

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)

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Mark J. Mahal – Funeral Director

I Will Pay You

And so our sins become greater, and not only from this but also from the benefits and honor which we enjoy from them. If you want to learn how our sins against God are like ten thousand talents, or more in fact, and even much more, I will try to show you briefly. But I fear, lest to those who are inclined to wickedness and love continually to sin, I should appear to provide them with still greater security; or that I might drive the meeker sort to despair, and that they should repeat the despairing question of the disciples: "Who then can be saved?"

... But nevertheless I will continue on in the hope that I may make those who pay attention more secure and more amenable. For those who suffer an incurable disease and feel no pain are untouched by these words and do not change from their natural wickedness and inertia. And even if in the future they derive from my words greater occasion for contempt, that should be attributed not to this kind of argument but to

their own insensibility. What I will say ought to be able to arouse them if only they attend to it and let it prick their hearts.

And so it is necessary that I speak. In speaking of our sins, I will distinguish between those we commit against God and against other persons. I will set forth not each person's own but what are common. But then I will ask individuals to add their own sins according to an examination of their conscience. I will do this, having first set forth the good deeds of God to us. What then are God's good deeds? He created us from nothing; he made the whole visible world for us, the heaven, the sea, the earth, animals, plants and seeds.... He gave us a helpmate and set us over all the brute species, and He crowned us with glory and honor.

And yet after all this, when humanity turned out ungrateful toward its benefactor, He thought us worthy of an even greater gift – forgiveness.

St. John Chrysostom

ELEVENTH SUNDAY AFTER PENTECOST



Icon of the Unforgiving Servant (Matthew 18:23-35)

Volume 2022
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 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.

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August 21 – August 27, 2022

All Divine Services are livestreamed where noted

Saturday Vigil of Sunday (at SS Peter & Paul)

4:00 p. m. + **Julia & +Anthony Vasura** req. by The Family

Sunday

8:00 a.m. +**Jeanete Lohin** req. by husband, Paul Lohin (at St. Mary)

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

Tuesday

8:00 a.m. +**Nicholas Babilya** req. by MM Charles Sipple, Jr. & Family

Wednesday

8:00 a.m. +**Charles Kostura, Sr.** req. by Louise Tomey

Thursday

8:00 a.m. +**Steve Pereborski** req. by Joe, Linda & Anna Mae

Friday

8:00 a.m. +**Peter Pouchan** req. by Pouchan Family

Saturday Vigil of Sunday (at SS Peter & Paul)

4:00 p.m. +**Michael Sinko** req. by Jim & Ann Marie Yacobocci

Epistle Readers: 7/9 – Marie Wanchick; 7/10 – Beverly Kostishak; 7/16 – Dolores Kramer; 7/17 – Laura Mitchell; 7/20 – Marie Wanchick; 7/23 – Judy Kostura; 7/24 – Ellen Sinkovich; 7/30 – Dolores Kramer; 7/31 – Paulette Murphy; 8/6 – Ellen Sinkovich; 8/7 – Jannifer Keer; 8/13 – Beverly Kostishack; 8/14 – Anna Keer; 8/15 – Judy Kostura; 8/20 – Marie Wanchick; 8/21 – Gail Burgess; 8/27 – Paulette Murphy; 8/28 – Laura Mitchell; 8/29 – Marie Wanchick.. (If you cannot be present for any time, kindly contact another reader to cover for you).

Candle Offering: Mother of God; Jesus Christ; Sacramental Table: IMO +Julia & +Anthony Vasura req. by The Family

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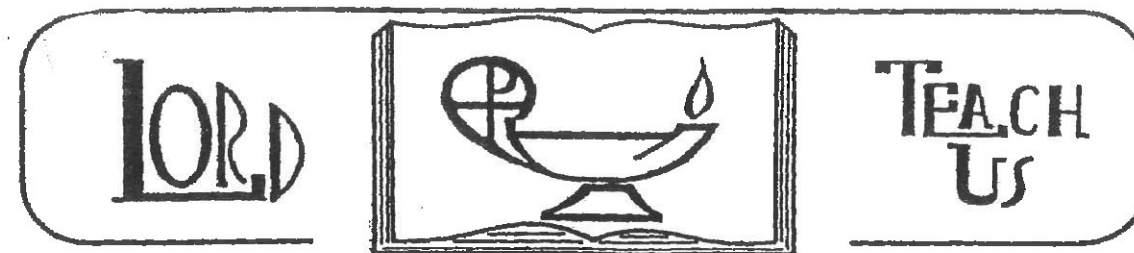
St. Mary News: Thanks and much appreciation to Dolores Kramer and the breakfast crew for the delicious breakfast prepared for Monday's celebration of the Holy Day of the Dormition of the Theotokos.

18;24 One Who Owed Ten Thousand Talents

WHEN HE BEGAN THE RECKONING. ORIGEN: The moment of beginning the reckoning starts with the household of God, as is it written in Ezekiel: "Begin at my sanctuary." This judgment begins as quickly as the twinkling of an eye. In thinking of the demanding of accounts, let us not forget what we have said before, that these accounts are spiritually conceived. And the moment of demand begins understandably with those who owe the most. This is why the passage does not begin generally with a reckoning of all accounts but a specific one: one was brought to him. Here is the moment. He is beginning to demand an account of one who owed him ten thousand talents! It is as if the servant had lost a vast amount and much had been loaned and entrusted to him but had brought no gain to his master. Rather, he ended up losing a vast sum so as to owe him an incredible debt of talents. Remembering the prophet Zechariah, it may be that he owed so many talents for this reason: he had often sought out the woman hidden in a barrel with a lead cover, whose name is Iniquity. COMMENTARY ON MATTHEW 14.10.

Did You Know That ...

- ...Christ's pardon brings the soul to heaven; his presence brings heaven to the soul?
- ...the driving thirst of man's soul can only be quenched through Christ's living water?
- ...Christianity is not a religious cloak put on but a new life put in?
- ...some people treat God like a lawyer; they go to him only when they are in trouble?
- ...our soul finds no rest until it rests in God?
- ...self-preservation is the first law of nature; self-denial is the first law of holiness?
- ...those Christ purchased by his cross will be perfected at his coming?
- ...it is best to judge things not by the way they look to us, but by the way they appear to God?
- ...praying for our leaders makes the public business of the nation the private business of the believer?
- ...man detects lies by reading the eyes, but God, by reading the heart?
- ...influence can never be buried?
- ...salvation comes quietly, but we are never quiet about it?
- ...peace with God brings salvation, but the peace of God brings serenity?
- ...God's peace pillows the head when God's promises calm the heart and soul?
- ...man's choices are two: reject the world or reject Christ?
- ...God's giving demands our thanksgiving?
- ...those who would build high must remain low?
- ...in prayer we do not hang up, we hang on?
- ...years may wrinkle the skin, but apathy wrinkles the soul?



Heaven

He sits enthroned above the vault of the earth, and its inhabitants are like grasshoppers; He stretches out the heavens like a veil, spreads them out like a tent to dwell in Isaiah 40: 22.

The Lord is in his temple; the Lord's throne is in heaven. God's eyes keep careful watch; they test all peoples. The Lord is just and loves just deeds; the upright shall see his face Psalms 11: 4, 7.

So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God Mark 16: 19.

*Do not let your hearts be troubled. You have faith in God; have faith in me. In my Father's house there are many dwelling places. If there were not, would I have told you that *I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you may also be. Where I am going you know the way* John 14: 1 – 3.

For the Lord himself, with a word of command, with the voice of an archangel and with trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord 1 Thessalonians 4: 16, 17.

Above all else, my brothers, you must not swear an oath, any oath at all, either "by heaven" or "by earth." Rather, let it be "yes" if you mean yes and "no" if you mean no. In this way you will not incur condemnation James 5: 12.

ceeds from the Father” (John 15:26). This Spirit came upon the Church at Pentecost and remains with us as the Seal and Guarantee of the Kingdom to come, the power of God working among us. It is the Holy Spirit Who “provides every Gift. He is the One Who inspires prophecy and perfects the priesthood; it is He Who grants wisdom to the illiterate and turns simple fishermen into wise theologians. Through Him divine order comes into the organization of the Church” (Vespers Hymn for Pentecost).

The Holy Trinity

And so, God the Unknowable has reached out to us in love, revealing Himself in the process as the Father, Son and Holy Spirit. Thus, mankind’s deepest experience of God has shown us something of the Living Reality of God, which we could not have discovered on our own. We see that God is One, and yet at the same time Three. He is one in essence and being, one in activity and power, but three in Person. The Fathers of the Church described this mystery as the Holy Trinity, the sacred Community calling us to share in the riches of God-life. They recognized that, by God revealing Himself in this way, we have been given a glance at the very nature of the Unknowable One, so that we might desire fellowship with Him.

The Church

This fellowship with the Holy Trinity comes to us in the Church, the assembly of those whom God has called to be His people. While the Holy Spirit is the continuation of Christ’s divine presence among us, the Church is His Body, the extension of His physical presence in the world. The Church is thus the Temple of God in which the Spirit dwells, as the human body is the dwelling place of the human spirit. The Fathers called the Church “the communion in the Holy Spirit,” the fellowship He builds which joins us to God in a divine community. Our mission as Church, is “to proclaim the wonderful acts of God” (I Peter 2:9): to be a witness of God’s revealing love to all mankind. As members of the Church, we are part of Christ’s Body, inseparably joined in Him to the Trinity, the living stones which make up God’s Temple.

The Divine Liturgy

The most important element of an Eastern Christian’s worship life is the Divine Liturgy, the celebration of the mystery of the Holy Eucharist. Three formulas of the Divine Liturgy are used during the course of the liturgical year.

The Divine Liturgy of Saint John Chrysostom is used on most Sundays and weekdays, and is described further below. The Divine Liturgy of Saint Basil the Great is very similar to that of John Chrysostom, but with an expanded and more poetic anaphora (eucharistic prayer of the priest). This liturgy is used ten times during the year, on several feast days, and the Sundays during the Great Fast (Lent). The Liturgy of the Presanctified Gifts is an evening Vespers service with the distribution of Holy Communion that has been previously consecrated. This is celebrated on Wednesdays and Fridays during the Great Fast for strength during this penitential period.

All three liturgies have a similar structure, but with slightly different prayers and actions.

The Liturgy of the Word ...

The Good News Proclaimed

The Opening Doxology – “Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit...” acknowledges that we are entering into the kingdom of God, the Holy Trinity.

The Great Litany – petitions praying for God’s mercy.

The Antiphons:

Three antiphons – verses from the Psalms which link the Old Testament with the fulfillment of their prophecies in Jesus Christ, interspersed by the following:

The Hymn to Christ – this proclaims Jesus to be the true God and true Man.

The Entrance with the Gospel – a procession which brings the Gospel of Christ into our midst.

The Troparia and Kontakia – variable hymns which correspond to the feast or saint being commemorated that day.

The Trisagion – “Holy God, Holy and Mighty, Holy and Immortal, have mercy on us,” in which we glorify the Holy Trinity, pray a creed expressing our belief, and petition for mercy.

The Reading of Scripture:

The Prokimenon – a responsorial psalm for the readings.

The Epistle reading – from the Acts of the Apostles or the letters which reflect the life of the early church.

The Alleluia – psalm verses and the word “Alleluia,” meaning, “Praise the Lord.”

The Gospel – a public proclamation of the Word of God, taken from the Gospel of Matthew, Mark, Luke or John.

The Homily – a reflection by the priest or deacon which helps us apply the Good News to our daily lives.

The Liturgy of the Faithful ... The Celebration of the Eucharist

The Great Entrance – the offertory procession when the bread and the wine are carried to the altar for the eucharistic mystery, when we offer ourselves to be united with the angels to “lay aside all earthly cares ... and welcome the King of all.”

The Profession of Faith – the Nicene Creed, which expresses our common faith in the Trinity and other Church doctrines.

The Anaphora – Saving Narrative:

The Eucharistic Prayer – proclaims the holiness and love of God while recalling Christ’s Mystical Supper, death, resurrection and ascension to Heaven.

The Consecration – the invocation of the Holy Spirit to change the bread and wine into the real Body and Blood of Jesus Christ.

The Commemorations – remembering those for whom we wish to pray during this liturgy.

The Lord’s Prayer – praying as Christ Himself taught us.

The Reception of Holy Communion – the culmination of the liturgy, in which we receive the Body and Blood of Christ “for the remission of sins and for life everlasting.”

Dismissal – we pray in thanksgiving, depart in peace to bear witness in our daily lives, pray for salvation and guidance, and receive the Lord’s blessing through the Mother of God and all the saints.

What Do We Believe?

The mystery that God is with us is a fact in our lives. His presence has been experienced by people from the beginning up to our day. People have reflected on this mystery and tried to express it in words: what we call theology. The Church has

recognized some of these teachings as authentic reflections of its experience of God. These are the doctrines of the Church, which serve much like route markers for us, keeping us along the right road to God. Fundamental to our beliefs are the doctrines summarized below: the core teachings of our Church.

The Mystery of God

God’s inner life is unknowable, because it is beyond our capacity to understand. He is the Holy One: so unique and perfect that He cannot be compared with others. Using our own reasoning, we can only assume that He is the most excellent perfection of everything we know to be holy, true, good and beautiful. But how He is, we do not know, because He is beyond all our experience, even beyond existence as we know it.

God Reveals Himself

God, Who is so far beyond us, has reached out to us, revealing to us something of Himself. Everyone can look about and see in the wonders of nature the Creator Whose very Word causes them to be. More especially, we catch a glimpse of Him by looking at people, made in His image and likeness. But we get our clearest picture of God because He has directly communicated Himself to us in what we call Divine Revelation. He has freely opened Himself to us so that we may share in His divine life.

God Acts in Christ

These signs of God’s presence and revelations of His love find their climax in the coming of the Son of God, Jesus Christ, into the world. “God so loved the world that He gave His only Son, that whoever believes in Him should not perish, but have eternal life” (John 3:16). The life, death and resurrection of Jesus Christ is the supreme expression of God’s revelation to us. In Christ, we see God as the Lover of all Mankind, emptying Himself for us. We see Him as the victorious Lord, trampling upon Death and giving life to those in the tomb of separation from God.

The Holy Spirit: God with Us

At the close of His earthly ministry, Christ promised His followers that He would send them Another in His place, Who would be with them forever, “the Spirit of Truth, Who pro-

What Do We Do?

As communicants of God's earthly family, we belong to one another, and so we live an active community life as "church." Most importantly, we join one another in celebrating the mysteries of God's encounters with us. We are privileged because the Holy Trinity of Father, Son and Holy Spirit comes to us and ennobles our lives.

Our public style of worship reflects the presence of the risen Christ among us in glory and joy. All the senses take part in our worship as the total man expresses this incredibly glory. We see icons, vestments, candles; we smell incense and perfumes; we hear continuous singing and music as we join the heavenly angelic chorus, along with the glorified saints praise our God; we taste the blessed foods and we are nourished by the very Body and Blood of our Saviour; we use physical gestures such as bowing and making upon ourselves the sign of the cross, because in reality our created body is made in the form of a cross with arms outstretched. All of our senses immerse us in prayer and celebration of God's kingdom which is already here and of which we are citizens.

In our private and personal prayer life, we follow a daily cycle of prayer from morning to night so that, as the holy apostle Paul teaches, "we pray without ceasing" 1 Thessalonians 5: 16. The hesychast movement in the early Church promoted the usage of the Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me, a sinner", as a prayer for every waking minute of the day. Over time, a cycle of prayer at rising (Matins-Orthros) and retiring (Vespers) developed along with prayer at specific hours of the day (3rd, 6th, and 9th hours), and this is followed closely in religious communities.



The Holy Mysteries

We take this life from the Church through many ways. Most prominent of these ways in which the Spirit enlivens us are the Holy Mysteries, or Sacraments. A mystery is a prayer of the Church in which we ask the Lord to transform a natural situation into a vehicle of His saving grace: a prayer which, because it is made in His Body's name, is unfailingly answered. Through all the mysteries and the Church's other prayers of blessing, every aspect of our life can be transformed and set apart as a means of praise to the One Who calls us to share His life.

The Theotokos

In our worship, special honor is continually given to the Virgin Mary. This is not simply a matter of pious devotion. In honoring her as Theotokos (Mother of God), the Church is affirming two basic aspects of the Christian faith: a) that the Jesus Whom she bore is truly the Son of God incarnate, dwelling in our midst as true man; and b) that the journey of *theosis* which was opened to us with her assent to Gabriel's message (Lk 1:26-38) has been realized in her person. "... for this all ages to the come shall call me blessed" (Lk 1:48). Thus it is that we place the icon of the Theotokos containing Christ in her womb on the eastern wall of our churches. This image, placed as it were between heaven and earth, recalls that it is through the Theotokos that God and mankind are joined in Christ.

