

DIVINE LITURGIES FOR THIS WEEK**36th Sunday After Pentecost, January 22, 2017**

9:00 AM Lit. For God's Blessings on Our Parishioners

11:30 AM Lit. + Deceased Members, Holy Name Society

Monday, January 23, 2017

No Liturgy Scheduled

Tuesday, January 24, 2017

7:30 AM Lit. + Anna and Walter Sefcheck - Legate

Wednesday, January 25, 2017

7:30 AM Lit. + Gloria M. Hayes r/by Mike Choma

Thursday, January 26, 2017

7:30 AM Lit. + Wilson r/by Miller

Friday, January 27, 2017

8:45 AM Lit. + Sr. Antonia, M.S.M.G.

Saturday, January 28, 2017

8:00 AM Lit. + Mary Perski r/by MM C. Galbraith

5:00 PM Lit. + John Adamshick r/by Mother & Brothers

Sunday of Zacchaeus, January 29, 2017*Epistle - 1 Tim 4:9-15; Gospel - Lk 19:1-10*

9:00 AM Lit. For God's Blessings on Our Parishioners

11:30 AM Lit. + Terence E. Roche

r/by Andrew & Irene Laschuk

Catholic Schools Week 2017 - OPEN HOUSE

Assumption Catholic School will join nearly 8,000 Catholic Schools across the nation in celebrating Catholic Schools Week. Parents and prospective preschool through grade eight students are invited to visit our school on Sunday, February 5th, from noon to 3:00 p.m. for the Open House. You will have the opportunity to tour the school and enjoy conversation with the Principal and current students, who will be assisting with each tour. Registrations for the 2017-2018 school year, will be accepted at these sessions. It's never too early to start thinking about giving your children the great gift of a Catholic education - one which is effective and affordable! If you can't make it to the OPEN HOUSE, feel free to call the School office and set up a tour with us at any time. Our principal is always more than happy to do a walk-through with you and answer all your questions! To receive more information about the school, call 732-826-8721 or visit www.assumptioncatholicsschool.net

Annual Report

The 2016 annual financial report of individual parishioner donations is available in the church vestibule. Please take one per family ONLY if you are a registered parishioner. This report gives total donations for the year 2016 for income tax purposes. We ask you to look over your contributions and, should there be any questions or discrepancy, please contact our parish secretary Anna at the parish office. Thank you for your generosity to our parish and community at large. In this report, the DUES YR. column indicates the year dues are paid through. Parish Dues are \$24 per year per adult. You can pay dues directly at the rectory, or use the blue envelopes available in your church donation envelopes box. Any back dues owed can be included in the blue envelope; mark the envelope with the total amount you are including.

THE WEEKEND

Note that Jesus chose to perform many of His miracles on Saturday, which was then the day set aside as a day of rest, and for contemplation of God. When Jesus was condemned for repeatedly healing on this day, He made it clear that God's day was not to be wasted in idleness but used for active celebration by gathering to pray, doing good deeds, and for strengthening our souls.

Sunday, the day of Resurrection, is not a day to spend sitting around the house mesmerized in front of the television or going shopping; it is the day to go to church, to pray, and to reinvigorate our lives. Sunday is intended to be an active commemoration of the Lord.

ASK THE PASTOR:

What is the difference between a religious order priest and a diocesan priest?

A religious priest (a member of a religious order or society) takes the vow of poverty as well as vows of celibacy and obedience. Usually, he lives with a number of other priests or brothers of his religious community. His service to the Church may extend beyond a local geographic area (Diocese): he can expect to be sent anywhere in the world where his community is working.

A diocesan priest like Fr. Ivan, on the other hand, ordinarily serves within the diocese for which he is ordained and makes promises of celibacy and obedience to his Bishop. A diocesan priest does not take a vow of poverty and therefore he receives a personal salary commensurate with the local standard of living enabling him to pay for personal expenses (e.g. automobile, books, entertainment, vacation, etc.). Basic necessities such as food, lodging, and medical insurance are provided by the parish where he serves.

THE HOLY THINGS ARE FOR THE HOLY

Just before the Communion of the Holy Mysteries of the Body and Blood of Christ, standing in the sanctuary facing the Holy Table, the priest raises the Holy Lamb, the Bread of the Bloodless Sacrifice, which has become the body of Christ, and says these words: "*the Holy Things are for the holy.*" These words have the sound of a mystery, which indeed is contained within. Apostle Peter, in his First Epistle General speaks to the still young Christian Church: "*But ye are a chosen generation, a royal priesthood, an holy nation . . . the people of God*" (I Peter 2:9-10). This is how Apostle Peter describes the members of the early Church and all of us together with them. There is no doubt that the early Christians consisted of sinners as well as saints. There are quite a few sinners in today's Church, starting with ourselves. And yet the apostle calls all of them and all of us the chosen nation, the royal priesthood, the holy people, the people of God. This sets the standard for the attitude of God and the Church toward man, toward the people of the Church. Through the Mystery of Baptism, every person receives the absolute guarantee of holiness. From the font, the baptized individual arises holy, washed clean of all sin, all untruth, and all defilement. This holiness is sealed with Chrismation. Thus all newly baptized are given the fullest potential of holiness which the Church recognizes in them through their entire life. The onus of responsibility for the preservation of this gift lies no longer on the Church but on the conscience of the individual, on his or her treatment of the gift of free will, freedom of choice between good and evil. The holiness is lost, it is dissipated on the roads and crossroads of life, but it is also restored through the mysteries of Confession and Communion. And the Church continues to stand by her original estimation: she continues to believe in us, in . . . A chosen generation, a royal priesthood, an holy nation, a peculiar people . . . [of God] (I Peter 2:9[-10]). And the Church invests not only her priests but all her members with the great gift of the royal priesthood.

According to church teaching, the great mystery of the Eucharist is performed not by the priest alone, but by the entire Church, the entire "royal priesthood," the entire "people of God." Therefore, as he raises the Holy Lamb, the Body of Christ, presenting it to the entire Church, the priest says: "The Holies for the holy." "The Holies" are what he holds in his hands at this moment; the Holy Mysteries. "For the holy" means that the Mysteries are intended for all of us, all members of the Church, in whose eyes we are all holy since we are the people of God. And we, in full and humble recognition of our sinfulness and unworthiness, respond: "One is holy, One is Lord, Jesus Christ!"

Quiet Enjoyment in Church

It is ALWAYS our practice to maintain a quiet atmosphere in our church, both BEFORE and AFTER Liturgy, so we and our fellow worshippers can focus on the Liturgy.