



September 2, 2018

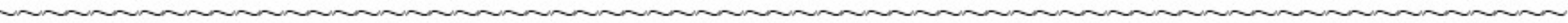
**FIFTEENTH SUNDAY AFTER PENTECOST**

Liturgical Schedule

<b>Sept 1 (Sat)</b>	<b>Divine Liturgy</b>	<b>5:00pm</b>
	<i>New Church Year</i>	
<b>Sept 2 (Sun)</b>	<b>Fifteenth Sunday After Pentecost</b>	
	<b>Divine Liturgy</b>	<b>10:30am</b>
	<i>+James Abraham req by our Parish Family</i>	
<b>Sept 7 (Fri)</b>	<b>Vigil Divine Liturgy</b>	<b>7:00pm</b>
	<b>Birth of the Theotokos</b>	
<b>Sept 8 (Sat)</b>	<b>Birth of the Theotokos</b>	
	<b>Divine Liturgy</b>	<b>5:00pm</b>
<b>Sept 9 (Sun)</b>	<b>Sunday Before the Exaltation of the Cross</b>	
	<b>Divine Liturgy</b>	<b>10:30am</b>



The Sanctuary Lamp continues to burn before the presence of Our Risen Lord, God and Savior Jesus Christ in our church during the week of September 2 thru September 8 for +Imel Kenyhercz. *Eternal Memory*



Our Tithe to our parish  
August 26, 2018 - \$1,449.00



*Let us remember in our prayers all of our friends and parish family members who are sick at home or in a nursing facility and for all who are in need of our prayers.*

Tillie Abraham, Diana Abraham, Ron Bishop, Rosella Busko, Marion Campbell, John Fekete, Carl Magdic, Clarence Rizzi, Helen Rizzi, Joseph Rusinko, Sue Sabol, Mary Soltis, Terry Soltis, Margaret Weber, John Voron Sr.



**POPE FRANCIS REFLECTS ON THE BEATITUDES**

*Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven".*

People are "persecuted simply because they struggle for justice, because they take seriously their commitment to God and to others." Francis reminds us.

"In living the Gospel, we cannot expect that everything will be easy, for the thirst for power and worldly interests often stands in our way," warns Francis.

Living the beatitudes "will be viewed negatively, regarded with suspicion, and met with ridicule."

At the same time, we should not bring persecution on ourselves. "The saints are not odd and aloof, unbearable because of their vanity, negativity and bitterness." says Francis.



"Holiness, then, is not about swooning in mystic rapture," he argues. Rather, he notes how Jesus later expands on the beatitude of mercy when he explains how we will be judged: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you took care of me, I was in prison and you visited me."

(Final reflection on the Beatitudes)

## LABOR DAY

Labor Day is an annual holiday to celebrate the economic and social contributions of workers to the strength, prosperity, and well-being of the country. In the United States, Labor Day is a federal holiday observed on the first Monday of September.

In the United States, Labor Day is customarily viewed as the end of the summer vacation season, although school starting times now may vary.

Labor Day has its origins in the labor union movement, specifically the eight-hour day movement, which advocated eight hours for work, eight hours for recreation, and eight hours for rest. In the United States the first Labor Day holiday was celebrated on Tuesday, September 5, 1882, in New York City. The idea spread with the growth of labor organizations, and in 1885 Labor Day was celebrated in many industrial centers of the country. Oregon was the first state to make it a holiday on February 21, 1887. By the time it became a federal holiday in 1894, thirty states officially celebrated Labor Day.



## THE NATIVITY OF THE MOTHER OF GOD



The birth of a baby is normally an occasion of great joy! After months of waiting ... dreaming ... hoping and praying for a healthy child ... the pains and trials of birth itself ... parents and relatives are filled with pride and joy at the sight of their new child.

It is a participation in a miracle ... the miracle of creation .

It is a sharing in the creative power of God ... the special gift given to parents. There is so much of their own lives invested in this child ... the offspring of their love ... and yet the gift of life is not really their own to offer. It comes only from God.

If parents have had to wait a long time for the birth of a child, it is even more of a joy to witness the birth. All their long years of waiting and wondering seem to melt away in the experience of seeing their child.

It is against this background that we see Joachim and Anne, the parents of Mary. They had waited many years ... wanting a child ... hoping for a child ... praying to God for this gift. But their prayers seemed to go unheeded.

Finally in the older years, they were given a child ... as if God were saying to them: "This child born of you is truly from me".

Even their very names are significant in this event.

ANNE ... means "*grace*" ... showing that her life was indeed blessed by God ... that her child was truly a gift from God.

JOACHIM ... means "*waiting for the Lord*" or "*preparing for the Lord*" indicating that his life was lived in a spirit of openness to God ... preparing himself for God's plan ... waiting for it to unfold.

As we celebrate this feast, we too wait in openness ... for all the ways in which the Lord may call us.