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Condemn Ourselves for Our Sins, and to Forgive Others

Two things therefore does He here require, both to condemn ourselves for our sins, and to forgive others; and the former for the sake of the latter, that this may become more easy (for he who considers his own sins is more indulgent to his fellow-servant); and not merely to forgive with the lips, but from the heart.

Let us not then thrust the sword into ourselves by being revengeful. For what grief has he who has grieved you inflicted upon you, like you will work unto yourself by keeping your anger in mind, and drawing upon yourself the sentence from God to condemn you? For if indeed you are watchful, and keepest yourself under control, the evil will come round upon his head, and it will be he that will suffer harm; but if you should continue indignant, and displeased, then yourself will undergo the harm not from him, but from yourself.

For if we be willing, no one shall be able to injure us, but even our enemies shall advantage us in the greatest degree. And why do I speak of men? For what can be more wicked than the devil; yet nevertheless, even hence have we a great opportunity of approving ourselves; and Job shows it. But if the devil has become a cause of crowns, why are you afraid of a man as an enemy?

See then how much you gain, bearing meekly the spiteful acts of your enemies. First and greatest, deliverance from sins; secondly, fortitude and patience; thirdly, mildness and benevolence; for he that knows not how to be angry with them that grieve him, much more will he be ready to serve them that love him. Fourthly, to be free from anger continually, to which nothing can be equal. For of him that is free from anger, it is quite clear that he is delivered also from the despondency hence arising, and will not spend his life on vain labors and sorrows.

St. John Chrysostom

Eastern Christian Bulletin Service, PO Box 146, Fairfax, VA 22038-0146 www.ecbulletin.com Ph: 703-691-8862 Smartphone APP: ECPubs

ELEVENTH SUNDAY AFTER PENTECOST

Icon of the Parable of the Unforgiving Servant

1SS. Peter & Paul Byzantine Catholic Church
107 South Fourth Stret
Minersville, PA
570-544-2074
Father Gregory J. Noga, pastor

St. Mary Byzantine Catholic Church
131 South Morris Street
Saint Clair, PA
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Volume 2026
Christ is Among us!

Number 33
He is and will be!

11th Sunday after Pentecost
Tone 2

Welcome to the parish communities of SS. Peter and Paul and St. Mary Byzantine Catholic Churches of Minersville and Saint Clare, Pennsylvania. We greet and welcome you to our Church. Our Church is a holy place. Our Church is where we get together in Jesus' Name. it is holy because we come here to worship, to be nourished in faith through Sacred Scripture and preaching, to open our hearts and minds to celebrate the mystery of salvation in Jesus Christ and to dedicate ourselves to a life of holiness and service to the Lord and others. The church building itself reflects this faith and calls us to enter into communion with God. We invite you to share our faith in Jesus Christ, to experience our worship and to live a life dedicated to the service of God and one another in Jesus' Name.

August 9 – August 15, AD2026

Vigil of Sunday		
Saturday	4:00 p.m.	**+Fr. Francis Gera** req. by Estate *
Sunday	9:00 a.m.	**Health and Blessings of the Parishioners**
Wednesday	7:30 a.m.	**H&B Amy Petrushka***
Thursday	7:30 a.m.	**Private Intention***
Vigil of the Dormition		
Friday	6:00 p.m.	**H&B Parishioners***
Saturday	4:00 p.m.	**Dormition of the Theotokos** **H&B Parishioners**

*St. Mary
*SS Peter & Paul

Epistle Readers: 8/2 – Ellen Sinkovich; 8/9 – Marie Wanchick; 8/14 – Paulette Murphy; 8/16 – Dolores Kramer; 8/23 – Judy Kostura; 8/28 – Laura Mitchell; 8/30 – Gail Burgess; 9/6 – Ellen Sinkovich.

11th Sunday After Pentecost
The Interpreter's 1-Vol. Commentary
18:6-35. Mutual Responsibilities. We now have a series of loosely connected sayings dealing with the general theme of the solemn obligations that fall upon those who share in the life of the Christian community. The sayings were probably addressed originally to Jesus' disciples, but they have been, placed here in a setting which makes them a set of regulations for guiding the inner life of the church. The train of thought moves easily from the children spoken of in the previous section to the little ones. These are not children in the literal sense, but those who have newly come into the fellowship of the community. To cause them to stumble as they begin the life of faith is a grievous sin. The consequences of such action for the guilty person are so grave that Jesus here advises him - using typical Semitic overstatement - to try to flee from the wrath of God's judgment by drowning himself in the depth of the sea.
18:23-33. The therefore shows that Matt. intends the parable to be a comment on the same theme. The kingdom of heaven is being compared, not with the king only, but with the whole story that follows. Strictly speaking, the parable tells more about the nature of God than about the nature of the kingdom. The story is vivid, even though the details seem overdrawn. The debtor owes the king the equivalent of $10 million. The aim is to depict the debt as the greatest imaginable to a first-cent. mind-hence we have the highest number in normal usage (ten thousand) and the largest monetary unit (talent). But the servant who owes this enormous debt is himself owed about $20. The king is willing to forgive the huge sum, but the wretched servant will not forgive his debtor, insisting rather that the man be put in debtors' prison. When word of this reaches the ears of the king, he reminds the servant of the great debt that has been forgiven and asks why he could not likewise have shown mercy. ...r
18:34-35. It is likely that the original parable ended with the question in vs. 33. Matt.'s concern for the punishment of the wicked shows up in the lines which have been added, according to which the king delivers up the servant to the torturers (the RSV has toned this down to read jailers). Apparently, it is to be assumed that the servant's family would put up the money for his release in order to bring his torment to an end. But this detail blunts the point, which must have
been: If God has forgiven us all, how much more should we be ready to forgive those who have done wrong to us! Matt. states it in the negative: God will punish you if you do not forgive your brother from your heart