

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 are 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
814-977-7397 • otets.ilya@yahoo.com
www.saintmarysocacc.org

9th Sunday Post-Pentecost, 10 August 2025

"O you of little faith, why did you doubt?"

(Matthew 14:31)

LITURGICAL SCHEDULE: 10 - 17 AUGUST 2025

Sunday
10 August
Tone 8

9th Sunday Post-Pentecost
Epistle: 1 Corinthians 3:9-17
Gospel: Matthew 14:22-34

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

Thursday
14 August

Dormition Fast Begins

Sunday
17 August
Tone 1

10th Sunday Post-Pentecost
Epistle: 1 Corinthians 4:9-16
Gospel: Matthew 17:14-23

8:40 am, Hours (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.

YOU ARE INVITED

Holy Assumption and Ss. Peter & Paul Parishes invite all of our parishioners, their spouses and children, and our benefactors/friends to a combined feast day picnic on 31 August 2025, immediately following Sunday Divine Liturgy.

For the first time, both parishes will come together to celebrate their Partonal Feasts. Following the liturgical celebration in Central City, a catered meal will be served in the church hall. The meal will be catered by Anthony's (Johnstown) and feature chicken filets, pene & meat sauce, ham, meatballs, parsley potatoes, green beans, tossed salad, fruit salad, rolls & butter, and a cake for dessert. Thanks to the generosity of the Altar Society and Ss. Peter& Paul Parish, there is no charge (although a free-will offering basket will be out). You do not need to bring anything but an appetite! All we ask is that you sign-up by 8/17 so we can confirm the number of guests with Anthony's.

Most Holy Theotokos, Save Us!

Holy Apostles Peter & Paul
Interceed for Us!



ANNOUNCEMENTS

Schedule Adjustment: because of the upcoming combined festal celebrations, please be mindful of the adjusted schedule. Divine Liturgy in Pine Hill will be celebrated on Sunday 24 August 2025 at 9 am.

Upcoming Holy Days & Fasting Season: there are two major Holy Days (Transfiguration, 8/19, and Dormition, 8/28) this month. Liturgical celebrations are scheduled for each day. Also, the Dormition Fast is a two-week observation preceding the feast. The Dormition Fast begins on 8/14, and ends on 8/28. The General Regulations are as follows: Weekdays are a strict observance (Meat, dairy, fish, wine, and oil are typically avoided); Saturdays and Sundays are wine and oil days (Wine and oil are permitted, but meat, dairy, and fish are still avoided) On the Feast of the Transfiguration (August 19) fish is allowed in addition to wine and oil. The fast is undertaken with the guidance of your spiritual Father and adjusted based on individual needs and circumstances

2026 Church Calendar Order: thank you to the following businesses and individuals who pledged support for the annual calendar... Siding Surgeons Inc., The Hiller, Hrinko, Kaniuk, & McClellan Families. These are only the sponsorships of which Fr. Elijah was made aware. Please correct us if we missed you in this list! Fr. Elijah would like to have this list finalized by next Sunday (8/17).

Outreach Project: Holy Assumption and Ss. Peter & Paul will sponsor Fr. Andriy Kelt and his classroom for the 2025/26 school year. We have done this every year for the past four years, and this will be our final opportunity to do this. The total cost is \$100.00, so we are asking each church to put up \$50. In addition, we are asked to pray for Fr. Andriy and his students. A card is available to sign after church today. To refresh your memory, Fr. Andriy is a Ukrainian Catholic priest and theology teacher at Bishop Carroll High School. Nathanael was blessed to have him as a teacher for 3 years and we would like to show our gratitude with this final sponsorship! Thank you!

Website Issue: thank you for your patience. The annual renewal for our website was past due. Because we have built the website up, and added an extensive amount of PDF data, we were bumped up to the next category of web-hosting. Thanks to generous donations, the website is renewed for 2 years. If anyone was curious about statistics, there are anywhere from 225 to 300 views per month. It won't set any records, but at least we know the web presence is appreciated. Thank you for your support. Please check us out online!

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(See Matthew 14:24-33)

02-06-1998

PETER'S EARLY ATTEMPTS TO WALK ON WATER WITH JESUS DISPLAYED AN INADEQUATE AMOUNT OF FAITH

QUESTIONS AND ANSWERS:

What Is the Point of the Dormition Fast? How Should It Be Spent?

By: Archpriest Gennady

The Dormition Fast is preparation for the Feast of the Dormition of the Mother of God. The Theotokos was immaculate, pure, and led a very temperate way of life. Tradition even tells us that she led a life-long fast. Thus, the meaning of this fast is to participate in the pure and immaculate abstinence of the Mother of God in preparation for the Feast of her Dormition.



According to the Typicon, this fast is considered strict. From Monday to Friday only xerophagy [literally, “dry-eating,” i.e., food prepared without oil] is allowed, and on weekends oil may be added to food (in our case, vegetable oil). Fish is permitted only on the Feast of the Transfiguration of the Lord. In terms of strictness, this fast is not inferior to Great Lent, the only difference being that the Dormition Fast is short: two weeks in all. Moreover, it is not spring, when all that is available is melted

snow, but August, in which we rejoice in an abundance of vegetables and fruits.

During the Dormition Fast there are three feast days in honor of the Savior: in Russia they are called “Saviors.” On these days the blessing of the fruits of the earth take place. The “first Savior” is the feast in honor of Christ’s Cross, which takes place at the beginning of the fast, on August 1/August14. On this feast there is a blessing of honey. The “second Savior” is the Feast of the Lord’s Transfiguration (August 6/August 19), which includes the blessing of grapes (since Russia is not grape country, these fruits are replaced by our fruits and vegetables, such as apples). The “third Savior” is the feast of the translation of the Icon Made-Without-Hands from Edessa to Constantinople (August 16/August 29), which is celebrated on the day following the Dormition of the Most-Holy Theotokos. On this day bread of the new harvest is blessed.

The services that take place in churches during the Dormition, Apostles’, and Nativity Fasts, unfortunately, do not differ much from one another. Unfortunately, this external similarity leads to a spiritual devaluation of the fasts, with many people thinking of them only in terms of a limitation of food. Great Lent is, in this sense, a pleasant exception. Even children think of it not just as a time when one cannot eat certain things, but in terms of the new services that go on in church every week.

Strictly speaking, there are in fact some particularities in terms of the divine services, only they are not performed in the average parish, or even in monasteries. These particularities are common to all three fasts. For example, on certain days the Divine Liturgy is not served and one should read the prayer of St. Ephraim the Syrian, “O Lord and Master of my life...” with full prostrations. However, in our minds this prayer is firmly connected with Great Lent, so it seems somehow unusual to perform it during other fasts.

In order that the external similarity of the divine services of these fasts be not devalued, the priest must disclose the uniqueness of each fast during his sermon. During the Apostles’ Fast, he can tell of the Apostolic preaching; during the Nativity Fast, he can create an atmosphere of expectation for the coming into the world of Christ, such as reigned during Old Testament times. And during the Dormition Fast, he can appeal to the purity, immaculateness chastity, and continence exemplified by the Virgin Mary.

“Is any among you sick? 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. Sasha	Abp. Melchisedek Mat. Laryssa	Abp. Michael Fr. Jim	Fr. Michael Mat. Sarah	Mat. Valeria	
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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!

THE STORM AND THE WAVES

By: Fr. Anthony Hughes

As we begin let me introduce you to an interesting fact from Jungian psychology. When bodies of water appear in dreams or visions they are often recognized as metaphors for the unconscious. Notice that the storm in today's Gospel happens on the Sea of Galilee and the Savior comes to them walking on the sea. The storm comes from the within and the solution also comes from the within. Notice also that Jesus commands the apostles to get into the boat and go across the sea. The experience of the stormy sea is a necessary element to spiritual growth and salvation.

Faith is a process and it involves three stages (Revelation, endurance, acceptance) and a final development: a creative force is born that deifies, the breaking through of the kingdom of heaven.

The Apostles are challenged to the core today by the storm on the Sea as we often are by the storms of life. The storm revealed the fear of death that hid in the hearts of these rough fishermen as it does in the heart of all of us. And it revealed something else - Christ in the midst of the storm. This does not quite do it for the apostles. They are shaken by an even greater fear. Ghosts! The Greek word suggests that on seeing him walking on the water they were frightened nearly out of their wits. All this revealing is necessary. This is the first step in the process of faith.

The second is endurance. The storm does not kill them. The intensifying fear does not undo them. In the process of faith things often seem to get worse before they get better. Faith always moves us into troubled waters. It is the inner work of purification. This is what Jesus meant by "the kingdom of heaven suffers violence and violent men take it by force." The cup must be entirely cleaned and from the inside out. That is the second step: endurance. Before we can walk on the water we have to learn how to ride the waves.

Acceptance comes when Peter recognizes Jesus in the center of the storm and he goes out of the boat to join him. He asks for and receives the blessing to leave the boat. Was he out of his mind? Acceptance often seems that way. Once we have embraced the reality of the moment, the storm and the solution at the center of the storm, then we are at the moment of

acceptance, when faith begins to create something brand new, creative, and before then, unimaginable.

But it takes time for faith to grow and become ascendent. The process is messy and halting. Peter sinks and is lifted up again as we are every time we fall. Each time we fall and each time we rise patterns of acceptance are developed and slowly we learn to rise more quickly and fall less frequently. Slowly, the truth grows that everything, as we have said, unfolds in Christ. There is no calm and there is no storm without Him. We rise and fall in him.

Faith gives rise to new, unexpected things and brand new undreamed-of possibilities. This is the creative final stage of the process when the energy of creativity is released and we are swept up in the new creation, the new heaven and the new earth. It is the discovery of the glory of God in us that propels us beyond the , moralistic, legalistic, pietistic righteousness of the Pharisee into the kingdom of heaven.

Thomas Merton sums all this up for us:

You do not need to know precisely what is happening, or exactly where it is all going. What you need is to recognize the possibilities and challenges offered by the present moment, and to embrace them with courage, faith and hope.

At the center of our being is a point of nothingness which is untouched by illusion, a point of pure truth, a point or spark which belongs entirely to God, which is never at our disposal, from which God disposes of our life, which is inaccessible to the fantasies of our own mind or the brutalities of our own will. This little point of nothingness and of absolute poverty is the pure glory of God in us.

This point is that Christ is at the center of every storm. And the center of every storm is inside of us. From this interior place we draw our strength to see what must be revealed to endure the revealing, to embrace what is revealed, and then to be utterly reborn. Faith is a process of spiritual growth and, once we see this, faith makes it possible for us to navigate any circumstance of life without fear.

