

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

He Who is not With Me is Against Me

When our Lord spoke in parables, He often used allegory familiar to His listeners. In today's Gospel reading, the vineyard represents Israel; the vineyard owner represents God; and, the managers (the tenants) of the vineyard represent the political and religious leaders of the time. Just as the responsibility of the vineyard managers was to produce a profit for the vineyard owner, so was it the responsibility of the religious leaders in the time of Jesus to bring God's people to fruitfulness in knowing, loving and serving God. But, they failed in this, just as the vineyard managers in the parable failed to bring a profit to the vineyard owner.

In response to this, the vineyard owner sent his servants to the vineyard, just as God sent the prophets into the world. However, like

the prophets, the servants in the parable were rejected, mistreated, ignored, even killed. Finally, the vineyard owner sent his son to reason with the managers, but they killed him out of jealousy. Jesus, too, was rejected and ultimately crucified at the hands of devious and jealous men.

Are we, at times, like the managers of the vineyard who rejected the Son? How often do we knowingly distance ourselves from God and His commandments? There is a pride in the human heart that urges us to take control of our own lives even if it means disobedience to all that we know to be right and true. Our Lord tells us that "he who is not for Me is against Me." (Matthew 12:30) When we act in such a way we really are no different from the tenant farmers in the parable.

THIRTEENTH SUNDAY AFTER PENTECOST



Icon of the Tenants Farmers (Matthew 21:33-42)

Volume 2022
Christ is among us!

Number 35
He is and will be!

13th Sunday after Pentecost
Tone 4

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 4 – September 10, 2022

All Divine Services are livestreamed where noted

Saturday Vigil of Sunday (at SS Peter & Paul)

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

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

Wednesday

8:00 a.m. +**Sean Brandon Killian** eq. by Joanne, Gary & Nicole Killian

Thursday **Birth of the Theotokos** (Solemn Holy Day)

9:00 a.m. **H&B Parishioners** (at St. Mary)

6:00 p.m. +**John Holige** req. by Rose Homa & Sons

Friday

8:00 a.m. +**Irene Tkachyk** req. by Joe & Mary DeConcini

Saturday Vigil of Sunday (at SS Peter & Paul)

4:00 p.m. +**Peter Dembinsky** req. by Irene Dollago & 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; Jesus Christ; Sacramental Table; Deceased Members of our Parish: Eternal Memory

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Reading from St. John Chrysostom (c.347-407)

Many things He intimates by this parable. God's providence, which had been exercised towards them from the first; their murderous disposition from the beginning; that nothing had been omitted of whatever pertained to a heedful care of them; that even when prophets had been slain. He had not turned away from them, but had sent His very Son; that the God both of the New and of the Old Testament was one and the same; that His death should effect great blessings; that they were to endure extreme punishment for the crucifixion, and their crime; the calling of the Gentiles, the casting out of the Jews. And observe also both His great care, and the excessive idleness of these men. For what pertained to the husbandmen, He Himself did, the hedging it round about, the planting the vineyard, and all the rest, and He left little for them to do; to take care of what was there, and to preserve what was given to them. For nothing was left undone, but all accomplished; and not even so did they gain, and this, when they had enjoyed such great blessings from Him. For when they had come forth out of Egypt, He gave a law, and set up a city, and built a temple, and prepared an altar. And went into a far country; that is, He bore long with them, not always bringing the punishments close upon their sins; for by His going into a far country, He means His great long-suffering. And He sent His servants, that is, the prophets, to receive the fruit; that is, their obedience, the proof of it by their works. But they even here showed their wickedness, not only by failing to give the fruit, after having enjoyed so much care, which was the sign of idleness, but also by showing anger towards them that came. For they that had not to give when they owed, should not have been indignant, nor angry, but should have entreated. But they not only were indignant, but even filled their hands with blood, and while deserving punishment, themselves inflicted punishment. Therefore, He sent both a second, and a third company, both that the wickedness of these might be shown, and the love towards man of Him who sent them. And wherefore sent He not His Son immediately? In order that they might condemn themselves for the things done to the others, and leave off their wrath, and reverence Him when He came.



The Old Country Priest says...

Responsibility is the one thing people dread most of all. Yet it is the one thing in the whole world that develops us, that gives us real fiber, that actually defines our humanity. Didn't Adam and Eve deny their responsibility after the fall?

Intercessory Prayer

In praying to the Father, Jesus prayed for His people. (cf. John 17) He Himself is the only competent intercessor for man before God. *For there is one God, and one mediator between God and men, the man Christ Jesus who gave himself as a ransom for all* 1 Timothy 2:3. Jesus in His risen glory, prays eternally to the Father on behalf of His creatures. *He holds his priesthood permanently because he continues forever. Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them. For Christ has entered, not a sanctuary made with hands...but into heaven itself, now to appear in the presence of God on our behalf* Hebrews 7: 24, 25; 9: 24.

In and through Christ, individual believers become competent to intercede before God. In the name of Jesus, Christians are commanded and empowered to pray for each other and for all creation: *"on behalf of all and for all"* Liturgy of St. John Chrysostom. *First of all I urge that supplications, prayers, intercessions and thanksgivings be made for all men, for kings and all who are in high positions...This is good and acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of truth* 1 Timothy 2: 1-4. *Pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects* James 5: 16.

Intercessory prayer can be made for every "good gift" from God for the sake of the salvation of others. Such prayers can include petitions for every kind of blessing, both for the body and soul. They can be made for the inspiration and instruction of man, as well as for their healing and salvation. Whatever one can ask for oneself, one can ask for all men. Whatever one does ask for oneself should be entreated for all. *It is right to pray not only for one's own purification, but for the purification of every man* St. Nilus of Sinai, Texts on Prayer.

All of our prayers, even for the departed, are heard and considered by our God before we even make them. If we fail to pray, this too is known to God, and it takes its effect in God's plan of salvation. Therefore, we have to *pray for one another* and our prayer will have *great power in its effects* through the eternal and providential action of our God.

What Is This?

Gospel Book

The Word of God, embodied in the four gospels by the actual witness of Christ's disciples and evangelists is enthroned prominently on the altar in Byzantine Catholic Churches. Along with signifying the mystical presence of our God among us, it testifies to the great love and respect the Church accords the Word of God in Scripture. The Gospel Book is richly adorned and as it is the *Book of Life*, its covering and binding may not be made of skins of any animals, but is generally of precious gold-plated metal or fabric and adorned with jewels. At the very center of the cover is represented the Risen Christ, with the four evangelists, Matthew, Mark, Luke, and John at the four corners. On the reverse side is represented the Crucifixion. Various readings for the feast days and ordinary Sundays are prescribed by the liturgical life of the Church. The Book of Gospels is carried in procession, is placed on the sacramental table to be venerated by the faithful and is accorded a great deal of respect and honor in our Church where its words and message are not simply read, but chanted and sung during the Divine Liturgy and other worship services. The prayer prior to the reading of the Gospel asks the Lord "to infuse in our hearts the spotless light of Your divine wisdom and open the eyes of our mind that we may understand the teachings of Your Gospel. Instill in us the fear of Your blessed commandments, so that, having curbed all carnal desires, we may lead a spiritual life, both thinking and doing everything to please You."



Did You Know That ...

- ... there are myriad kinds of lunacy, but only one kind of common sense?
- ... wines can range from the acceptable to what is called a three-man wine: two men to hold you down so that a third can pour it down your throat?
- ... great successes are built on taking the negatives and turning them around?
- ... you cannot paint the Mona Lisa by assigning one dab each to a thousand painters?
- ... everyone is a genius at least once a year?
- ... it is almost impossible to overestimate the unimportance of most things?
- ... liturgical music is a higher revelation than philosophy?
- ... we worry what a child will be tomorrow, yet we forget that he is someone today?
- ... there is a close correlation between getting up in the morning and getting up in the world?
- ... trees are to be respected because they seem more resigned to the way they have to live than other things do?
- ... discernment is God's call to intercession, never fault finding?
- ... being a believer is being a catalyst for Christ?
- ... being a parent means being an intercessor in prayer for your children?
- ... prayer should be the opening key of the morning and the protective lock of the evening?
- ... genuine prayer has in it a strong element of expectancy?
- ... believers relinquish their rights to God because they know He will return them if it is His will, or provide something much better instead?



WHEN THINKING OF DIVORCE

Then some Pharisees came up and as a test began to ask him whether it was permissible for a husband to divorce his wife. In reply he said, "What command did Moses give to you?" They answered, "Moses permitted divorce and the writing of a decree of divorce." But Jesus told them: "He wrote that commandment for you because of your stubbornness. At the beginning of Creation God made them male and female; for this reason a man shall leave his father and mother and the two shall become one flesh. They are no longer two, but one flesh. Therefore let no man separate what God has joined." Back in the house again, the disciples began to question him about this. He told them, "Whoever divorces his wife and and marries another commits adultery against her; and the woman who divorces her husband and marries another commits adultery." Mark 10:2-12

And you say, "Why is it?" Because the Lord is witness between you and the wife of your youth with whom you have broken faith though she is your companion, your betrothed wife. Did he not make one being, with flesh and spirit, and what does that one require but godly offspring? You must then safeguard life that is your own, and not break faith with the wife of your youth. For I hate divorce, says the Lord, the God of Israel. And covering one's garment with injustice, says the Lord of hosts; You must then safeguard life that is your own, and not break faith. Malachi 2:14-16

Some Pharisees came up to him and said, to test him, "May a man divorce his wife for any reason whatever?" He replied, "Have you not read that at the beginning the Creator made them male and female and declared, 'For this reason a man shall leave his father and mother and cling to his wife, and the two shall become as one'? Thus they are no longer two but one flesh. Therefore, let no man separate what God has joined." They said to him, "Then why did Moses command divorce and the promulgation of a divorce decree?" "Because of the hardness of your hearts Moses let you divorce your wives," he replied; "but at the beginning it was not that way. I now say to you, whoever divorces his wife for any reason except adultery, and marries another commits adultery, and the man who marries a divorced woman commits adultery." Matthew 19:3-9