately it is not so much what we say, but what we do that matters. It is not our words that will convince anyone of much of anything for very long, it is our life, and our actions, how we live, that they will see and consider.

Remember the parable of the Son who immediately said he would go work in the vineyard but never showed up and the other Son who said he had no intention of working in the hot sun but then went anyway? Words alone really don't cut it. So Peter even at this early stage is shown to be a man of action, even when those actions are based only on simple obedience to what Christ asks, and go against everything Peter believes he knows, based upon his life experience. We would do well to pay attention to this demonstration of faith by Peter. He doesn't agree with God's word, it makes no sense to him and he doesn't understand what possible good can come out of it, yet he DOES exactly what God asks. He puts out and lowers the nets. And what happens?

They bring in a catch such as they could never imagine. This is a complete and in your face miracle of the highest proportion for these fishermen. These are fishermen. They know fishing and know what a good catch looks like. Their main pursuit in life has been a good catch and this is the mother load of all catches. They have never seen anything like this. Their nets are breaking and then their boats are sinking from the weight of the fish. Upon

seeing this great miracle and recognizing the author of the miracle as Christ, Peter realizes his sinfulness and unworthiness, as the pure light of Christ that illuminates all shines upon him. He has an awakening, a reality check and falls down at Christ's knees saying; *"Depart from me, for I am a sinful man, O Lord."* This is true wisdom, this is the fear of God, this is the only sane response when coming face to face with the living God and realizing how far removed we are from the purity of God. This awakening and understanding is always the prerequisite to truly following Christ. Christ's reaction to Peter's confession of his unworthiness is immediate, *"Do not be afraid, come and follow me. From now on you will catch men."* He accepts Peter completely and lovingly and eternally and sends him out to be a fisher of men, to feed His sheep. He does the same for each of us as we come to Him.

Peter's response reminds us of that of the prophet Isaiah when he found himself in the presence of the Lord on His throne in His glory, surrounded by seraphim singing holy, holy, holy and with the incense smoke of our prayers. He says (Isaiah 6:5-8) *"Woe is me, because I am pierced to the heart, for being a man and having unclean lips, I dwell in the midst of a people with unclean lips; for I saw the King, the Lord of hosts, with my eyes! Then one of the seraphim was sent to me. He had a live coal in his hand which he took with tongs from the altar. He touched my mouth, and said, 'Behold this has touched your lips. Your lawlessness is taken away, and your sin is cleansed.' I also heard the voice of the Lord saying, 'Whom shall I send, and who will go to this people?' Then I said, 'Behold here am I, send me.'"*

So we see the pattern. It brings an awakening to our unworthiness to even be in the presence of God. The fear of God is the beginning of wisdom. Then we encounter God's grace-filled response to take away all of our iniquities, and cleanse us of all our sins. Our awareness of God's love causes us to learn to trust and love God as St. Anthony the great said, *"I no longer fear God but love Him."* BTW, the Fathers teach the coal that touched Isiah's unclean lips and removed all of his sin represents the Eucharist; the precious and holy Body and Blood of our Lord and God and Saviour Jesus Christ which we are about to receive for the remission of sins and unto life everlasting. The priest repeats this passage from Isaiah after receiving and giving communion to the deacon's in the Altar (Isaiah 6.7) *"...Behold this has touched your lips, and shall take away all your iniquities and cleanse your sins."* Finally, God then sends us out as His servants like Peter and Isaiah to share His great love and forgiveness to all of the race of Adam.

St. Peter gets it. He sees his broken and sinful human nature and because he understands and does not try to hide or excuse it, he is now truly ready to follow Christ. As Christ says a little later in this chapter (Luke 5:32) *"I have not come to call the righteous, but sinners to repentance."* In following Christ and becoming the chief apostle, Peter does not so much bring his gifts and talents to his Lord as his weakness and brokenness. The apostle Paul says (2 Cor. 12:9) *"...My grace is sufficient for you for My strength is made perfect in weakness"* as we see on our icon of Christ.

It is only Christ's reality living in us that allows us to accomplish anything that will be of value when the final assessment is made. When all things are brought to the light, and the fire of the purity of God burns up all that is worthless, the hay and stubble and our frantic busyness, to reveal the gold, we will all suffer loss. We all, to some extent, concentrate on building our kingdom, rather than choosing to live in the kingdom of God, bringing His kingdom *"here on earth as it is in heaven."* The entire point of our little journey here on planet earth, is to learn over and over as did our dear apostle Peter, how to follow Christ.

Coming to Him in repentance and re-committing ourselves; forcing ourselves to retreat from our busy all-consuming pace of life and come to Him in silence, waiting quietly to hear His voice and know His loving presence in our hearts; denying ourselves and taking up our cross and following Him. May His grace be sufficient for each of us, and may the fishing be good! Glory to Jesus Christ!

