

Glory to Jesus Christ! St. Mary ~ Holy Protection Glory Forever!
Слава Иисусу Христу! Byzantine Catholic Church Слава на вики!
4480 Route 981 Latrobe, PA 15650

Administrator: Fr. Paul-Alexander Shutt, OSB Parish Office: 724-423-3 673 Hall: 724-423-8838
Confession Schedule: Saturday 16:00 – 16:30, Sunday 9:00 – 9:30, or by appointment
Parish email: st.marytrauger@gmail.com Website: www.stmarybyzantinecatholic.org

2 AUGUST 2020 / 7528
NINTH SUNDAY AFTER PENTECOST

The Translation of the Relics of the Holy Proto-Martyr and Archdeacon Stephen.
Our Venerable Father Basil, Fool for Christ



LITURGY SCHEDULE:

Sat. Aug. 1 17:00 Vigil: Ninth Sunday after Pentecost Suffrages for
+ Jack Overdorff – Cheryl Rusinko
Sun. Aug. 2 10:30 Ninth Sunday after Pentecost pro populo
Wed. Aug. 5 18:30 TRANSFIGURATION: Vespereal Divine Liturgy,
Blessing of Fruit Suffrages for + Jack Overdorff – Rita & Mark Kromel

Thurs. Aug. 6 09:30 TRANSFIGURATION OF OUR LORD, Blessing
of Fruit. Suffrages for + Helen Krynicky – Connie & Jordan Burick

Sat. Aug. 8 17:00 Vigil: Tenth Sunday after Pentecost
Suffrages for + John & Suzanna Muchoney – Joanne Krynicky

Sun. Aug. 9 10:30 Tenth Sunday after Pentecost pro populo

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07 / 26 / 2020	Adults: \$1590	Children: \$32	Candles: \$83
COLLECTION	Cemetery: \$185	Hall Roof: \$200	TOTAL: \$2090

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INTO THE HILLS BY HIMSELF. CHRYSOSTOM: For what purpose does He go up into the hills on the mountain? To teach us that solitude and seclusion are good, when we are to pray to God. With this in view, you see, we find Him continually withdrawing into the wilderness. There He often spends the whole night in prayer. This teaches us earnestly to seek such quietness in our prayers as the time and place may afford. For the wilderness is the mother of silence; it is a calm and a harbor, delivering us from all turmoils. THE GOSPEL OF MATTHEW, HOMILY 50.1.

THE WIND WAS AGAINST THEM. AUGUSTINE: Meanwhile the boat carrying the disciples—that is, the church—is rocking and shaking amid the storms of temptation, while the adverse wind rages on. That is to say, its enemy the devil strives to keep the wind from calming down. But greater is He who is persistent on our behalf, for amid the vicissitudes of our life He gives us confidence. He comes to us and strengthens us, so we are not jostled in the boat and tossed overboard. For although the boat is thrown into disorder, it is still a boat. It alone carries the disciples and receives Christ. It is in danger indeed on the water, but there would be certain death without it. Therefore stay inside the boat and call upon God. When all good advice fails and the rudder is useless and the spread of the sails presents more of a danger than an advantage, when all human help and strength have been abandoned, the only recourse left for the sailors is to cry out to God. Therefore will He Who helps those who are sailing to reach port safely, abandon his church and prevent it from arriving in peace and tranquility? SERMON 75.4

He Came to Them, Walking on the Sea THE MIRACLE FORESEEN IN PROPHECY. CHROMATIUS: Who was able to walk on the sea if not the Creator of the universe? He, indeed, about Whom the Holy Spirit had spoken long ago through blessed Job: “Who alone stretched out the heavens and walked on the sea as well as the earth.”

Solomon spoke about Him in the person of Wisdom: "I dwelt in the highest places and my throne was in a pillar of cloud. I orbited the heavenly sphere alone and walked on the waves of the sea." David likewise declared in his psalm: "God, your way was through the sea, your path through the great waters." So too Habakkuk noted, "The raging waters swept on; the deep gave forth its voice." What is more evident than this testimony, what is more clear? It points to Him walking on the water as well as on the ground. This is God's only begotten Son, Who long ago according to the will of the Father stretched out the heavens and at the time of Moses in a pillar of cloud showed the people a way to follow. TRACTATE ON MATTHEW 52.2.



**THE BLESSING OF GRAPES**, as well as other fruits and vegetables on this day is one of the most beautiful and adequate signs of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

This is an ancient Christian custom. The first week of August, on the sixth of August, the farmers used to gather the early fruits of their summer harvest (grapes, figs etc.) and present them in Church to be blessed and given for free to the congregation.

These fruits are called the "**beginnings**". In a text from the 7th century ("the laws of the kingdom" by emperor Constantine Porfirogenitos) this custom is described vividly: "The Emperor of Constantinople gathers the "beginnings" in Chalcedon, where there are many vines, and then he waits for the Patriarch of Constantinople to come on the Holy Day of Transfiguration, to bless the fruits and to personally hand out the grapes to the laity". This custom is honored in many places in Greece where there are plantations with vines.

We must not forget that the Church was presented once as a "vine". So, the Church blesses the first fruits of the vine giving a "theological" meaning to farmer's work.

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#### **A nun, Mother Evfrosinia adds:**

However, as grapes do not ripen at the same time everywhere, the Church adapted this tradition in various ways. In some places in the Holy Land, for instance, grapes are blessed on the feast of the prophet Elijah. In Russia, where grapes were not always readily available, apples were more commonly blessed, and the Transfiguration is known as "the Apple Feast of the Savior". In northern Russia,

where even apples weren't ripe by August 6/19, it was traditional to bless peas. Nowadays, when you can buy any sort of fruit or vegetable year round, we've lost the sense of getting a blessing to partake of the first fruits. But we can still try to keep to the spirit of this tradition.

In addition, the blessing of grapes, that is specifically mentioned liturgically, is an allusion to the Mystery of the Holy Eucharist, the New Wine that is Christ's blood that nourishes us spiritually. The liturgical prayers also refer to Christ Himself as the "divine cluster" attached to the Cross from which "drips the mystical wine."

