

Glory to Jesus Christ!  
Слава Иисусу Христу!

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

Glory Forever!  
Слава на вѣки!

Administrator: Fr. Paul-Alexander Shutt, OSB  
Confession Schedule: Saturday 16:00 – 16:30,  
Parish email: [st.marytrauger@gmail.com](mailto:st.marytrauger@gmail.com)

Parish Office: 724-423-3 673 Hall: 724-423-8838  
Sunday 9:00 – 9:30, or by appointment  
Website: [www.stmarybyzantinecatholic.org](http://www.stmarybyzantinecatholic.org)

## 16 AUGUST 2020 / 7528 ELEVENTH SUNDAY AFTER PENTECOST

*Post-festive Day of the Dormition. Translation of the Icon of our Lord God and Savior Jesus Christ, the icon not made by human hands, from Edessa to Constantinople (944).*

### LITURGY SCHEDULE:

Sat. Aug. 15 17:00 Vigil: **Eleventh Sunday after Pentecost** Suffrages for  
Health and Well-being of Christine Roscosky – Marlene Harhai  
Sun. Aug. 16 10:30 **Eleventh Sunday after Pentecost** *pro populo*  
Sun. Aug. 16 11:30 Baptism of Lincoln Michael Adamerovich  
Sat. Aug. 22 17:00 Vigil: **Twelfth Sunday after Pentecost** Suffrages *pro populo*  
Sun. Aug. 23 10:30 **Twelfth Sunday after Pentecost**  
Suffrages for + John & Kathleen Rusinko – Cheryl Rusinko

08 / 09 / 2020	Adults: \$1269	Children: \$4	Candles: \$47
COLLECTION	Holy Day: \$475	Cemetery: \$170	<b>TOTAL: \$1965</b>



«'So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.' This is the end of the parable, and is the heart of the matter. There is no ambiguity or reserve in these words. In the way that we behave to our brother, God will behave to us. The Lord Jesus has made it clear to us, and with Him there is no lack of knowledge or possibility of error. Christ does not, on this occasion, say: 'Your Father', but 'My heavenly Father', saying thereby that, if we do not forgive our brothers their sins, we lose the right to call God our Father. The Lord also spells out the manner of our forgiveness: 'from your heart'. The king forgave the indebted servant from his heart, for it says: 'The master...was moved with compassion', and compassion comes from the heart. If we do not forgive our brother, and we do not do this from our hearts, with compassion and love, then God, the Creator of both us and our brother will act with us as the king did with the unmerciful servant. We will be given over to the tormentors, the evil spirits, who will torment us eternally in the kingdom of darkness where there is ceaseless wailing and gnashing of teeth. Were it not so, would the Lord Jesus have told us? He said this not only in the context of this parable of the unmerciful servant but also on a number of other occasions. 'For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you'. Is this not precisely the same teaching, without ambiguity or reserve? Did the Lord not place this selfsame teaching in the greatest prayer that He gave us, the Lord's Prayer: 'And forgive us our trespasses, as we forgive those who trespass against us'? With these fearsome words, whenever we say the *Our Father*, we renew an agreement with God, praying Him to deal with us as we deal with those close to us; to forgive us as we forgive; to show mercy to us as we show mercy to those in our debt.»

*From a homily by Nikolai Velimirovič, Bishop of Ochrid*

**TODAY'S FEAST:** When the fame of our Lord Jesus Christ came to Abgar, the ruler of Edessa, who was suffering from leprosy, Abgar sent a messenger named Ananias, through him asking the Savior to heal him of his disease, while bidding Ananias bring back a depiction of Him. When Ananias came to Jerusalem, and was unable to capture the likeness of our Lord, He, the Knower of hearts, asked for water, and having washed His immaculate and divine face, wiped it dry with a certain cloth, which He gave to Ananias to take to Abgar; the form of the Lord's face had been wondrously printed upon the cloth. As soon as Abgar received the cloth, which is called the Holy Napkin (Mandylion), he revered it with joy, and was healed of his leprosy; only his forehead remained afflicted. After the Lord's Death, Resurrection, and Ascension, the Apostle Thaddæus came to Edessa, and when he had baptized Abgar and all his men, Abgar's remaining leprosy also was healed. Abgar had the holy image of our Savior fixed to a board and placed at the city gate, commanding that all who entered the city reverence it as they passed through. Abgar's grandson, however, returned to the worship of the idols, and the Bishop of Edessa learned of his intention to replace the Holy Napkin with an idol. Since the place where it stood above the city gate was a rounded hollow, he set a burning lamp before the Holy Napkin, put a tile facing it, then bricked up the place and smoothed it over, so that the holy icon made without hands was no longer to be seen, and the ungodly ruler gave no further thought to it.



With the passage of time, the hidden icon was forgotten, until the year 615, when Chosroes II, King of Persia, was assaulting the cities of Asia, and besieged Edessa. The Bishop of Edessa, Eulabius, instructed by a divine revelation, opened the sealed chamber above the city gate and found the Holy Napkin complete and incorrupt, the lamp burning, and the tile bearing upon itself an identical copy of the image that was on the Holy Napkin. The Persians had built a huge fire outside the city wall; when the Bishop approached with the Holy Napkin, a violent wind fell upon the fire, turning it back upon the Persians, who fled in defeat. The Holy Napkin remained in Edessa, even after the Arabs conquered it, until the year 944, when it was brought with honor and triumph to Constantinople in the reign of Romanus I, when Theophylact was Ecumenical Patriarch. The Holy Napkin was enshrined in the Church of the most holy Theotokos called the Pharos. This is the translation that is celebrated today.



## ~ ANNOUNCEMENTS ~

- **THANK YOU** to Paul and Jason who, last Sunday afternoon, straightened the statue of our Lady and weeded the area around her.
- **À LA PROCHAINE:** With great sadness and yet with much joy and thanksgiving we say farewell to two of our cantors – Angelina and Olivia – who are moving on to the next important stage in their lives: Olivia will be teaching philosophy and Latin at Chesterton Academy of Buffalo in upstate New York; Angelina will begin college at Franciscan University of Steubenville. *May God grant to His servants – Olivia and Angelina – peace, health, and happiness for many, many blessed years.*
- **THE INTERNATIONAL HERB GARDEN**, located by the kitchen door of the rectory, is thriving. Please feel free to help yourself to some Genovese basil, Italian parsley, Greek oregano, and thyme.
- **GOD WITH US ONLINE's 1<sup>st</sup> FALL WEBINAR ~The Art of Catechesis in the Orthodox Tradition: Wednesdays, October 7-28 @ 8-9 PM ET** «As an old saying goes, the law of prayer is the law of belief. The foundation and authority of Orthodox Catholic catechesis is and always has been the Divine Liturgy of the Church. Rooted in prayer and looking to the Lord, we discover the Orthodox Faith in the face of Christ.» Rev. David Anderson is a priest of the Ukrainian Catholic Eparchy of Chicago. Educated at St. Vladimir's Seminary, where he was a student of Fr. Alexander Schmemmann, he was ordained in 1983. From before his ordination until now, he has been both a teacher and a translator of patristic and Byzantine liturgical texts. Especially known for his lectures on the early Church Fathers and the early liturgy he also is an instructor of philosophy at Mendocino College and chaplain at Wyoming Catholic College.