

Saints Peter & Paul
Byzantine Catholic Church
107 South Fourth Street
Minersville, PA 17954

St. Mary's (Dormition of the Mother of God)
Byzantine Catholic Church
131 South Morris Street
Saint Clair, PA 17970

Saints Peter & Paul Rectory: (570) 544-2074

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Served by: Very Reverend Gregory J. Noga, Pastor

SS. Peter & Paul Cantor: Mr. Paul Konkus St. Mary Cantor: Dr. Peter Yasenchak

CONFESSIONS: Sts. Peter & Paul: Saturday 2:45-3:30 PM

St. Mary's: Saturday 1:00 – 1:30 PM

SICK CALLS: As scheduled, or anytime in case of an emergency. If anyone is homebound or hospitalized, please call the rectory (544-2074)

Bulletins are sponsored by

Mahal-Ritzel Funeral Home

Minersville, PA 544-5111

Mark J. Mahal – Funeral Director

The Work of the Holy Spirit

The Spirit is the source of holiness, a spiritual light, and He offers His own light to every mind to help it in its search for truth. By nature the Spirit is beyond the reach of our mind, but we can know Him by His goodness. The power of the Spirit fills the whole universe, but He gives Himself only to those who are worthy, acting in each according to the measure of his faith.

Simple in himself, the Spirit is manifold in His mighty works. The whole of His being is present to each individual; the whole of His being is present everywhere. Though shared in by many, He remains unchanged; His self-giving is no loss to Himself. Like the sunshine, which permeates all the atmosphere, spreading over land and sea, and yet is enjoyed by each person as though it were for him alone, so the Spirit pours forth His grace in full measure, sufficient for all, and yet is present as though exclusively to everyone who can receive Him. To all crea-

tures that share in Him He gives a delight limited only by their own nature, not by His ability to give.

The Spirit raises our hearts to heaven, guides the steps of the weak, and brings to perfection those who are making progress. He enlightens those who have been cleansed from every stain of sin and makes them spiritual by communion with Himself.

From the Spirit comes foreknowledge of the future, understanding of the mysteries of faith, insight into the hidden meaning of Scripture, and other special gifts. Through the Spirit we become citizens of heaven, we are admitted to the company of the angels, we enter into eternal happiness and abide in God. Through the Spirit we acquire a likeness to God; indeed, we attain what is beyond our most sublime aspirations – we become God.

St. Basil the Great

PENTECOST SUNDAY



Icon of Pentecost

Volume 2022
Christ is among us!

Number 22
He is and will be!

Pentecost Sunday
Festal Tone

Welcome to the parish communities of SS. Peter and Paul and St. Mary Byzantine Catholic Churches of Minersville and Saint Clair, 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.

June 5 – June 11, 2022

All Divine Services are livestreamed where noted

Saturday Vigil of Sunday (at SS Peter & Paul)

4:00 p. m. +**Michael Sinko** req. by mother, Regina Sinko

Sunday

8:00 a.m. +**Andreq & +Margaret Gerchak** req. by Estate (at St. Mary)

10:00 a.m. **Health & Blessing of the Parishioners** (at SS. Peter & Paul)
livestreamed

Monday Pentecost Monday (Simple Holy Day)

8:00 a.m. +**Naomi Pinchorski** req. by Mildred, Ralph & Virginia

Wednesday

8:00 a.m. **H&B Lee & Deborah Ballenger** req. by Marie Wanchick

Thursday

8:00 a.m. +**William Halcovage, Jr.** req. by MM William Walsh

Friday

8:00 a.m. +**George Konkus** req. by Mrs. Anna Roscoe

Saturday Vigil of Sunday (at SS Peter & Paul)

4:00 p.m. +**John Malusky** req. by MM Robert Mikonis and
Mrs. Eva Harturg

Epistle Readers: 6/4 – Marie Wanchick; 6/5 – Ellen Sinkovich; 6/11 – Dolores Kramer; 6/12 – Laura Mitchell; 6/18 – Gail Burgess; 6/19 – Judy Kostura; 6/24 – Ellen Sinkovich; 6/25 – Dolores Kramer; 6/26 – Paulette Murphy; 6/29 – Ellen Sinkovich; 7/2 – Marie Wanchick; 7/3 – Jannifer Keer. (If you cannot be present for any time, kindly contact another reader to cover for you).

Candle Offering:

10th Annual GCU Byzantine Family Day at KNOEBELS, Sunday 12, 2022

About the Kneeling Prayers:

Kneeling Prayers: Father Alexander Schmemmann writes: We are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fullness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation. All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God. In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love. The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory. Thus is completed the feast of Pentecost and we enter "the ordinary time" of the year. Yet, every Sunday now will be called "after Pentecost" — and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches — for the Church "never grows old, but is always young." It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit - "the Treasury of Blessings and Giver of Life - comes and abides in us, and cleanses us from all impurity," and fills our life with meaning, love, faith and hope. The Prayers In these Kneeling Prayers there's actually seven different prayers, done in three sets of kneeling: two in the first set, two in the second set, and three in the third set. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God. In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. In the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of love.



Dear Jesus, help me to spread Your fragrance everywhere I go; flood my soul with Your Spirit and Life; penetrate and possess my whole being so utterly that all my life may only be a radiance of Your life; shine through me and be so in me that every soul I come in contact with may feel Your presence in my soul; let them look up, and see no longer me, but only Jesus! Stay with me and I shall begin to shine as you shine, so to shine as to be a light to others; the light, O Jesus, will be all from You, none of it will be mine; it will be You, shining on others through me; let me

then praise You in the way that you love best, by shining on those around me; let me preach You without preaching not by my words but by my example, by the catching force, the sympathetic influence of what I do, the evident fullness of the love my heart bears to You. Amen.

Prayers to Your Guardian Angel

O angel of God, my holy guardian, given to me from heaven, enlighten me this day, and save me from all evil. Instruct me in doing good deeds, and set me on the path of salvation. Amen.

O angel of Christ, holy guardian and protector of my soul and body, forgive me everything wherein I have offended you every day of my life, and protect me from all influence and temptation of the Evil One. May I never again anger God by my sins. Pray for me to the Lord, that He may make me worthy of the grace of the All-Holy Trinity, and of the blessed Mother of God, and of all the saints. Amen.



WE ARE TEMPLES OF GOD

"Do you not know that you are a temple of God" 1 Corinthians 3: 16?

With this question, St. Paul the Apostle introduces us to a truth which can profoundly influence our spiritual lives. Each baptized believer who is in the grace and friendship of God is indeed a living temple of God.

We need not ascend to heaven to find God; we can find Him within our own hearts. *"In him we live and move and have our being"* Acts of the Apostles 17: 28.

God is everywhere present. The Psalmist asks, *"Where can I go from your spirit? From your presence where can I flee"* Psalms 139: 7? God is everywhere by His knowledge and power and by the fact that he conserves and concurs in the operations of all His creatures. We cannot think a single thought or move a single muscle without God's helpful grace. He is the wellspring, the source of all being. Without Him we would fall back into the nothingness from which we originally came.

THE INDWELLING OF THE BLESSED TRINITY

Besides this general presence of God in all his creatures, He abides, in a special way in the souls of those who love Him. Our Lord brought this out most clearly in beautiful appealing language,, *"If anyone love me, he will keep my word, and my father will love him and we will come to him and make our abode with him"* John 14: 23. Spiritual writers call this special presence of God in the soul, the "indwelling of the Blessed Trinity."

To make us realize the familiarity and intimacy that is offered to us, the Scripture uses the analogy of a banquet, which is always the symbol of love: *"Behold , I stand at the door and knock. If any man listens to my voice and opens the door to me, I will come into him and will sup with him and he with me"* Revelation 3: 20.

THINKING OF GOD

It is true that the thought of God and the realization of His presence is difficult for our limited human minds. Material things attract us much more powerfully than spiritual values. To train ourselves to think about God there is a need of patient, persevering effort. Often, in spite of our trying

again and again, we shall fail, and at the close of the day we shall be forced to confess that we have forgotten about God much more than we have remembered Him. As long, however, as we feel in our souls a desire to be with God, as long as we are sorry for our failures, as long as we are discontented with ourselves when we have drifted away from God, it is a good and healthy sign. God is endlessly patient with our feeble efforts and asks us only for good will and persevering effort.

Our first thoughts in the morning should turn to Him Who has been watching over us all through the night. At the beginning of prayer we should allow our minds to be penetrated with the thought of God's nearness to us. Before the major tasks of the day we should pause momentarily and by a good intention, direct them to God. Then too, there are many moments of the day when we move from task to task, from place to place, or when we have to wait for someone or stand in line, moments which can be filled with a quick thought of God, an act of love directed to the divine Guest within our heart.

All these are little practices, but they spell the difference between carelessness and fervor, between a

Pentecost

We celebrate the feast of Pentecost and of the descent of the Holy Spirit, the fulfillment of promise and the achievement of hope. O how great and how exalted is the mystery Pentecost Vespers Versicle.

These words lead believers into the liturgical celebration of the glorious feast of the Descent of the Holy Spirit upon the disciples, transforming them so completely, they become ambassadors of the Lord and His representatives in the world on the fiftieth day of the resplendent Resurrection from the grave.

According to the explanation for this feast offered in a homily delivered by St. Gregory the Theologian, "On the Holy Spirit," which was delivered in the imperial city on the day of Pentecost in 381, we come to understand the descent of the third Person of the Holy Trinity as the fulfillment of God's promise, since Jesus Christ assured His apostles that He would send them the "promise of the Father" Luke 24: 29. By the descent of the Holy Spirit, the disciples received even more than they hoped for. Their understanding was sharpened and became totalized. It was brought to its completion the divine revelation of the Holy Trinity which St. Gregory called the "great and exalted mystery." Our blessed Church celebrates this mystery of Pentecost as so beautifully indicated by another versicle from Pentecost Vespers and repeated at the Divine Liturgy: *We have seen the true light, we have received the heavenly Spirit, we have found the true faith, and we worship the indivisible Trinity; for the Trinity has saved us.*" This "true faith" inspired St. Gregory Nazianzen to deliver his homily about the divinity of the Holy Spirit, Who "completed the work of Christ." St. Gregory's sermon was address to the followers of his predecessor in the See of Constantinople, Archbishop Macedonius (d. 362) who denied the divinity of the Third Person of the Blessed Trinity and was excluded from the salutary effects of the Church.

Pentecost for us celebrates not only new life, but new opportunities for salvation. Even though we are devoted to the Saviour, we oftentimes sin and fall short of the mark and expectation of Christ. But with this feast, we have an opportunity to call upon the strengthening grace of the Holy Spirit, for His presence in our lives that we remain devoted to the cause of our own salvation. It is the Holy Spirit Who makes all this possible. It is the Holy Spirit Who achieves our salvation with our cooperation. It is the Holy Spirit Who makes up in us what is lacking so that in spite of ourselves we become appealing in the sight of our heavenly Father.