

I AM THE FLAG OF THE UNITED STATES OF AMERICA

I am the flag of the United States of America. My name is 'Old Glory.' I fly atop of the world's tallest buildings. I stand watch in America's halls of justice. I fly majestically over institutions of learning. I stand guard with power in the world. Look up and see me. I stand for peace, honor, truth and justice. I stand for freedom. I am confident. I am arrogant. I am proud. When I am flown with my fellow banners, my head is a little higher. My colors, a little truer. I bow to no one! I am recognized all over the world. I am worshipped. I am saluted. I am loved. I am revered. I am respected. And I am feared.

I have found in every battle of every war for more than 230 years. I was flown at Valley Forge, Gettysburg, Shiloh and Appomattox. I was there at San Juan Hill, the trenches of France, in the Argonne Forest, Anzio, Rome and the beaches of Normandy, Guam, Okinawa, Korea and Khesan, Saigon, Vietnam know me. I'm presently in the mountains of Afghanistan and the hot and dusty deserts of Iraq wherever freedom is needed.

I led my troops, I was dirty, battleworn and tired but my soldiers cheered me and I was proud. I have been burned, torn and trampled on the street of countries I have helped set free. It does not hurt for I am invincible. I have been soiled upon, burned torn and trampled in the streets of my country. And when it's done by those whom I've served in battle—it hurts. But I shall overcome --- FOR I AM STRONG! I have slipped the bonds of earth and stood watch over the uncharted frontiers of space from my vantage point on the moon. I have borne silent witness to all of America's finest hours. But my finest hours are yet to come. When I am torn into strips and used as bandages for my wounded comrades on the battlefield, when I am flown at half-mast to honor my soldier, or when I lie in the trembling arms of a grieving parent at the grave of their fallen son or daughter. I AM PROUD!!



The Nativity of our Most Holy Lady the Mother of God and Ever-Virgin Mary Commemorated on [September 8](#)

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary: The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind.

The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness.

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ.

The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since Saint Anna was barren.

Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. Saints Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous Saints Joachim and Anna had to endure abuse from their own countrymen. On one of the feasts at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

Saint Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. Saint Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family. *Con't Pg 10*

MEET ME IN THE STAIRWELL

You say you will never forget where you were when you heard the news on September 11, 2001. Neither will I. I was on the 110th floor in a smoke filled room with a man who called his wife to say 'Good-Bye.' I held his fingers steady as he dialed. I gave him the peace to say, 'Honey, I am not going to make it, but it is OK. I am ready to go.'

I was with his wife when he called as she fed breakfast to their children. I held her up as she tried to understand his words and as she realized he wasn't coming home that night. I was in the stairwell of the 23rd floor when a woman cried out to Me for help. 'I have been knocking on the door of your heart for 50 years!' I said. Of course I will show you the way home - only believe in Me now.'

I was at the base of the building with the Priest ministering to the injured and devastated souls. I took him home to tend to his Flock in Heaven. He heard my voice and answered.

I was on all four of those planes, in every seat, with every prayer. I was with the crew as they were overtaken. I was in the very hearts of the believers there, comforting and assuring them that their faith has saved them.

I was in Texas , Virginia , California , Michigan , Afghanistan. I was standing next to you when you heard the terrible news. Did you sense Me?

I want you to know that I saw every face. I knew every name - though not all knew Me. Some met Me for the first time on the 86th floor.

Some sought Me with their last breath. Some couldn't hear Me calling to them through the smoke and flames; 'Come to Me... this way... take my hand.' Some chose, for the final time, to ignore Me. But, I was there.

I did not place you in the Tower that day. You may not know why, but I do. However, if you were there in that explosive moment in time, would you have reached for Me?

Sept. 11, 2001, was not the end of the journey for you. But someday your journey will end. And I will be there for you as well. Seek Me now while I may be found. Then, at any moment, you know you are 'ready to go.'

I will be in the stairwell of your final moments.



Holy, Righteous Ancestor of God, Joachim Commemorated on [September 9](#)

Saint Joachim, the son of Barpathir, was of the tribe of Judah, and was a descendant of King David, to whom God had revealed that the Savior of the world would be born from his seed.

The couple 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. They never grumbled, but fervently prayed to God, humbly trusting in Him.

Once, during a great feast, the gifts which Joachim took to Jerusalem as an offering to God were not accepted by the priest Reuben, 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.

When Saint Anna learned what humiliation her husband had endured, she sorrowfully entreated God with prayer and fasting to grant her a child. In his desolate solitude the righteous Joachim also asked God for this. The prayer of the saintly couple was heard. An angel told them that a daughter would be born to them, Who would be blessed above all other women. He also told them that She would remain a virgin, would be dedicated to the Lord and live in the Temple, and would give birth to the Savior.

Obeying the instructions of the heavenly messenger, Saints Joachim and Anna met at the Golden Gate in Jerusalem. Then, as God promised, a daughter was born to them and they named her Mary.

Saint Joachim died a few years later at the age of 80, after his daughter went to live in the Temple. Saint Anna died at the age of 70, two years after her husband.

Saints Joachim and Anna are often invoked by couples trying to have children.



Flight 93 in the fields of PA



IMPORTANT UPDATE FOR OUR 120TH ANNIVERSARY DINNER

This is a reminder that we will celebrate the 120th Anniversary of our parish community with a dinner after Vespers on Saturday, October 6, in the private party room of the Lighthouse Resort in Marblehead. Doors open at 6pm. There will be hors d'oeuvres.

The buffet menu will be \$20 per person, and will include Beef Stroganoff, Baked Penne Pasta with mozzarella cheese, Tuscan chicken breast, garlic mashed potatoes, green bean almondine, tossed salads, iced tea, lemonade, water.

The Ritski's bar no longer serves alcohol, but we can bring our own and they will serve it at no cost. We can also bring our own dessert – perhaps a large sheet cake? – and they will serve it at no cost.

There is a 40-person minimum to use the party room, so we are asking you to please start signing up as soon as sign-up forms are ready. The cutoff date is Sunday, September 9. **Sign up now** and pay by Sunday, September 23. When we get the final count we will make checks out to the church and the church will pay the total bill in a single tax-exempt check.

FOOTNOTE: *Father Andrew and Parish Council felt that the 120th Anniversary should be a celebration for parishioners and extended family. Plans are getting underway for a much more elaborate celebration for our 125th anniversary in 2023. Stay tuned.*

RESPECT LIFE MINISTRY INVITE YOU TO BOOTS & BUCKLES SQUARE DANCE

It will be fun for the whole family. It will be on Saturday, October 20 from 6:00-8:00pm. The cost is \$20/ adult \$5 children & 5 and younger free.

Pig roast or chicken with all the side fixing's. Caller John Wargowsky– Beginner dancers are welcomed!

B.Y.O.B. (Lemonade provided)

Immaculate Conception Church Gym, 414 Madison St, Port Clinton

Tickets call Rectory: 419-734-4004 or Pat Sumen at 419-341-7515

CANDLES OFFERED FOR SEPTEMBER

Chandelier: Tina Rindfleisch: In Loving Memory of Peter Rindfleisch

Altar Candles: Joe & Valerie Schutt: In memory of Laverne Schutt, Rose Haburt & Dorothy Czuba

Candles on Tomb: Fr. Andrew: In memory for those who lost their lives on 9-11

Eternal Light & Icon Screen: Basil Glovinsky in memory of loving wife Jean.

Bulletin Sponsor: Fr. Andrew: For the health of all our Parishioners & their families & friends of the parish



WALK TO END ALZHEIMER'S

Sponsored by Edward Jones, the walk will take place on Saturday, September 29 at the Shoreline Park located: 411 E Shoreline Drive, Sandusky, OH 44870

Registration is at 9:00 am with a ceremony at 10 and the walk beginning at 10:15 am. The distance is 2 miles.

Sign up today at www.alz.org/edwardjones. The team name and number are: Port Clinton EJ, 471665. More information call Frank or Cheryl at 419-732-6570

KONEVETS QUARTET

The Konevets Quartet a male vocal ensemble from St. Petersburg, Russia will be at our deanery parish of Holy Trinity in Parma on:

Friday, September 14 at 7:30 pm.

Free will offering.

They will be singing Church music, Russian & Ukrainian famous folk songs and romances.

Flier will be on Bulletin Board in Church Hall

MONTHLY ATTENDANCE: SEPTEMBER

Sunday, September 2

Total Attendance: 30 (24 members; 6 guests; 14 communicants; 10 people attended Vespers

Total Income: \$1,161 (\$961 Sunday offering; \$100 June Special Collection; \$100 Cemetery Fund)

**Holy, Righteous Ancestor of God, Anna
Commemorated on [September 9](#)**

Saint Anna was the daughter of Matthan the priest, who was of the tribe of Levi. Saint Anna's family came from Bethlehem.

Saint Anna lived with her husband Joachim 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. They never grumbled, but fervently prayed to God, humbly trusting in Him.

Once, during a great feast, the gifts which Joachim took to Jerusalem as an offering to God were not accepted by the priest Reuben, 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.

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Pentagon before the 9/11 attacks

Nativity Con't

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World. The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls" (2nd Stikhera on "Lord, I Have Cried", Tone 6).

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion.



President & Mrs Bush in the fields of PA



Pentagon after the attacks

Ohioan killed at the Pentagon:

Lt. Col. David M. Scales, 44, Cleveland, Ohio

2 Corinthians 4:6-15 (Epistle)

For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed – always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

Matthew 22:35-46 (Gospel)

Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, sit at My right hand, till I make Your enemies Your footstool'? If David then calls Him 'Lord,' how is He his Son?" And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

Ohioans killed in the 9/11 attack on the World Trade Center:

Wendy R. Faulkner, 47, Mason, Ohio

William David Moskal, 50, Brecksville, Ohio,



What Does the Word "Church" Mean?

By Fr Lawrence Farley

Every Sunday the Creed is said in Church in which Christians say the words, "I believe in one, holy, catholic, and apostolic church." In many ways it is an odd thing to say. In the Creed we confess things that are matters of faith, things contestable, maybe even controversial. Thus we confess that God the Father Almighty made the heaven and the earth, including all things visible (such as animals and men) and invisible (such as angels). This is not beyond dispute, and many people manage to dispute it, believing either that the universe always existed or that it began without any help from God. It is similar with our confession of Jesus Christ as light from light, true God from true God, conceived by the Holy Spirit and born of the Virgin Mary, and raised from the dead three days after He died. This is a matter of faith, and so it finds its way into the Creed. But the Church? Surely the existence of the Church is hardly a matter of faith. We do not need faith to believe in the Church—we can see churches all around us. Why is the Church in the Creed?

In fact we often do not know the meaning of the words we are saying when we confess that we believe in one, holy, catholic, and apostolic church. Sometimes we mean by the words something not much more than "we believe in the existence of an institution which is very good and worthy of respect." This is not quite what the Creed is getting at.

Let us look first at the term "church"—in Greek ekklesia. The word "church" is used in lots of ways. Most often the term refers to the building in which the Christians meet for worship. If I say, "I'll meet you at the church at noon," I am obviously referring to the building used for Sunday services. Sometimes, in an earlier day, the term meant simply "the clergy," so that if a young man answered the question about what career he had chosen by saying, "I am going into the church," we meant he was seeking ordination as a priest. More often by "the church" people mean "the Christians" wherever they might meet for services.

Often too by the term "the church" people mean an institution, as the Smithsonian is an institution or as the British Crown is an institution. I suspect that most people when they say the Creed mean something rather like this. When they confess belief in the Church they mean to express loyalty to a venerable institution. The institution came into existence in the time of Jesus and now has branches or spiritual *Con't Pg 12*

Fr Lawrence Con't

franchises in many places, including our little congregation down the street.

In fact the church is not an institution, however many outward similarities to an institution it may possess. The term *ekklesia* (the Greek version of the Hebrew *qahal*) meant a gathering, an assembly. People assembled or gathered—that is, they left their homes to congregate in a particular place for a particular reason, and the result of all that individual assembling was an assembly. After they had gathered, they constituted a gathering. The assembly could be called for a number of purposes, either secular or religious. One could assemble to select a king, as Israel assembled to select King Saul [1 Samuel 10]. One could assemble to prepare for war, as Israel did to wage war on the tribe of Benjamin [Judges 20]. One could assemble for a religious convocation as Israel did when they repented before God at Mizpah [1 Samuel 7]. One could assemble to debate a civic problem, as the silversmiths of Ephesus did when they met to protest against the work of Saint Paul [Acts 19]. This last example is particularly instructive: those who assembled were pagans, and men motivated mostly by financial concern, despite their loudly professed civic devotion to Artemis of the Ephesians. Their assembly almost turned into a riot until the town clerk quieted the crowd and told them to go home. Then, as Luke reports, “When he said this, he dismissed the *ekklesia*”—i.e. the crowd which had gathered together. These men, pagans motivated by secular concerns at a town hall meeting, were an *ekklesia*—an assembly.

That is the word used in the New Testament to describe Christian liturgical experience. Individual Christians left their respective homes on Sunday to assemble and gather in a particular prearranged place. Having assembled, they were an assembly. Having gathered, they were a gathering. But not just any assembly or gathering—they were an assembly to which Christ pledged His presence. Whenever they assembled together to remember Him at the Eucharist He promised that He would be in their midst, even if the assembly were so small that only two or three were there [Matthew 18:20]. (The Greek of this last passage is interesting: Christ promises to be among them even if only two or three assemble—in Greek *sunago*, the same word used in the word “synagogue,” which was the word James used to describe the Christian assembly in James 2:2.) Christian assembly/*ekklesia* is what happens after the Christians assemble. It is not so much an institution as an event. For at that assembly Christ manifests His presence as He promised He would. One can there talk of the *ekklesia* or church in the plural because Christians assembled in many assemblies throughout the world. One can also talk of the *ekklesia* or church in the singular, because wherever one went

throughout the world one found the same Christ in every single assembly. The assembly in Thessalonica was the same as the assembly in Corinth because Christ was equally present in both. Christ’s presence made the different assemblies into one Assembly—one Church.

From this, three things follow. First, one cannot consider oneself a part of the assembly unless one actually assembles, because that is what the word “assembly” means. Membership in the *Ekklesia* of God is not like membership in the Public Library. I am a member of the library in that I still have my library card and it does not expire. I may not have set foot in the library for years, but the card still works. It is otherwise with the Church. If you didn’t assemble on Sunday, we were not a part of the assembly, and if you haven’t attended the Eucharist for years, you are no longer a part of the Church. It is easily remedied—to be a part of the assembly, just go next Sunday and assemble. (If it really has been years since you partook of the Eucharist, going to confession is also recommended.) The name “Christian” is the term for one who assembles regularly, and one forfeits the right to use the name if you never assemble.

Secondly, one should assemble on Sunday with the expectation of meeting Christ there. That is the whole reason for assembling. Valuable as sermons are and uplifting as the choir sounds one mostly assembles to meet the Lord and to be fed with His Body and Blood. We go in our brokenness to be healed, and in our filthiness to be washed clean. We assemble because the only one who can heal and cleanse is there and He has promised to do both for us if we come in penitence and faith.

Finally, if we plan on assembling on Sunday we must live in anticipation of this event on the six days previous. The priest will call us to the Chalice by saying the words, “The holy things for the holy!”—or, in another possible translation, “The sanctified things for the saints!” The usual New Testament term for a believer is the word “saint” [Greek *agios*], which is what we are. A saint is not a sinless person, but a person who belongs to God and who is striving to please Him, whatever his or her rate of success. It is as saints that we assemble, which is why the priest uses that term. As members of the *Ekklesia* and the Household of God we must strive to become what we are.

