

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

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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

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Mark J. Mahal – Funeral Director

The Foolish Cross is the Power of God

Every action of Christ glorifies the Church, but the cross is the glory above all glory. Paul understood that well when he said: 'I will glory in nothing else but the cross of Christ.' (Gal 6:14) That a blind man should have been able to regain his sight by the pool of Siloam is certainly a marvelous fact. But what does this single episode add up to, when you think of the blind all over the world?

The resurrection of Lazarus who had already been dead four days was a miraculous event, overcoming all the forces of nature. But this favor granted to him alone could not be any comfort to all those who had died through their own sin. It was a miracle to feed the

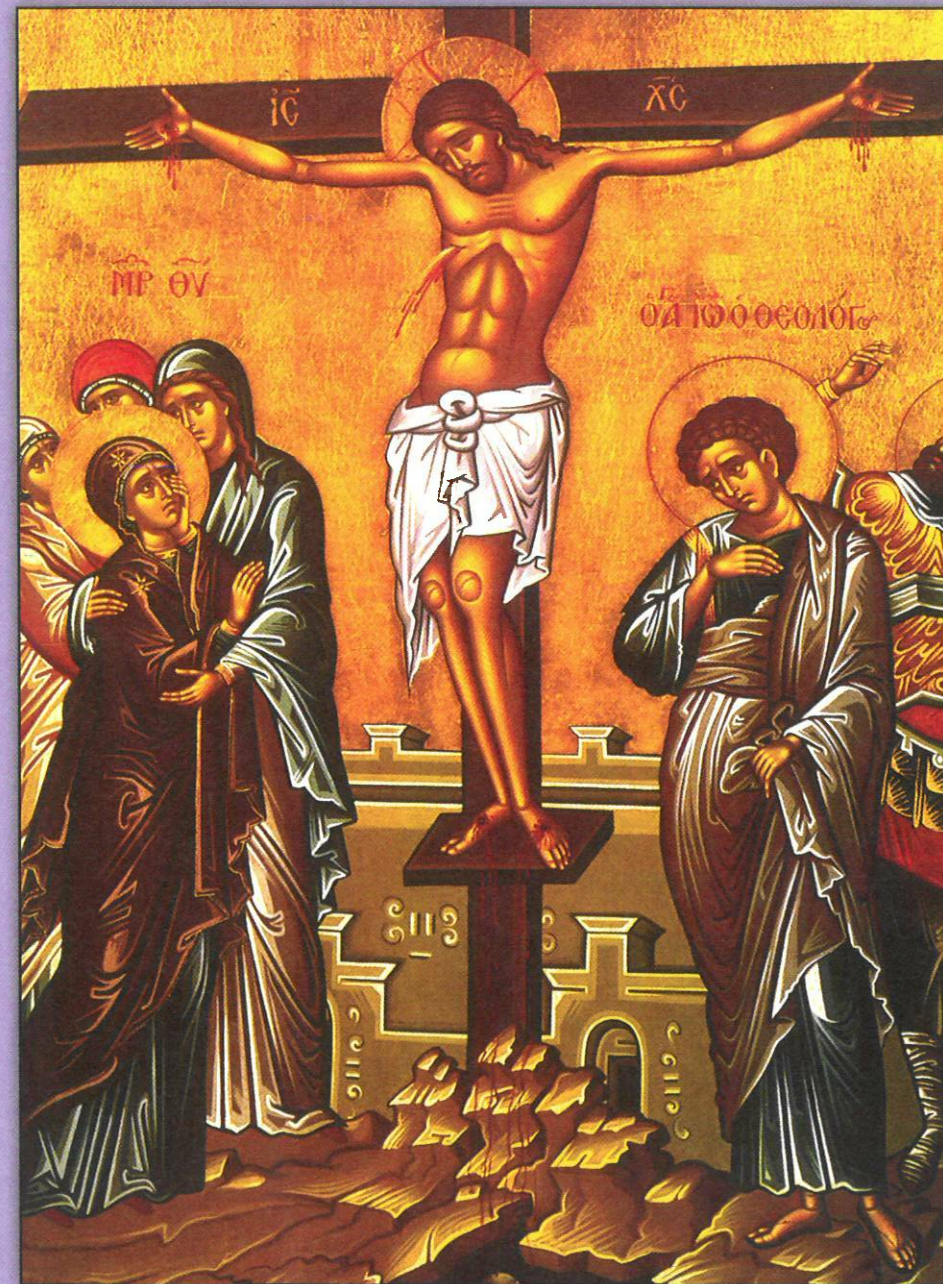
five thousand with five loaves. But what use could that be for all the ignorant people starved of truth?

The glory of the cross, by contrast, has enlightened all those who were blinded by ignorance. It has set free all those who were slaves of sin. It has redeemed the whole human race.

Let us glory in the cross of the Savior. 'The word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.' (1Cor 1:18)

Catechesis of St. Cyril of Jerusalem

SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS



Icon of the Exaltation of the Holy Cross

Sunday before the Exaltation of the Cross
Tone 5

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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September 11 – September 17, 2022

All Divine Services are livestreamed where noted

Saturday Vigil of Sunday (at SS Peter & Paul)

4:00 p. m. + **Peter Dembinsky** req. by Irene Dollago & Family

Sunday

8:00 a.m. + **Helen Platko** req. by Donna Hashin (at St. Mary)

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

Tuesday

8:00 am + **John Holige** req. by MM William McNellis

Wednesday **Exaltation of the Holy Cross** (Solemn Holy Day)

9:00 a.m. + **Irene Tkachyk** req. by Bob & Mary Lightcap (st St. Mary)

6:00 p.m. **H&B Parishioners** (at SS Peter & Paul)

Thursday

8:00 a.m. + **Irene Pavelko** req. by Bertha & John Tomcho

Friday

8:00 a.m. + **Andrew & Margaret Gerchak** requested by The Estate

Saturday Vigil of Sunday (at SS Peter & Paul)

4:00 p.m. + **Charles Sinko** req. by Michael Kalochie Family

Epistle Readers: 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; Prayer and Peace.

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Schedule Change: Beginning October 9 the Divine Liturgy will be celebrated at SS Peter and Paul at 10:00 a.m. The Saturday Vigil Liturgy will be discontinued. The Sunday Divine Liturgy at St. Mary Church, Saint Clair will be suspended and the parishioners are invited to attend the Divine Liturgy at SS. Peter and Paul, Minersville.

This schedule will remain in affect until I return from my surgery and recuperation period. Any announcements of consequence will be posted to our website and face book page.

THE CROSS RAISED FOR ALL THE WORLD TO SEE. ANDREW OF CRETE: The cross is raised and appears above the earth, which until recently malice had kept hidden. It is raised, not to receive glory (for with Christ nailed to it what greater glory could it have?) but to give glory to God who is worshiped on it and proclaimed by it.... It is not surprising that the church rejoices in the cross of Christ and robes herself in festal clothes, revealing her bridal beauty as she honors this day. Nor is it surprising that this great throng of people has gathered together today to see the cross exposed aloft and to worship Christ whom they see raised upon it. For the cross is exposed in order to be raised and is raised to be exposed. What cross? The cross, which a little while ago was hidden in a place called The Skull but now is everywhere adored. This is what we rejoice over today; this is what we celebrate; this is the point of the present feast; this is the manifestation of the mystery.... For this hidden and life-giving cross had to be exposed, set on high like a city on a hill or a lamp on a stand, for all the world to see. **HOMILY II ON THE EXALTATION OF THE VENERABLE CROSS.**

THE CRUCIFIED BRINGS DEATH TO THE SERPENT. JUSTIN MARTYR: It seems that the type and sign that was erected to counteract the serpents that bit Israel was intended for the salvation of those who believe that death was declared to come thereafter on the serpent through him who would be crucified. But salvation was to come to those who had been bitten by him and had committed themselves to him who sent his Son into the world to be crucified. For the Spirit of prophecy by Moses did not teach us to believe in the serpent, since it shows us that he was cursed by God from the beginning. And in Isaiah he tells us that he shall be put to death as an enemy by the mighty sword, which is Christ. **DIALOGUE WITH TRYPHO 91.**

Spiritual Seduction

Surely the people of Israel grew hot - physically and spiritually - wandering around the desert following Moses into the Promised Land. Chasing a cloud by day and a pillar of fire by night, watching all that is familiar wane until unrecognizable makes for a long and dreary forty years.

Pursued, hungry, thirsty and tired, it did not take long for God's Chosen People to raise questions concerning His character. Certainly He has brought us into the desert to die, rose the lament. Assuredly, He had not fled from them. In fact, He remained ever constant. God wrote a fitting caption for their trip: "These forty years the Lord your God has been with you and you have not lacked anything" (Deuteronomy 2:7). A scrapbook might contain pictures like these: passing through the Red Sea without wet sandals; dining on bread rained down upon them from the heavens; enjoying quail given them as a gift from God, and for a little variety, watching Moses miraculously extract water from a rock so their thirst could be quenched.

Still, in spite of all they witnessed, the Israelites grew impatient as Moses climbed the mountain to meet the Lord. With Moses out of sight, the memory of God's provision for a generation seemed wiped from their recollection. Almost immediately, they clamored for Aaron, their first priest to make an idol for their worship. And with little resistance, he was seduced by their cunning and soon produced a golden calf shaped from their melted Egyptian jewelry.

Amazing, we might think.

For forty years, our God called Israel His chosen people, His favorites in the world, and they experienced the fruit of His blessed love. But as they perceived their circumstances becoming increasingly uncomfortable, they turned to the tangible. When they thought God abandoned them, they turned to worship something they formed themselves rather than remaining faithful in worshipping God who created and formed them. They turned to an idol as their thoughts of God became corrupt, no longer reflecting the truth of His character.

God's chosen people, then and now, flirt with a spiritual activity abhorrent to Him - idolatry - by replacing His truth with false thinking and then acting as if it were true and genuine. Idolatry's delicate seduction lies in its intangible nature. Even if we never bow to the image of a golden calf, we worship an idol every time we exchange the truth of Who God is for a lie.

Therefore I urge you, brothers, in view
of God's mercy, to offer your bodies as living sacrifices,

Liturgical prayer, or the prayer of assembled believers is not simply the prayer of individual Christians joined into one. It is not simply a "corporate" prayer service of many persons gathered together. It is rather, the official prayer of the Church formally assembled; the prayer of Christ in the Church, offering His "Body" and "Bride" to the Father in the grace of the Holy Spirit. It is the Church's participation in Christ's perpetual prayer in the presence of God in the Kingdom of Heaven. "*Jesus, because he remains forever, has a priesthood which does not pass away. Therefore he is always able to save those who approach God through him, since he forever lives to make intercession for them*". Hebrews 7:24,25. "*For Christ did not enter into a sanctuary made by hands, a mere copy of the true one; he entered heaven itself that he might appear before God now on our behalf*" Hebrews 9:24. The model for believers of liturgical prayer is the Book of Revelation and not the gospel events of Jerusalem or Galilee.

In the Byzantine Catholic Church, there is no tradition of corporate prayer which is not liturgical. Some consider this a lack, but it is based on Christ's teaching that the prayer of individuals should be done "*in secret*" Matthew 6: 5,6. This guards against vain repetition and the expression of personal petitions which are meaningless to others. It also protects persons from being subjected to superficialities and shallowness of those, who instead of praying, merely express the opinions and desires of their own minds and hearts.

When a person participates in the liturgical prayer of the Church, he can only do so effectively to the extent that he prays by himself, at home, and in his own mind and heart when alone. The one who personally "*prays without ceasing*" is the one who offers and receives most in liturgical prayer. Personal and corporate prayer for the believer complement and enrich one another. Neither can truly exist without the other. All the Eastern Fathers insist the person who subsists on personal prayer will be impelled by the same Holy Spirit to participate in the corporate prayer of the believing community when the Divine Liturgy or other corporate prayers are offered and celebrated. No believer is ever excepted or excused from personal prayer nor from corporate prayer.

When one participates in the liturgical prayer of the Church, he should make every effort to join himself fully with all the members of the Body of Christ. He should not say his own prayers in Church at worship, but should pray with the Church. This does not mean he forgets his own needs and desires, depersonalizing himself and becoming but one more voice in the crowd. It does mean rather that he should unite his own person, his own needs and desires, all of his entire life with those who are present, with the Church throughout the world, with the angels and saints, indeed with Christ Himself in the one great divine and heavenly liturgy of all creation before God.

Practically this means that one who participates in liturgical prayer should put his whole being, his whole mind and heart, into each prayer and petition and liturgical action, making it come alive in himself. If each person does this, then the liturgical exclamations become genuine and true, and the whole assembly as one body will glorify God with "*one mouth, one mind, and one heart*" Liturgy of St. John Chrysostom.

Did You Know That ...

...where there is great love, there are always miracles?

...we are all inclined to judge ourselves by our ideals; others by their acts?

...forgiveness is a gift of high value, yet its cost is nothing?

...laurels do not make much of a cushion?

...the difference between a taxidermist and a tax collector is that the taxidermist takes only your skin?

...every generation of Americans needs to know that freedom consists not in doing what we like, but in having the right to do what we ought?

...it is the things in common that make relationships enjoyable, but it is the little differences that make them interesting?

...everyone wishes they'd known everything sooner?

...as a child, one looks for compliments; as an adult, one looks for evidence of effectiveness?

...success is only temporary; the only permanent thing is character?

...where we come from is no longer significant; it is where we go, and what we do to get there that speaks for who we are?

...the job of the citizen is to keep his mouth open?

...classical music is one of the best things that happened to mankind?

...you can make your own world so much larger simply by acknowledging everyone else's?

...the average man will bristle if you say his father is dishonest, but will brag a little if his great-grandfather was a pirate?



Sorrow For Sin

My sacrifice, O God, is a contrite spirit; a heart contrite and humble, O God, you will not spurn Psalm 50: 19.

The other man, however, kept his distance, not even daring to raise his eyes to heaven. All he did was beat his breast and say, 'O God, be merciful to me, a sinner' Luke 18: 13.

Yet I tell you the sober truth: It is much better for you that I go. If I fail to go, the Comforter will never come to you, whereas if I go, I will send him to you. When he comes, he will prove the world wrong about sin, about justice, about condemnation. About sin: in that they refuse to believe in me; about justice: from the fact that I go to the Father and you can see me no more; about condemnation: for the prince of this world has been condemned John 16: 7-11.

Then I said, 'Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!' Isaiah 6:5.

They show that the demands of the law are written in their hearts. Their conscience bears witness together with that law, and their thoughts will accuse or defend them Romans 2: 15.

Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made loin cloths for themselves. When they heard the sound of the Lord God moving about in the garden at the breezy time of day, the man and his wife hid themselves from the Lord God among the trees of the garden Genesis 3: 7, 8.

For I acknowledge my offense, and my sin is before me always. Against you only have I sinned, and done what is evil in your sight. That you may be justified in your sentence, vindicated when you condemn Psalm 50: 5, 6.

Look, O Lord, upon my distress: all within me is in ferment, my heart recoils within me from my monstrous rebellion. In the streets the sword bereaves, at home death stalks Lamentations 1: 20.