

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



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**22nd Sunday Post-Pentecost
24 November 2024**

*"So which of these three do you think was neighbor to him who fell among the thieves?
And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."
(Luke 10: 36-37)*

LITURGICAL SCHEDULE: 24 NOVEMBER – 1 DECEMBER 2024

Sunday 24 November Tone 5	22nd Sunday Post-Pentecost Epistle: Galatians 6:11-18 Gospel: Luke 10:25-37	8:40 am , Hours of Prayer (PH) 9:00 am , Divine Liturgy (PH)
Wednesday 27 November	Thanksgiving Molieben All Are Welcome!	6:00 pm (CC) Coffee & Snacks Afterwards
Thursday 28 November	Civil Thanksgiving Holiday	Start of Nativity Fast See Announcements
Sunday 1 December Tone 6	23rd Sunday Post-Pentecost Epistle: Ephesians 2: 4-10 Gospel: Luke 12: 16-21	8:40 am , Hours of Prayer (CC) 9:00 am , Divine Liturgy+ (CC) Third Announcement: Annual Meeting following Liturgy + Panakhyda: 40 th Day, Mrs. Betty Sesack

~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.

ГЛАВА ИУСЕС ХРИСТУ!

**THANKSGIVING IS A STATE OF BEING, PART III:
WHAT ARE YOU THANKFUL FOR?**



As you gather together with your families and friends this Thanksgiving Day, as you worship in the presence of our God, remember to give thanks. Try to be as specific as possible when thinking about the things you wish to thank God for. In doing so, you realize just how much He has done for you, that you never even realized. In Him we have life that is sacred, abundant, and eternal. And for those lives – and *everything* in them, even our suffering – we should be eternally grateful.

ANNOUNCEMENTS

Upcoming Thanksgiving Service: please note the change--our annual Thanksgiving Molieben will be celebrated on Wednesday, 27 November 2024 at 6 pm. Everyone is invited, and encouraged to bring family and friends. A simple coffee (decaffeinated) and cookie social will follow.

Thank You: to the volunteers who decorated the church for the Nativity Season. The early decoration is to accommodate the filming of “Christmas in the Alleghenies, A Season of Grace.” We look forward to a successful filming on Friday, 11/29 at 10 am.

Next Sunday: we will observe the 40th Day Panakhyda for Mrs. Betty Sesack following Divine Liturgy. Additionally, Robert Hiller will be formally admitted into the Catechumenate following the Gospel Reading. Coffee social and a brief church meeting will follow liturgy.

Fr. Elijah’s Schedule: with the permission of our Dean, Fr. Mark, Father Elijah and family will be away December 6-8. Emergency contact information will be printed next week. Typika service will be chanted on Sunday, 12/8. The normal expectation for church attendance still applies!

Church Needs & Wants in Preparation for the Nativity of Christ: for those wondering, there are needs that accompany every season of the church year, and there are needs that arise only periodically. Our altar-sized Liturgikon (the book of the Divine Liturgy) needed to be replaced. Father purchased an updated version from St. Tikhon’s Monastery for \$50. In the next few weeks, we will need more disposable Zapivka cups and high-quality wine for Zapivka during the Nativity Season (something special for the season). These are incidental, extraordinary needs, and if anyone would like to help the church cover them, please speak with Fr. Elijah. Thank you for being attentive to the needs of our parish!

Simple Guidelines for the Nativity: the traditional fasting discipline (no meat, dairy, fish, wine, and oil) is observed. There is dispensation given for wine and oil on Tuesdays and Thursdays. Similarly, fish, wine, and oil are permitted on Saturdays and Sundays. Those who are ill, or those with serious medical considerations, may exercise discretion, but all are encouraged to keep the spirit of the fast with intensified prayer, and charitable works!

Regular. Rifle Deer Season: begins Saturday, 30 November. Please exercise care if hunting, or walking in the woods. Be safe, and good luck! “By the grace of God may I always honor, thank and adore the Lord God who created the animals and saw that each species was good. Let me love the God who made humans in His own image and likeness and set them over the whole world, to have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth (Gen 1:26). By my honorable conduct as a hunter let me give a good example and teach new hunters principles of honor, so that each new generation can show respect for God, other hunters and the animals, and enjoy the dignity of the hunt. Amen.”



IF YOU HAVE
 food in your fridge, clothes
 on your back, a roof over
 your head and a place to sleep

**YOU ARE
 RICHER
 THAN
 75%
 OF THE WORLD.**

IF YOU HAVE
*money in the bank,
 your wallet, and
 some spare change*
**YOU ARE AMONG THE TOP
 8% OF THE
 WORLD'S
 WEALTHY.**

**IF YOU WOKE UP THIS MORNING
 WITH MORE HEALTH THAN ILLNESS
 YOU ARE MORE BLESSED
 THAN THE MILLION PEOPLE WHO WILL NOT SURVIVE THIS WEEK.**

if you have never experienced
 the danger of battle, →
 the agony of imprisonment or torture,
 or the horrible pangs of starvation

**YOU ARE LUCKIER
 THAN 500 MILLION PEOPLE
 ALIVE AND SUFFERING.**

**IF YOU CAN READ THIS MESSAGE
 YOU ARE MORE FORTUNATE
 THAN 3 BILLION PEOPLE IN THE WORLD WHO CANNOT READ IT AT ALL.**

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

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!



READING THE PARABLE OF THE GOOD SAMARITAN

By: Archpriest Michael Gillis

Almost every contemporary biblical commentary interprets the parable of the Good Samaritan as moral exhortation. But this is not the primary way this parable is understood in the hymns of the Orthodox Church.

Most commentaries (and most sermons) read this parable as though the audience is called to identify with the Good Samaritan (who helped the wounded man), not the priest or levite (who passed by “on the other side”). Jesus’ “Go and do likewise” at the end of the passage fits neatly into this interpretation.

However, the hymns of the Orthodox Church teach us to identify with the wounded man, whom Christ (the Good Samaritan) rescues, binding his wounds, pouring on oil and wine, placing him on His own beast, and taking him to the inn keeper to be cared for until His return. According to the Church hymns, the inn keeper represents the bishops and priests of the Church, the oil and wine are the healing Grace of the sacramental life, the beast is Christ’s own flesh that bore our sins and carried us from death to Life, and the binding of the wounds is the discipline of Church life (through repentance and confession) closing up the deep gashes of sin so that healing can begin.

These two interpretations are, of course, not mutually exclusive. After all, those who are in Christ are called to become like Christ, to participate in the Life of Christ. It is little wonder then, that Christians seek to follow the example of the Good Samaritan. However, participating in the Life of Christ is not a simple matter of morality—in fact, I suggest that it has nothing to do with morality, as morality is commonly understood.

Participation in the Life of Christ is not about morality, it is about mystical union. It is about being in Christ, and it is this being in Christ that leads us into a Christ-like life, a life that to those around us might appear as a “moral” life.

One of the problems with reading the parable of the Good Samaritan primarily as a moral exhortation is that it is easy to comprehend, easy to apply (or at least feel like you are applying), and easy to teach. Easy readings of the scripture, unfortunately, often

lead to shallow understanding, and most tragically, to the sense that one already knows the meaning of a passage. Mystery is gone, and the words of Jesus are pressed into a mental box, a category, to be brought to mind as needed.

Another problem with this moral reading of the parable is that it places the listener in the seat of the healer, the strong one, the deliverer. Many times I have talked with bewildered Christians who have sought to care for the sick, hungry or homeless neighbor only to be offended that this poor wretched soul didn’t want their help—or if they accepted the sandwich, complained that it had too much mayonnaise. If we in the strength of our own morality seek to imitate Christ, how can we not be offended? Christ was despised and rejected, spit upon and mocked—even as he was pouring out his life blood to save us. It takes much more than morality to place a wounded man on your own beast (your own flesh) and carry him to the inn.

In many ways this offense at the ingratitude of others is a good thing, if it teaches us that we are not the Good Samaritan. It is good to see how shallow our knowledge of ourselves is. It is good to see that in many ways I am more wounded than the homeless person I think I can help: wounded by pride and self conceit, wounded by a high opinion of myself and my abilities, wounded by the delusion that I am the healthy one.

The Church’s reading of this parable, on the other hand, teaches us to see ourselves as the wounded one, in need of a Good Samaritan to bind our wounds and lead us to the inn. It teaches us that this is not an I-did-it-once experience, but a spiritual reality that we enter into (“remember” is the correct theological word) constantly. In fact, the life in Christ is a life of continually remembering that I am the poor and needy one, I am the wounded man in need of the Saviour. And then [deep breath] somehow a miracle happens. As I am cared for by the Good Samaritan, I become in some small ways like the Good Samaritan. The One who cares for me allows me to share in some small ways in His care for others—and in His suffering.

