

Glory to Jesus Christ
Слава Иисусу Христу!

St. Mary ~ Holy Protection
Byzantine Catholic Church
4480 Route 981 Latrobe, PA 15650

Glory Forever!
Слава на вики!

Administrator: Fr. Paul-Alexander Shutt, OSB

Parish Office: 724-423-3673 Hall: 724-423-8838

Confession Schedule: Saturday 16:00–16:30,
Sunday 9:00–9:30, or by appointment

Parish email: st.marytrauger@yahoo.com

Website: www.stmarybyzantinecatholic.org

17 July 2016 / 7524 ~ 9th Sunday after Pentecost

Memory of the Fathers of the First Six Ecumenical Councils

The Holy Great Martyr Marina. The Blessed Confessor Paul Gojdič, Bishop of Prešov (+1960)



LITURGICAL SCHEDULE:			
Sat.	July 16	17:00 Vigil: 9 th Sunday after Pentecost	Suffrages for Jerry Chirdon – David Patterson
Sun.	July 17	10:00 9 th Sunday after Pentecost	Suffrages for <i>pro populo</i>
Wed.	July 20	19:00 The Holy and Glorious Prophet Elias / Elijah	Suffrages for Evelyn Forish – Margaret Hulyk
Sat.	July 23	17:00 Vigil: 10 th Sunday after Pentecost	Suffrages for Jerry Chirdon – Conrad & Helen Schachte
Sun.	July 24	10:00 10 th Sunday after Pentecost	Suffrages <i>pro populo</i>

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		Acolytes	Lectors
Sat.	July 16	-----	J. Kontir
Sun.	July 17	T. & M. Syphan	G. Krynicky
Wed.	July 20	T. & M. Syphan	J. Kontir
		Ushers	
Sat.	July 16	D. Mihalko, R. Garber	
Sun.	July 17	R. Knouse, R. Garber	
Wed.	July 20	Any two present	

Sat. July 23	-----	J. Krynicky	J. Knouse, J. Kontir
Sun. July 24	E. R. A. Hess	S. Vacha	D. Hess, G. Krynicky
7/10/2016	Sunday: \$1007	Student: \$9	Candles: \$65
Collection	Festival: \$260	Total: \$1341	
Attendance:	Saturday: 28 + 2	Sunday: 26 + 4	
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ALEXANDER SOLZHENITSYN: In 1983 in London, Solzhenitsyn received the Templeton Prize for Progress in Religion. As he explains in *The Little Grain*, memoirs of his years in exile, the Templeton Foundation’s invitation had impressed him by citing passages from his works that were appropriate to this award. Although his habit had been to let his faith «flow silently but incontrovertibly,» the nature of this occasion prompted him to lower his reserve and speak directly about his deepest beliefs. The process of writing about religion, he reports, became «a step toward greater understanding of myself.» The result was his most explicit, sustained statement on his Christian commitment. Even so, attention remains fixed on the beliefs, rather than on the self in testimonial mode. He had experienced a similar increment of self-knowledge when he read a 1970 essay by Father Alexander Schmemmann, who had observed that Solzhenitsyn’s writings incorporated «intuitions» of the central Christian doctrines of creation, fall, and redemption. Solzhenitsyn testified that this essay «explained me to myself» and «formulated important traits of Christianity which I could not have formulated myself.»



In the memorable lines of this lecture, Solzhenitsyn recalls that as a boy he had heard his elders’ simple explanation for the calamities visited upon Russia. «Men have forgotten God.» Then, however, he quickly turns these pithy words to the purpose of historical analysis. They remain, half a century later, his best explanation for what unfolded in his homeland, where hatred of God provided the primary motive force for the officially atheist Soviet regime. The same plain words summarize what happened in the West as well, where God-consciousness withered from neglect. Forgetting God has opened the door to the twentieth century’s incalculable crimes and horrors. Although he dwells longest on Soviet examples, which he knows best and feels most deeply, the evil he beholds is elemental in character and global in scope.

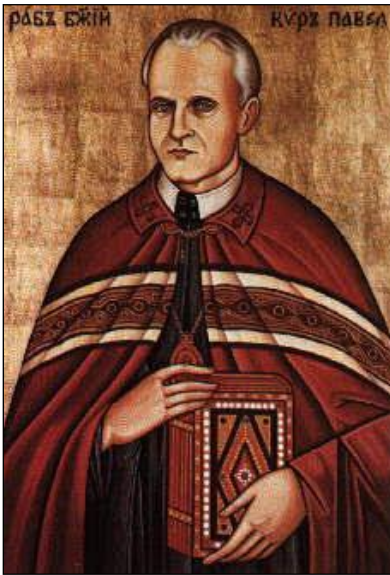
The last five paragraphs of this speech, which in their richness repay slow reading and rereading, bring together broad themes that underlie all of Solzhenitsyn’s writings. The key battleground in the conflict between good and evil is the individual human heart. Human beings are called to return to their Creator in repentance. God is personal, and his providential activity operates in individual lives. It also extends to the world as a whole. Solzhenitsyn’s works

characteristically end on the note of hope, and the conclusion of this speech makes clear that the ultimate source of his hope is God.

The Solzhenitsyn Reader: New and Essential Writings 1947 – 2005
Edited by Edward E. Ericson, Jr. and Daniel J. Mahoney. ISI Books, © 2006 pp. 576 – 577.

Historical Note: Today's feast commemorates the first six Ecumenical Councils. The 7th, Nicea II, is remembered on the Sunday of October 11 – 17. Today's celebration was originally the commemoration of the Council of Chalcedon (451), which was observed on either July 11 or 16, according to the ancient manuscripts. On the present calendar, July 11 is the feast of St. Euphemia, who by legend had a posthumous miraculous role in the results of this Council. (She is also remembered on 16 September.) Since July 16 was also the commemoration of another Ecumenical Council – Constantinople II 536/553 – this date attracted the memory of all the other councils, except that of Nicea II because of its importance in the iconoclastic controversy. This feast was then assigned to the Sunday nearest to 16 July.
'2016 Typikon' for use in the Metropolia of Pittsburgh, arranged by Archpriest David M. Petras, S.E.O.D.

The Blessed Confessor Paul Gojdič, Bishop of Prešov (+1960)



In 1940 the Pope appointed him Bishop of Prešov, and for the year 1939 Apostolic Administrator of Mukachevo. During the period before World War II, he decided to defend the Ruthenians and others against the onslaught of Slovak nationalism. From the beginning of their persecution in Slovakia, Gojdič spoke up openly in favor of the Jewish population. On January 25, 1939, two days after the establishment of a special committee by the Slovak autonomist government, charged with defining the "Program for the Solution of the Jewish Question," the bishop wrote a letter addressed to all parishes in his Prešov diocese; in the letter, he predicted disastrous results caused by these discriminative policies. After the Slovak parliament confirmed a special

law permitting the expulsion of Jews from Slovakia, Gojdič wrote a protest against the cruel deportations of Slovak Jewry, which were being carried out by the clerical Hlinka Party. During the war the bishop helped refugees and prisoners, and rescued inmates of concentration camps. On October 26, 1942, Slovak security services informed the Ministry of the Interior of a high number of fictitious conversions taking place. The report pointed out several cases where only one member of a Jewish family converted to Christianity in order to protect all the other members. Out of 249 Jewish families, 533 Jews had converted to the Greek Catholic or Russian Orthodox faith in order to rescue some 1500 other members of their families, who had not converted; moreover, most of those who had converted continued to actively practice Judaism either in the open or undercover. According to the security service report, Gojdič had held a conversion ceremony in the town of Michalovco.

After the end of hostilities, those who had been saved by Gojdič foresaw that his wartime actions would not be well received by the new Communist government and offered to help him emigrate to the West. However, Gojdič refused to leave his post as bishop. Foreseeing the Communist takeover, with the help of a new auxiliary, Bishop Hopko, he launched a campaign to reinforce the faith of his people by mobilizing every possible means: visits, missions, retreats, the press and the radio. Bishop Gojdič resisted any initiative to submit the Greek Catholics to Russian Orthodoxy, assisted by the Communist Party, while he knew he was risking persecution, arrest and maybe even death. Even though he was put under severe pressure to renounce the Catholic faith and break unity with the Pope, he refused every offer. Gradually he was isolated from the clergy and the faithful.

On 28 April 1950, the Communist state outlawed the Greek Catholic Church and Bishop Pavel was arrested and interned. Jewish witnesses wrote a letter in his defense to the then-Prime Minister of Czechoslovakia Antonín Zápotocký, but to no avail. In January 1951, in a trial set up against three 'high treason' bishops (Vojtaššák, Buzalka, and Gojdič) he was given a life sentence. Transferred from one prison to another, he remained faithful, praying and [celebrating the Divine Liturgy] in secret, despite facing torture. Following an amnesty in 1953, given by Zapotocký, his life sentence was changed to 25 years detention. He was then 66 and his health continued to deteriorate, yet all further requests for amnesty were refused.

At the prison of Ruzyň an official informed him that from there he could go straight to Prešov, on condition that he was willing to become patriarch of the Orthodox Church in Czechoslovakia. He rejected the offer as an infidelity to the Pope and the faithful, and remained in prison. He died of terminal cancer in the prison hospital of Leopoldov Prison in 1960, on his 72nd birthday. He was buried in an anonymous grave, n. 681, in the cemetery. In 1968, his remains were moved to Prešov, and since 1990 have been kept in a sarcophagus in the Greek-Catholic Cathedral of St. John the Baptist. On 4 November 2001, he was beatified by Pope John Paul II, who during his historic visit in Slovakia, while visiting Prešov, prayed at the tomb of this bishop-martyr in the chapel of the cathedral. He was officially honored in Bratislava by the Yad Vashem Holocaust Memorial in 2007 as one of the Righteous Among the Nations.