

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!

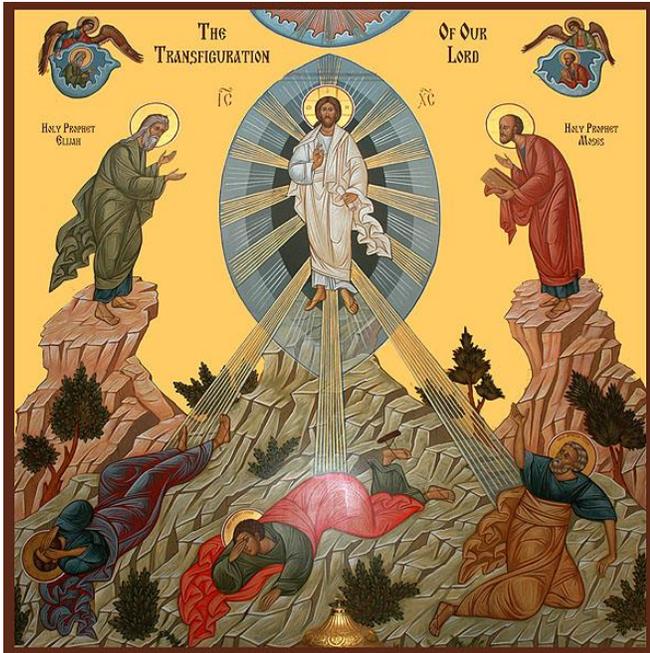
Administrator: Fr. Paul-Alexander Shutt, OSB
Confession Schedule: Saturday 16:00 – 16:30,
Parish email: st.marytrauger@gmail.com

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

8 August 2021 / 7529 ~ 11th SUNDAY AFTER PENTECOST

Postfestive Day of the Transfiguration.

The Holy Confessor Emilian, Bishop of Cyzice.



LITURGY SCHEDULE:

- Sat. Aug. 07 17:00 Vigil: 11th Sunday after Pentecost** Suffrages for +John & Suzanna Muchoney – granddaughter Joanne
- Sun. Aug. 08 10:30 11th Sunday after Pentecost** Suffrages pro populo
- Sat. Aug. 14 17:00 Vesperal Divine Liturgy DORMITION OF THE THEOTOKOS w/ Mirovanije. BLESSING OF FLOWERS AND HERBS.** Suffrages for +Helen Krynicky – Michael Dubinshok
- Sun. Aug. 15 10:30 DORMITION OF THE THEOTOKOS w/ Mirovanije. BLESSING OF FLOWERS AND HERBS.** Suffrages pro populo.
- SOCIAL AFTER LITURGY.**



08 / 01 / 2021
COLLECTION

Adults: \$1096
Cemetery: \$115

Holy Day: \$50
TOTAL: \$1314

Candles: \$53



The **Jewish Festival of Booths** was a feast of the dwelling of God with men, and the **Transfiguration of Christ** reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ's transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testament fulfillment of the Old Testament feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in Him, indeed, "all the fullness of God was pleased to dwell," that "in Him the whole fullness of deity dwells bodily". They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is

God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Savior, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old.

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets.

They also stand for the living and dead, for Moses died on Mt Nebo, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Savior is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God Himself.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of the Great Fast, for besides certain historical evidence and the fact that today Saint Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Savior.



Remember to bring **FLOWERS** and **HERBS** to church to be blessed at next week-end's liturgies as part of our Dormition celebration. **Some things to do to honor this most holy Feast of the Theotokos:** Use the Troparion and Kontakion hymns as prayers before and / or after meals, and as part of your and your children's evening prayers during the 8-day "after feast", until **23 August**. If you have an icon of this feast, display it in your 'icon corner'. If there are children at home, discuss the icon with them so that they are able to recognize all the figures and be able to tell the story. (Adults should also be able to tell the story!) Use the flowers blessed at the end of the Divine Liturgy to decorate the icon or the family table. Make an extra bouquet for someone who cannot come to Church.



THE TOMB OF THE VIRGIN MARY

in the Kidron Valley – at the foot of Mount of Olives, in Jerusalem.



The Entrance to the Chapel of Mary's Tomb

