

Glory to Jesus Christ!
Слава Иисусу Христу!

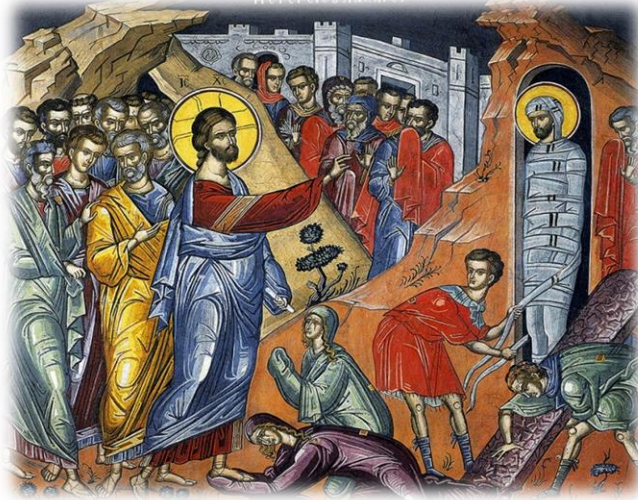
St. Mary ~ Holy Protection
Byzantine Catholic Church
4480 Route 981 Latrobe, PA 15650

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

29 MARCH 2026 / 7534 ~ PALM (Flowery) SUNDAY ~



LITURGY SCHEDULE:

- Sat. Mar. 28 17:00 Vigil: **PALM SUNDAY** w/ *Mirovanije*. Suffrages for **+The Cantor Andrew Regalla** – The Kontir Family: Mary Ann, Natalee, Shane.
- Sun. Mar. 29 10:30 **PALM SUNDAY** w/ *Mirovanije*. Suffrages *pro populo*
- Wed. Apr. 01 18:30 **Presanctified Liturgy** w/ the **Office of Holy Anointing**.
Suffrages for **+The Cantor Andrew Regalla** – James & Barbara Snitzer.
- Thur. Apr. 02 18:30 **GREAT AND HOLY THURSDAY**
Suffrages for **+The Cantor Andrew Regalla** – sister Eva

**GREAT AND HOLY FRIDAY, GREAT AND HOLY SATURDAY
ARE DAYS OF STRICT FAST! (NO MEAT, EGGS, DAIRY PRODUCTS.)**

- Fri. Apr. 03 18:30 **GOOD FRIDAY: ENTOMBMENT VESPERS**
- Sat. Apr. 04 17:00 **GREAT AND HOLY SABBATH**
Blessing of Paschal foods after Liturgy in Church basement.
- Sun. Apr. 05 10:30 **GREAT AND HOLY PASCHA**
w/ *Mirovanije*. Blessing of the Artos.
Blessing of Paschal foods after Liturgy in Church basement.

THERE IS NO FASTING DURING BRIGHT WEEK!!!

✠	✠	✠	✠	✠
03 / 22 / 2026	Adults: \$2501	Candles: \$98	Holy Day: \$25	Flowers: \$215
COLLECTION	TOTAL: \$2839	ATTENDANCE:	Sat. 11	Sun. 23 + 3



~ Great and Holy Week ~

On the days following His entry into Jerusalem, Christ spoke to His disciples in particular about the signs that will precede the Last Day; and so this forms the theme of the first part of Great and Holy Week. (In the Western Church this theme is part of the Advent season leading to Christmas.) The eschatological challenge of the first three days of Great and Holy Week is summed up in the troparion and exapostilarion at Matins. The troparion, *«Behold the Bridegroom comes in the middle of the night...»* is based on the parable of the Ten Virgins; the exapostilarion, *«I see Your bridal chamber...»*, on the parable of the man cast out from the feast because he had no wedding garment. Here, presented in especially urgent terms, is the call that we have heard on many occasions during the Great Fast: the End is near at hand; be watchful; repent while there is still time. Each of the three days has its own particular theme:

On **GREAT AND HOLY MONDAY**, we commemorate the *Patriarch Joseph*, whose innocent sufferings prefigure the Passion of Christ. We also commemorate *the barren fig tree* cursed by our Lord – a symbol of the judgement that will befall those who show no fruits of repentance. On **GREAT AND HOLY TUESDAY**, the liturgical texts refer chiefly to the *Ten Virgins*, which forms the general theme of these three days. They refer also to the parable of the *Talents* that comes immediately after it. Both are interpreted as parables of judgement. On **GREAT AND HOLY WEDNESDAY**, we commemorate the *sinful woman*, who anointed Christ's feet as He sat in Simon's house. As second theme is the *agreement made by Judas* with the Jewish authorities: the repentance of the sinful harlot is contrasted with the tragic fall of the chosen disciple. The Triodion makes it clear that Judas perished, not simply because he betrayed his Master, but because, having fallen into the sin of betrayal, he then refused to believe in the possibility of forgiveness: *«In misery he lost his life, preferring a noose rather than repentance.»* If we deplore the actions of Judas, we do so not with vindictive self-righteousness but conscious always of our own guilt: *«Deliver our souls, O Lord, from the condemnation that was his.»* In general, all passages in the Triodion that seem directed against the Jews should be understood in this same way. When the Triodion denounces those who rejected Christ and delivered Him to death, we recognize that these words apply also to ourselves: for have we not betrayed the Savior many times in our hearts and crucified Him afresh?

From The Lenten Triodion
translated by Mother Mary and Archimandrite Kallistos Ware