

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

**Parish Office:** 724-423-3 673 **Hall:** 724-423-8838  
*Sunday* 9:00 – 9:30, or by appointment  
**Website:** www.stmarybyzantinecatholic.org

## 18 July 2021 / 7529 ~ 8<sup>th</sup> SUNDAY AFTER PENTECOST

### MEMORY OF THE FATHERS AT THE FIRST SIX ECUMENICAL COUNCILS.

*The Holy Martyr Hyacinth of Amastris. The Holy Martyr Emilian.  
The Passing of the Venerable Martyr Tarsykia Matskiv (1944)*



### LITURGY SCHEDULE:

- Sat. July 17 17:00 Vigil: **8<sup>th</sup> Sunday after Pentecost** Suffrages for  
+ Agnes Osif – Barbara Chirdon & James Snitzer. **Blessing of cars**
- Sun. July 18 10:30 **8<sup>th</sup> Sunday after Pentecost** Suffrages pro populo,  
esp. for + Rosemarie Macchiaroli – husband Antonio. **Blessing of cars**
- Sat. July 24 17:00 Vigil: **9<sup>th</sup> Sunday after Pentecost** Suffrages for +Gregory Harhai –  
1<sup>st</sup> Catholic Slovak Ladies Association, Branch 44
- Sun. July 25 10:30 **9<sup>th</sup> Sunday after Pentecost** Suffrages pro populo

OFFERTORY COLLECTION 07 / 11 / 2021

Adults: \$1163

Candles: \$61

**TOTAL: \$1224**



**Historical Note:** Today's feast commemorates the first six Ecumenical Councils. The 7<sup>th</sup>, Nicaea 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 Nicaea II because of its importance in the Iconoclastic controversy. This feast was then assigned to the Sunday nearest to the 16<sup>th</sup> of July.



**"THIS IS THE BREAD OF AFFLICTION"** is the first passage from the maggid section of the Passover Haggadah. It is at the heart of the seder, the ritual Passover meal, where participants tell the story and read interpretations of the Exodus from Egypt.

**MANNA** is recorded in the account of Exodus and is also called "**bread from heaven**", "**bread of angels**", *i.e.*, sent by the ministry of angels (Ps. 77:24-25; Wis. 16:20). Christ uses the manna as the type and symbol of the Eucharist, which is true "bread from heaven", and "bread of life", *i.e.*, life-giving bread, in a far higher sense than the manna of old (John 6). St. Paul, in calling the manna "spiritual food" (1 Cor 10:3), alludes to its symbolical significance with regard to the Eucharist as much as to its miraculous character. Hence the manna has always been a common Eucharistic symbol in Christian art and liturgy.

**B**lessed are those who will eat with You in Your Kingdom; however, blessed are those whom You already on earth have accepted as partakers of Your Mystical Supper. How many times, with Your own Divine hand have You held out to me Your Body and Your Blood, and I, a wretched sinner, have received this Holy Gift, and have tasted Your love, so ineffable, so heavenly!

Glory to You for the incomprehensible and life-creating power of grace.

Glory to You, Who have founded Your Church to be for us a refuge of peace  
in an exhausted world.

Glory to You, Who give us rebirth through the life-giving waters of Baptism.

Glory to You, Who restore to the repentant the spotless purity of lilies.

Glory to You, the perpetual spring of forgiveness.

Glory to You for the Cup of Salvation and the Bread of eternal life.

Glory to You, Who guide us into the Kingdom of eternal joy.

Glory to You, O God, for ever and ever!

*Eleventh Ikos from the Akathist of Thanksgiving,  
composed by Metropolitan Tryphon (+1934)*





**Blessed Martyr Tarsykia Matskiv** Olga Matskiv was born on March 23, 1919, in Chodoriv, Ukraine. She was the first of four children born into a pious working-class family. From early childhood, Olga showed signs of virtue and a life of intense piety. She loved prayer, and often went to church. The seed of a religious vocation was developing early in her life. Despite the opposition of her mother, Olga entered the Congregation of the Sisters Servants of Mary Immaculate on May 3, 1938. Olga soon made a favorable impression on all the Sisters. She possessed a fine and gracious character. On November 4, 1938, she received the habit and took a religious name, Tarsykia. She pronounced her first vows on November 5, 1940.



These were the years of the Second World War, a time of hardship and danger. On July 17, 1944, the Soviets started to attack Krystynopil, the city where Sister Tarsykia was missioned. Heavy bombardment continued all day and night. The Sisters took shelter in the basement of their novitiate. The morning of July 18, the Sisters were expecting a priest to come and celebrate the Divine Liturgy.

When the gate bell rang, Sister Tarsykia, thinking that it was the priest, ran out to open the gate. When she was half-way to the gate, the Sisters heard a shot and Sister Tarsykia fell dead. The next day the Soviets came to kill all the Sisters, but Father Volodymyr Kowalyk, OSBM Superior, interceded, so the Soviets relented. Tarsykia's killer, a Soviet soldier, looking at the dead body of Sister Tarsykia, admitted, when asked: "I killed her because she was a nun." Before the Soviet attack, Sister Tarsykia made a private vow before her confessor, Father Volodymyr Kovalyk, OSBM, to sacrifice her life for the conversion of Russia and for the Catholic faith.

She was buried in the garden of the convent at the foot of the statue of the Blessed Mother; it was too dangerous to go to the cemetery. In 1956 her mortal remains were transferred to the Lychakivsky cemetery in L'viv. On September 2, 2007, Blessed Tarsykia's mortal remains were exhumed, and ceremonially transferred to her hometown of Chodoriv, via the Cathedral of Stryj Eparchy, to which Chodoriv belongs. In silent procession, throngs of people escorted her relics, borne on the shoulders of priests, as pall bearers, to an outdoor Divine Liturgy, to accommodate these crowds, before being encrypted in the church itself. This was the funeral Blessed Tarsykia never had.



### ~ Announcements ~

- **HERB GARDEN:** Father's herb garden is doing well again this year so please feel free to help yourself to some basil, Italian parsley, thyme, French tarragon, and chives.
- **BACK TO NORMAL:** Beginning this weekend the sheet for those to be remembered during the Litany of Fervent Supplication will be available once more, and, at the time of the Gospel, the children will be invited to come forward with lighted tapers. Next weekend, individual wooden spoons will no longer be used for the distribution of Holy Communion.