

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

## 5 JUNE 2022 / 7530 ~ PENTECOST SUNDAY



### LITURGY SCHEDULE:

Sat. June 04 17:00 VIGIL: PENTECOST SUNDAY w/ Mirovaniye.  
*Suffrages pro populo*

Sun. June 05 10:30 PENTECOST SUNDAY w/ Mirovaniye. *Suffrages*  
for Olivia Ciganko – 1<sup>st</sup> Mystery of Holy Confession; and for Ryan  
Hess – high school graduate.

**PENTECOST WEEK, JUNE 6 – 10, IS FREE FROM ALL FASTING!**

Sat. June 11 17:00 VIGIL: SUNDAY OF ALL SAINTS *Suffrages pro populo.*

Sun. June 12 10:30 SUNDAY OF ALL SAINTS *Suffrages for +Rosemarie*  
Macchiaroli – husband Antonio

✠	✠	✠	✠	✠	✠
<b>05/ 29 / 2022</b>	Adults: \$716	Children: \$6	Candles: \$55		
<b>COLLECTION</b>	Cemetery: \$40	Seminary: \$55	Holy Day: \$285		
<b>TOTAL: \$1167</b>	Peter's Pence: \$10				



**PENTECOST MONDAY ~ AMBON PRAYER:** Hear us, O God our Savior, hope of all the ends of the earth and of those far away at sea. On the day of Pentecost You bestowed the promised gift upon humanity, when You poured forth the visitation of the Holy Spirit in the form of fiery tongues upon Your blessed disciples and apostles, showing them to be preachers and defenders of the gospel. We pray You, fill us with joy and gladness by the coming of Your Holy Spirit, that we may bless You all the days of our lives, for every good gift and every perfect gift is from above, coming down from You, the Father of lights, and we render glory, thanksgiving, and worship to You, Father, Son, and Holy Spirit, now and ever and unto ages of ages. Amen.

**THERE IS LIFE IN THE CHURCH BECAUSE IN THE CHURCH IS THE SPIRIT:** My brothers and sisters, if you want the Holy Spirit to dwell in you, listen carefully. Our spirit, by means of which each individual lives, is called the soul. And look what the soul does in the body. It gives life to all the limbs. It sees with the eyes, hears with the ears, smells with the nose, speaks with the tongue, works with the hands, walks with the feet. It is present at one and the same time in all the limbs to make them live. It gives life to all the limbs and to each limb its function. It is not the eye that hears, not the ear that sees, not the eye or the ear that speaks. Yet they are nonetheless alive. The ear is alive, the tongue is alive. Their functions are different; the life is the same.

The Church of God is like that. By means of some believers she performs miracles, by means of others she teaches the truth; by means of some she keeps virginity, by means of others she respects marital fidelity. The tasks are different, the life is the same. What the soul is to the body of a human being, the Holy Spirit is to the Body of Christ, the Church. The Holy Spirit does for the whole Church what the soul does for the body of the individual. Look then and see what you ought to fear and what you ought to avoid. If the body suffers an amputation (for example, of a finger, or a hand or a foot) does the soul go with the limb that has been cut off? While it was in the body, that limb was alive; when it is cut off it loses its life. It is like that with Christians. They are alive only while they are in the Body [of Christ, the Church]. If they are cut off from the Body, the Holy Spirit is no longer with them.

*St Augustine, Bishop of Hippo*



## **Festival of Weeks ~ Chag Shavu'ot**

*«You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the Lord. [...] And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations»*

*Leviticus 23:15-16, 21*

**Shavu'ot, The Festival of Weeks, The Festival of the Harvest, The Closing of Passover** is the second of the three major festivals with both historical and agricultural significance (the other two are **Passover** and **Sukkoth – Festival of Booths**). **Agriculturally**, it commemorates the



time when the first fruits were harvested and brought to the Temple, and is known as **Chag ha-Bikkurim** (the Festival of the First Fruits). *Historically*, it celebrates the giving of the Torah at Mount Sinai, and is also known as **Chag Matan Torateinu** (the Festival of the Giving of Our Torah).



The period from Passover to Shavu'ot is a time of great anticipation. One counts each of the days from the second day of Passover to the day before Shavu'ot, 49 days or 7 full weeks, hence the name of the festival. The counting is a reminder of the important connection between Passover and Shavu'ot: Passover freed the Jews physically from bondage, but the giving of the Torah on Shavu'ot redeemed them spiritually from their bondage to idolatry and immorality. Shavu'ot is also known as Pentecost because it falls on the 50<sup>th</sup> day. Today the emphasis of the feast is on the giving of Torah and overshadows **the agricultural aspect of the feast which has survived in the custom of decorating the synagogue with greens and flowers** (a tradition still observed in the Byzantine Churches, Catholic and Orthodox).



It is noteworthy that the holiday is called the time of the **giving** of the Torah, rather than the time of the **receiving** of the Torah. The sages point out that one is constantly in the process of receiving the Torah that one receives it every day, but it was first given at this time. Thus it is the giving, not the receiving, that makes this holiday significant. Among Reform Jews this feast was fittingly chosen for the ceremony of confirmation, at which time the pledge of Sinai is renewed.



The Pentecost icon above represents The **Apostolic College**: the word "**apostle**" comes from the Greek meaning "**sent**." Christ Himself, sent by the Father, "*apostle and high priest*" (Heb 3:1), has chosen twelve disciples and **sent** them out to proclaim the Good News. "*As the Father has sent Me, even so I send you*" (John 20:21). Their role is to proclaim Jesus Christ as Lord. The selection of the twelve apostles (after the betrayal of Judas, **Matthias** replaced him) corresponds to the twelve tribes of Israel. The term "**college** (an assembly of person sharing the same dignity) **of the apostles**" is generally used to refer to these twelve disciples, of whom the bishops are the successors. The apostolic succession is the ever-living foundation of the Church.

One will note that in this iconic presentation of Pentecost, as well as the one on the cover of this week's bulletin, the Theotokos is absent; whereas the one that is on the wall of our church has the Virgin Mother of God occupying the empty space between the apostles. This is an influence from western art, more concerned with the historical context than with dogma – Church teaching.

Historically, it is obvious that the Virgin was present at Pentecost and that she received the Holy Spirit on that day, along with the other 120 disciples. But the icon of Pentecost is not an historical illustration of the historical event, but rather presents the church's belief that sees the **apostolic college as an icon of the Church, the Body of Christ, animated by the Holy Spirit.** If Mary is present on the icon, then she becomes just one person among many, whereas she clearly occupies a much more special place in the Church and cannot be counted among the apostles, for she is «**more honorable than the cherubim, and beyond compare more glorious than the seraphim.**»



**Babel and Pentecost.** The icon of Pentecost expresses the perfect peace that reigns among the apostles united in the Holy Spirit. This calm, serene image is the opposite of the biblical story about Babel (Gen 11:1 – 9), where men undertake to build a tremendous tower to challenge the omnipotence of God. Punished for their pride, they are subjected to a confusion of tongues that separate and scatter them throughout the world. This lack of unity is the root of all racism, of all wars and hatred that divide peoples.

Only Christ and the Holy Spirit, who are sent by the Father, can overcome these divisions, only the Trinity can restore harmony among men.



## ~ Announcements ~

- ❖ The parish is very grateful to the Ciganko family for their donation, in memory of Father Deacon Richard Ciganko, of the white paraments that have adorned the altar, tetrapod, and the Christmas and Resurrection icon tables during this paschal season, and for the Creation icons that surround the main Narthex doors leading into the nave.
- ❖ **JUNE 10<sup>th</sup> BINGO!** To celebrate **Father's Day** a special basket will be raffled off. Parishioners are asked to donate items a dad would find useful: items already given are: 3-piece grilling set, gardening gloves, cooling towel.
- ❖ The annual **PETER'S PENCE COLLECTION** will be taken the weekend of **June 11<sup>th</sup> – 12<sup>th</sup>**. There is a special envelope for this collection.
- ❖ **FATHER'S DAY** is June 19<sup>th</sup> this year. *Spiritual Bouquet Cards* are located in the Narthex. Checks are to be made payable to **BENEDICTINE FATHERS.**
- ❖ **THE BUILDING AND MAINTENANCE COMMITTEE** is selling \$500 strip tickets after the Divine Liturgy; the cost per ticket is \$5. The winning number will be taken from the «Pick 3 Daily Number 1<sup>st</sup> Evening Drawing» on the **June 30<sup>th</sup>**.