

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!

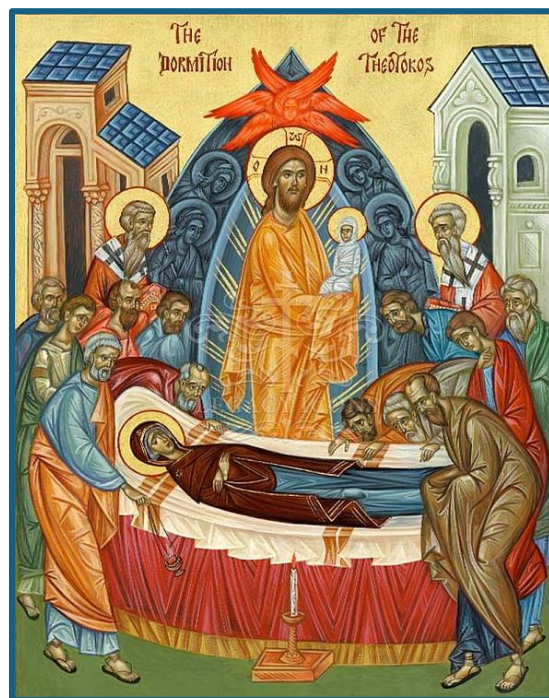
Administrator: Fr. Paul-Alexander Shutt, OSB
Confession Schedule: Saturday 16:00 – 16:30,
Parish email: st.marytrauger@gmail.com

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

16 AUGUST 2026 / 7534

TWELFTH SUNDAY AFTER PENTECOST

Post-festive Day of the Dormition. Translation of the Icon of the Holy Napkin from Edessa to Constantinople (944). The Holy Martyr Diomedes.



LITURGY SCHEDULE:

Sat. Aug. 15 17:00 Vigil: **TWELFTH SUNDAY AFTER PENTECOST**

Suffrages for **+David Rusinko** – Thomas & Cynthia Griceck

Sun. Aug. 16 10:30 **TWELFTH SUNDAY AFTER PENTECOST**

Suffrages *pro populo*

Sat. Aug. 22 17:00 Vigil: **THIRTEENTH SUNDAY AFTER PENTECOST**

Suffrages for **+Susan Dusecina** – son, Fr. Regis

Sun. Aug. 23 10:30 **THIRTEENTH SUNDAY AFTER PENTECOST**

Suffrages *pro populo*



08 / 09 / 2026

COLLECTION

ATTENDANCE:



Adult: \$1180

Spec. Don. \$:1000

Transfiguration: 09



Candles: \$74

TOTAL: \$2474

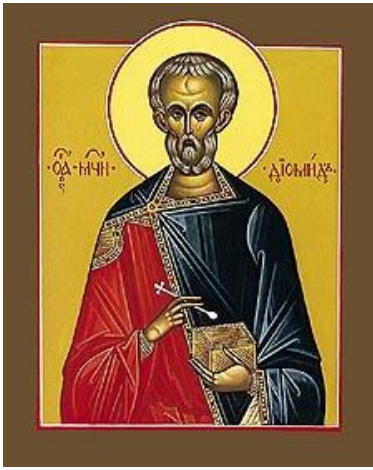
Sat. 14



Holy Day: \$220

Sun. 25 + 2





THE HOLY MARTYR DIOMEDES was from Tarsus in Cilicia, a physician who treated bodies with his healing art and souls with his piety. In the days of the Emperor Diocletian, about the year 288, Diomedes left Tarsus and came to Nicaea, where he benefited many both as a physician and as a preacher of the Faith. He was accused to Diocletian, who sent men to fetch him. When they arrived, although finding that he had already given up his soul to the Lord, they cut off his head to take it to the Emperor, and because of their inhumanity were stricken with blindness. When Diocletian saw the Saint's head, he commanded them to take it back and put it on the body in its place; when they had done so, they received their sight again. Saint Diomedes is one of the Holy Unmercenaries.

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When the fame of our Lord Jesus Christ came to Abgar, the ruler of Edessa, who was suffering from leprosy, Abgar sent a messenger named Ananias, through him asking the Savior to heal him of his disease, while bidding Ananias to bring back a depiction of Him. When Ananias came to Jerusalem and was unable to capture the likeness of our Lord, He, the Knower of hearts, asked for water, and having washed His immaculate and divine Face, wiped it dry with a certain cloth, which He gave to Ananias to take to Abgar; the form of the Lord's face had been wondrously printed upon the cloth. As soon as Abgar received the cloth, which is called the Holy Napkin (Mandylion), he revered it with joy, and was healed of his leprosy; only his forehead remained afflicted. After the Lord's Death, Resurrection, and Ascension, the Apostle Thaddaeus came to Edessa, and when he had baptized Abgar and all his men, Abgar's remaining leprosy also was healed. Abgar had the Holy Image of our Savior fixed to a board and placed at the city gate, commanding that all who entered the city reverence it as they passed through. Abgar's grandson, however, returned to the worship of the idols. The Bishop of Edessa learned of his intention to replace the Holy Napkin with an idol. Since the place where it stood above the city gate was a rounded hollow, he set a burning lamp before the Holy Napkin, put a tile facing it, then bricked up the place and smoothed it over, so that the holy icon made without hands was no longer to be seen, and the ungodly ruler gave no further thought to it.

With the passage of time, the hidden icon was forgotten about, until the year 615, when Chosroes II, King of Persia, was assaulting the cities of Asia, and besieged Edessa. The Bishop of Edessa, Eulabius, instructed by a divine revelation, opened the sealed chamber above the city gate and found the Holy Napkin complete and incorrupt, the lamp burning, and the tile bearing upon itself an identical copy of the image that was on the Holy Napkin. The Persians had built a huge fire outside the city wall; when the Bishop approached with the Holy Napkin, a violent wind fell upon the fire, turning it back upon the Persians, who fled in defeat. The Holy Napkin remained in Edessa, even after the Arabs conquered it, until the year 944, when it was brought with honor and triumph to Constantinople in the reign of Romanus I, when Theophylact was Ecumenical Patriarch. The Holy Napkin was enshrined in the Church of the most holy Theotokos called the Pharos. This is the translation that the Church celebrates today.





When she had completed her life's voyage happily, that spiritual vessel of God dropped anchor in her new, safe harbor, near to the Helmsman of the world, Who through her saved the human race from the floods of wickedness and sin and gave it new life. The One Who gave the Law on Sinai, and Who administered it from Zion, our God, summoned His ark of sanctification to be brought home from Zion to Himself, just as David, her ancestor, had said of her in a psalm, *«Go up, O Lord, to the place of your rest, You and Your ark of sanctification.»* She is not carried like Moses' ark of old, drawn by oxen, but she is escorted and surrounded by an army, heaven's holy angels. She is not an ark made by hands, not plated with gold, but is God's spiritual handiwork, resplendent all over with the radiance of the holy and life-giving Spirit, Who descended upon her. She does not contain the vessel of manna and the tablets of the covenant, but the LORD Who provided both the manna and the eternal blessings promised in the Old and New Covenants, and Who was born as her child – He Who freed from the curse of the Law those who have faith in Him. She does not contain the rod of Aaron, nor is she crowned with glorious cherubim, but rather the incomparably more glorious rod of Jesse, revealed by the prophet and overshadowed by the almighty power of the Father on High. She does not move before the Hebrew people, like the former ark, but follows the God Who had appeared on earth in the flesh furnished by her; by angels and by mankind, she is called blessed for the glory of the One Who magnified her above all ranks of heaven and earth, as she cries out her holy words, *«My soul magnifies the Lord, and my spirit rejoices in God my Savior.»* The bright spiritual dawn of the Sun of Justice, then, has gone to dwell and to shine in His brilliance; she is called there by the One Who rose from her, and Who gives light to all things. Through her, that overwhelming radiance pours the rays of His sunshine upon us, in mercy and compassion, rekindling the souls of the faithful to imitate, as far as they can, His divine kindness and goodness. For Christ our God, Who put on living and intelligent flesh, which He took from the Ever-Virgin and the Holy Spirit, has called her to Himself and invested her with an incorruptibility touching all her corporeal frame; He has glorified her beyond all measure of glory, so that she [...] might share His inheritance, as the Psalmist says: *«The queen stands at your right hand, wrapped in a golden robe woven w/ jewels.»* [And so] Today the spiritual tent that in a wonderful way housed the God and the Lord of heaven and earth in the flesh has been folded up and pitched anew by Him, ready to share His incorruptible bodily existence forever: *«a mighty shield»*, to become together with Him forever strong to defend, protect, and save all of us who are Christians.

*Encomium on the Dormition ~ Modestus, Archbishop of Jerusalem (+ ca. 634)*



## ~ Announcements ~

- **THEOTOKOS: BEACON OF HOPE!** The 92<sup>nd</sup> Annual Mount Saint Macrina Pilgrimage in honor of our Lady of Perpetual Help will take place on the monastery grounds in Uniontown the weekend of **September 4<sup>th</sup> – 7<sup>th</sup>**. A schedule of services for each day of the pilgrimage is posted in the Narthex.
- Please remember in your prayers the following parishioners who are convalescing from various illnesses or surgeries: Kathleen and Ron, Patricia, Dorothy, and Daniel.