

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

Website: www.sspeterandpaulminersville.com

Email: tvrgjn@outlook.com

Served by: Very Reverend Gregory J. Noga, Pastor

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

CONFESSIONS: SS. Peter & Paul: Sunday One half hour prior to Divine Liturgy and Daily prior to Divine Liturgy

St. Mary's: Saturday 3:00 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

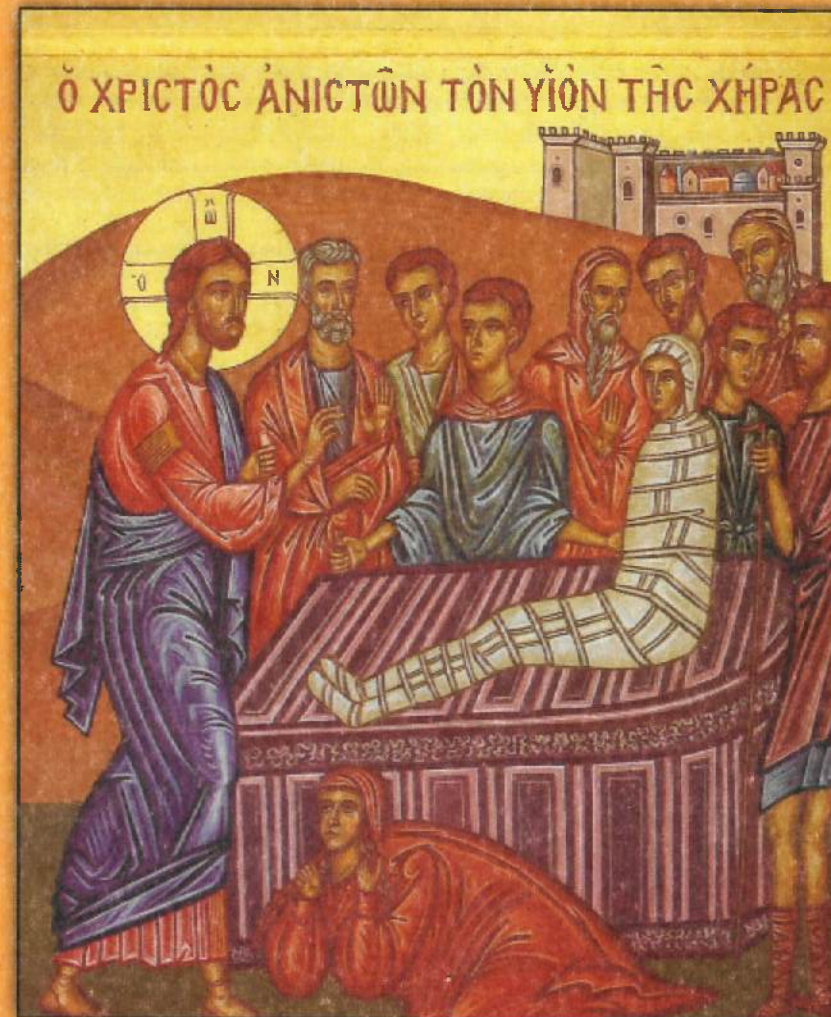
Mark J. Mahal – Funeral Director

A Peaceful Ending of Our Lives

Surely the secret of true life is to accept each state as it comes. To die the death and to live the new life, not to cling to the past but to live with total integrity in the present. Now in all these cases out of dying there comes resurrection. Not loss but enrichment, not decay but growth. Something dies means something comes alive. May not the death that comes right at the end of our life, fit into that pattern? May not our bodily death be the final stage in our growth? The last and greatest in the long series of deaths and resurrections, that we have been experiencing ever since the day we were born. If the small deaths each lead beyond death to resurrection, may this not be true of the great death that awaits us when we finally leave this world? May

this not be the greatest passover? Then we should enlarge our vision, we should look beyond our own life stories to the Christ story. We should relate the death and resurrection pattern within our own life to the death and resurrection of Jesus our Savior. Our story makes sense in the light of His story. Our small deaths and resurrections are joined across history through His definitive death and resurrection. What do we hear at Paschal midnight? "Let none fear death, for the death of the Savior has set us free. He has destroyed death by undergoing death. Christ is risen and death reigns in fear. Christ is risen and there is none dead in the tomb."

TWENTIETH SUNDAY AFTER PENTECOST



Icon of the Raising of the Son of the Widow of Naim (Luke 7:11-16)

20th Sunday after Pentecost
Tone 3
20th Sunday After Pentecost

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.

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October 6 – October 12, AD2024

Vigil of Sunday		
Saturday	4:00 p.m.	+Mary Trutzel req. by MM Joseph Yastishock & Family*
Sunday	9:00 a.m.	Health and Blessing of the Parishioners*
Monday	9:00 a.m.	+Gloria Tokarick req. by Bruce Tokarick *
Tuesday	9:00 a.m.	+George Konkus req. by MM Frank Greco & Family *
Wednesday	9:00 a.m.	+Charles Sinko req. by Florence Burkes *
Thursday	9:00 a.m.	+Anna Leshko req. by Family *
Friday	9:00 a.m.	+Irene Pavelko req by Peter Rightus *
Saturday	4:00 p.m.	+Andrew & +Margaret Gerchak req. by Estate*

*St. Mary
*SS Peter & Paul

Epistle Readers: 9/29 – Judy Kostura; 9/30 – Beverly Kostishak; 10/6 – Dolores Kramer; 10/13 – Jennifer Keer; 10/20 – Gail Burgess; 10/27 – Marie Wanchick; 11/3 – Ellen Sinkovich.

Breakfast with Father: Sunday, October 20, 2024 following the Divine Liturgy.

Pastoral Note: Monthly Communion Calls this week on Wednesday & Thursday.

20th Sunday After Pentecost
From The Explanation of the Gospel of St. Luke
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

Because the Lord, while not even present, had healed the centurion's servant, He now performs another even more remarkable miracle. He does this so that no one could say, "What is remarkable about the healing of the centurion's servant? Perhaps the servant would not have died in any case." This is why the Lord now raises up the dead man as he was being carried out for burial. He does not perform the miracle by His word alone, but also touches the bier, teaching us that His very Body is life. Because God the Word Who gives life to all things Himself became flesh, therefore His flesh itself is likewise life-creating, and takes away death and corruption. The dead man sat up and began to speak, so that some would not think that his rising was only an apparition. Sitting up and speaking are definite proofs of resurrection from the dead" how can a lifeless body sit up and speak? You may also understand the widow to mean the soul which has suffered the loss of its husband, the Word of God Which sows the good seed. The son of such a widow is the mind which is dead and is being carried outside the city, that is, outside the heavenly Jerusalem which is the land of the living. The Lord then takes pity and touches the bier. The bier which carries the dead mind is the body. And indeed, the body is like a tomb, as the ancient Greeks said, calling the body [sma] a burial mound [sma], which means a tomb. Having touched the body, the Lord then raises the mind, restoring its youth and vigor. And after the young man, meaning the mind, has sat up, raised from the tomb of sin, he will begin to speak, that is, to teach others. While he is in the grip of sin, he cannot speak or teach" who would believe him?

Miracles of raising the dead

There are some precedents for this extraordinary miracle. Two prophets perform this type of miracle. In 1Kings 17:17-24 Elijah raises the son of a poor widow. His apprentice Elisha performs a very similar miracle for a woman from Shunem 2 Kings 4:18-37. In these stories the prophet carries out certain actions such as laying on the child, shutting himself within the room. In the Gospel, Jesus raises the son of a widow from Naim Luke 7:11-17 and the daughter of Jairus Mk 5:21-43. Note these are all children who have died and they have not yet been buried. Jesus comes to them soon after the event of the death since Jewish burial takes place on the same day. The Lazarus miracle is much more dramatic. Lazarus is an adult. He is dead for four days. According to Jewish belief, the soul of a person was thought to hover around the body for a short time after death. But once the body begins to corrupt and the features change, usually by the fourth day, that is a sign that the soul has now departed, and corruption is irreversible.