

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

Christ and the Law

When Christ says to him, “if you would enter life, keep the commandments,” the man expects him to add immediately, “My commandments.” “Which ones?” he asks. He was quite deceived in his expectation. For Christ did not answer him as he expected, but simply pointed him to the law.

This is not because the law is perfection, for “no one is justified by the law,” as it is written, but because the life lived according to the law is a kind of introduction to the eternal life, briefly acquainting trainees to the things above. “For the law was put in charge to lead us to Christ.”

The law is the starting point for social justice. Christ is the perfection. For the beginning of good is to act justly, He says. Just action then is shown by the law, but goodness is shown by Christ. The law taught us to repay those who wish to harm us, as in “eye for eye, tooth for tooth.”

But Christ taught us to let go such balanced vengeance, with the view to the greater good, teaching that “if anyone strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well.”

St. Cyril of Alexandria

TWELFTH SUNDAY AFTER PENTECOST



Icon of Moses and the Ten Commandments

Volume 2022
Christ is among us!

Number 34
He is and will be!

12th Sunday after Pentecost
Tone 3

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 28 – September 3, 2022

All Divine Services are livestreamed where noted

Saturday Vigil of Sunday (at SS Peter & Paul)

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

Sunday

8:00 a.m. + **Charles Kostura, Sr** req. by Irene Gorlick (at St. Mary)

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

Monday **Beheading of John the Baptist** (Simple Holy Day)

8:00 a.m. + **Steve Pereborski** req. by Mildred, Ralph & Virginia

Wednesday

8:00 a.m. + **Earl Kostura** req. by Camille Hammond

Thursday

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

Friday

8:00 a.m. **H&B Terry (Theresa) Ammon** req. by brother, Fr. Gregory

Saturday Vigil of Sunday (at SS Peter & Paul)

4:00 p.m. + **Helen Platko** req. by Bob Cox

Epistle Readers: 8/27 – Paulette Murphy; 8/28 – Laura Mitchell; 8/29 – Marie Wanchick; 9/3 – Madeline Dinich; 9/4 – Laura Mitchell; 9/8 – Ellen Sinkovich; 9/10 – Dolores Kramer; 9/11 – Jennifer Keer; 9/14 – Paulette Murphy; 9/17 – Gail Burgess; 9/18 – Anna Keer; 9/24 – Marie Wanchick; 9/25 – Ellen Sinkovich; 10/1 – Judy Kostura. (If you cannot be present for any time, kindly contact another reader to cover for you).

Candle Offering: Mother of God; Jesus Christ; for Vocations & Souls in Purgatory who have no one to pray for them, given by Helen Konkus

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KNOWLEDGE OF THE LAW DOES NOT IMPLY OBEDIENCE. HILARY OF POITIERS: This young man has grown impudent from studying the law. He is worried about his salvation. Jesus sends him back to the law so that he might understand that, in the very thing in which he takes pride, he has as yet done no righteous work. For the Lord answered him with the words of the law. But the young man, like the boastful and impudent people of whom he is a type, put his trust in the law, but he did not really comply with it at all. For they had been ordered not to kill, yet they had killed the prophets. They knew they were not to commit adultery, yet they had brought corruption on the faith and adultery on the law and had worshiped other gods. They knew not to steal, yet by stealth they had dissolved the commandments of the law, before Christ restored the freedom of believing in the faith. They knew not to bear false witness, yet they denied that Christ rose from the dead. They were ordered to honor father and mother, yet they had separated themselves from the family of God the Father and their mother the church. They were ordered to love their neighbor as themselves, yet they persecuted Christ, who had assumed the body of us all and had become neighbor to each one of us by the condition of the assumed body; they persecuted him to the punishment of the cross. So the young man was ordered to cast off and cut out all these vices and to return to the law. ON MATTHEW 19.5.

THE LAW AND LIFE. ORIGEN: These commandments are sufficient for someone entering on the ground level of the path of eternal life. But they are not sufficient to lead one to the higher life, and certainly not to perfection. One who fails in just one of these commandments cannot even enter the beginnings of life. Anyone who wishes to enter the early stages of the path of life must be free from adultery and murder and any kind of theft. For just as the adulterer and murderer will not enter into life, so neither will the thief. Many of those who are said to believe in Christ are guilty of this sin. Just look at their daily business and the way money is entrusted to them and the crafts they practice. COMMENTARY ON MATTHEW 15.13.

He is *Revealed*
by many Names...



"...and His name shall be called..." Isaiah 9:6.

The Holy Name of our Lord, God and Saviour was revealed by the angelic visitor. Throughout salvation history, He is referred to in a variety of ways, each of which make known more and more of the enduring love of our Heavenly Father for each of us. Salvation history is replete with these descriptions.

Captain of the host of the Lord

"I am the captain of the host of the Lord and I have just arrived. Then Joshua fell prostrate to the ground in worship, and said to him, 'What has my Lord to say to his servant?'" Joshuah 5: 14.

The hosts of Israel stand before the gate-way to the promised land. No swords are drawn, no skill have they in warfare, but with them is an unseen host, and with the host, "the Captain of the host of the Lord." Jericho and all the giants of the land submit to the will of the Lord because behind the dim unknown stands God within the shadows, keeping watch above His own. When Old Covenant faithful followed their leader, God, they were successful in their lives and received His blessings. When they revolted in sin, they were defeated. With God, even one believer constitutes a powerful majority. Our God continues to lead us in our daily efforts in holiness. He actually provides the example. It remains for us to follow after Him. When we pursue our own agenda, just like the Old Covenant back-sliders, "the confidence of the people melted away" Joshuah 7: 5. The commanded advice of our God to Joshuah then was, "Rise, sanctify the people. Tell them to sanctify themselves..." Joshuah 7: 13. This advice is timely even now. Let us make ourselves holy so we can honestly and with integrity follow our holy Leader...directly to heaven!

An icon of the Three Hierarchs: St. Basil the Great, St. Gregory the Great, and St. John Chrysostom. They are seated under a cross, each holding a book. The icon is framed by a decorative border.

*Wisdom Of
The*

*Byzantine
Fathers*

You are the Good Shepherd; seek me, a lamb, and do not overlook me in my wanderings.
St. Andrew Of Crete.

The Saviour of our souls and helmsman of our bodies, the Shepherd of the Church throughout the world. St. Polycarp.

Christ, therefore is one, perfect God and perfect man; and Him we worship along with the Father and the Holy Spirit, with one obeisance, adoring even His immaculate flesh, and not holding that the flesh is not worthy of worship; for in fact it is worshipped in the one Person of the Word. But in this we do not do homage to that which is created. For we worship Him not as mere flesh, but as flesh united to Divinity, and because His two natures are brought under the one Person and one subsistence of God the Word. St. John Damascene.

Today's Home Needs A Family

The well-worn phrase, “the death of the family,” celebrated in requiems by false prophets of new life styles is slightly exaggerated and surely premature. This is not to say the family is not in trouble. The contemporary modern family is assaulted by many external forces which threaten its vitality, viability and unity. There are visible and invisible foes of the home and the Christian family. There is social permissiveness under the guise of new life styles; there is social distance and individual loneliness; there is split-level home living, there is togetherness shunned for the sake of the alleged right: “Do your own thing”; there is peer power and pressure and alienation; there is the subtle influence of cynicism, sadism, and ridicule of time-honored family traditions and values. These are a diabolical influence which pollute the home with verbal and dehumanizing rubbish aided and abetted by the invading tube which is cherished in so many homes, much to their sad detriment.

The home is in need of repair. The mending can only be done from within, in the family-do-it-yourself-style. We cannot go by the so-called experts because they too are perverted in their values. Do not look for a short-cut to personal fulfillment and happiness in paperback “How To” publications. What is needed in the home, someone has wisely suggested is simply the family. But what constitutes a family? The law of relativity in accidental kinship, genetic and biological, is hardly enough. The law of osmosis, of diffusion of ideas, of fusion in living and loving, of life-savoring memorable experiences in family togetherness might better apply.

Why, for too many people the home instead of being a touchstone, the most revitalizing refueling line of living and life, has turned into a place they will go only when not invited anywhere else? Ah, but the home is precisely the place we should want to go not because there nothing else to do, nowhere else to go, but because we want to be there in the first place, because we are literally drawn to it by the love of Christ that is personified and exhibited there. Notwithstanding a world of places and friends and things that open their doors and arms to take and set us adrift, home and family should be our paradise. Happiness, family experiences, memorable encounters of life begin with the delights of one's own fireside and hearth, in rituals of doing things together, things that unite us as a family, things that elevate us in the homespun little joys that make life meaningful and worthwhile.

The family has been stunned by a passivity and paralysis in a silent devotion to the tube which beams its nonsensical message to the individual: “Don't touch.” Back to the human touch in the family is the order of the day in home life. Back to the practice of mothers signing the cross on the pillow and praying for their infants as they lay them down for a rest; back to fathers blessing their children as they go to sleep and off to school and play; back to fathers and mothers praying with their children as they grow up each evening. Back again to clasping hands in common prayer

of praise to our Heavenly Father as we are about to partake in a common meal. Back to family dynamic rituals, blessing ourselves and praying before we eat, of family tradition on the eve of the Nativity and Theophany for the holy supper. Of decorating our homes with blessed herbs and flowers brought home from the Dormition feast day Liturgy, of eagerness to attend the feast day Liturgy on the holy day of Elias the Prophet that even our mundane driving efforts rise to dignity and decency as we have our vehicle of travel blessed. Back to the roots of our spiritual culture in a rootless society is a compelling must if we are to maintain our humanity. Every year, on the Sunday of St. Thomas the Apostle, following the Resurrection, families go to the cemetery in solemn pilgrimage to say prayers at the site of their dearly departed. They bring along with them small children and as many members of the family as they can. When they go there to pray at the place of future resurrection for their loved ones, they renew their family bonds, strengthen the values of their home roots and reaffirm their loyalty to the honor code of their family ties and its continuity and importance in their lives. They pay tribute by their presence to the spiritual dimension in their lives and faith received from their rich past.

They find new meaning in life and family cohesiveness as they stand on holy ground, the place where one edge of the family link has been severed for a time, pledging in faith commitment to remain as faithful to the Lord as those who have gone before them. And of course, this only after the more important ritual of prayer together as a family in the community life of the parish has taken place worshipping God and participating in the gift of eternal life in the Eucharist. This kind of sober, intimate ritual has deep, compelling and profound meaning. If we can gather together as families in praise of our Creator and God, we can then also gather together on many other occasions, seeking the same unity and blessing. Meaningful rituals can be crystallized around various holy days as is done in our Byzantine Catholic Church. Religious experiences, in family celebrations, in virtually every aspect of family life: eating a blessed and holy meal as on the feast of the Resurrection, enjoying the invigorating taste of the newly-brought-home-blessed water on the feast of Theophany along with just-blessed fruit on the feast of the Transfiguration. Planning together, being together, praying together, glorifying God together thereby is an experience which enlivens and enriches the family. It contributes to the total family experience that ties families together into the most important unit of our civilization. We can, by the grace of God become building blocks of our human life and genuine love for each other. If we give ourselves the chance and the opportunity, our God will add the needed dimension of blessing and grace. But it is faith commitment to Christ lived in our Byzantine Catholic Church which is the foundation for authentic family life blessed by our God.

The death of the family is a rumor strongly rejected by Byzantine Catholics in our generation because we have the means in the life of our believing community to invigorate ourselves and give new meaning and dimension to our faith in our families. Generations of civilized believers and the faith of our fathers are on the side of keeping the family alive. Presently, let us not sever the link that binds our past with what can be a glorious future.