Glory to Jesus Christ! Слава Исусу 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

22 NOVEMBER 2026 / 7535

TWENTY-SIXTH SUNDAY AFTER PENTECOST

Postfestive Day of the Entrance. The Holy Apostle Philemon and His Companions. The Holy Martyrs Cecilia, Valerian, Tiburtius, and Maximus.





LITURGY SCHEDUE:

Sat. Nov. 21 17:00 Vigil: 26th Sunday after Pentecost *pro populo*

Sun. Nov. 22 10:30 26th Sunday after Pentecost
Suffrages for **+Dorothy Osif** – The Kontir Family.

Sat. Nov. 28 17:00 Vigil: 27th Sunday after Pentecost
Suffrages for **+Anna Sliz** – Fr. Regis Dusecina

Sun. Nov. 29 10:30 27th Sunday after Pentecost *pro populo*

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11 / 15 / 2026 Adult: $1150 Candles: $67 Arch. Charities: $20
COLLECTION **TOTAL: $1237**
ATTENDANCE: **Sat.** 16 + 1 **Sun.** 20 + 3

Today the Theotokos, the Temple that is to contain God, is being escorted into the Temple of the Lord, and Zechariah receives her. Today the Holy of Holies greatly rejoices, and the choir of angels mystically celebrates this feast. Let us also celebrate with them today and cry out with Gabriel: Rejoice, O Full of Grace, the Lord is with you, and He grants us great mercy.

Philemon, who was from Colossae, a city of Phrygia, was a man both wealthy and noble; **Apphia** was his wife. **Archippus** became Bishop of the Church in Colossae. All three were disciples of the Apostle Paul. Onesimus, who was formerly an unbeliever and slave of Philemon, stole certain of his vessels and fled to Rome. However, on finding him there, the Apostle Paul guided him onto the path of virtue and the knowledge of the truth, and sent him back to his master Philemon, to whom he wrote an epistle (this is one of the fourteen epistles of Saint Paul). In this epistle, Paul commended Onesimus to his master and reconciled the two. Onesimus was later made a bishop; in Greece he is honored as the patron Saint of the imprisoned. All these Saints received their end by martyrdom, when they were stoned to death by the idolaters. Saint Onesimus is also commemorated on February 15.

Saint Cecilia was of an illustrious Roman family. On being betrothed to **Valerian**, she drew him to the Faith of Christ, and he in turn drew his own brother **Tiburtius** to the same. They contested in martyrdom during the reign of Diocletian, in the year a. D. 288.

Give thanks to the Lord, invoke His Name; make known among the nations His deeds. Sing to Him, sing His praise, proclaim all His wonderous deeds. Glory in His holy Name; rejoice, O hearts that seek the Lord! Look to the Lord in His strength; seek to serve Him constantly. Recall the wondrous deeds that He has wrought, His portents, and the judgments He has uttered. (I Chronicles 16:8-12)

Thank God! Give Him the praise and the glory. Before all the living, acknowledge the many good things He has done for you, by blessing and extolling His Name in song. Before all men, honor and proclaim God's deeds, and do not be slack in praising Him. (Tobit 12:6)



TROPARION: You made the earth, O God, and all it contains. You have given us a share in Your life. All creation sings praise to You. As our forefathers gave You thanks after coming to these shores, we, Your unworthy servants, also give thanks on this day for all Your benefits bestowed throughout the years.

KONTAKION: Today, O faithful, sing to God your thanksgiving hymns; learning Scripture's command to give thanks with heart as well as lips, and to seal hearts and lips with blessed deeds. Let America play her thankful part among the nations, giving praise to our saving Lord, the Benefactor of our souls.

Sing and make music to the Lord in your hearts, always thanking God the Father for all things in the Name of our Lord Jesus Christ. (Eph 5:19 – 20)

The icon of the Theotokos depicted in the apse of Byzantine Churches shows the Holy Virgin with her hands raised in prayer and the Lord Jesus in her womb. Because she holds the Creator of all things within her, she is described in our Church as «*more spacious than the heavens.*» This icon is called «**of the Sign**», recalling the prophecy of Isaiah regarding the coming of a leader who would deliver Israel from the Assyrians: «*The Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name*

Emmanuel.» (Is 7:14) The early Church believed that this prophecy was ultimately fulfilled in the conception of our Lord Jesus, son of the ever-virgin Mary. The Theotokos pregnant with Christ is



the definitive sign of God's love for His creation. The image of Christ in this icon represents Him, not as a fetus, but rather robed in divine glory, and often holding a scroll, symbolic of His role as teacher. His face is depicted as that of a mature man, indicating that He is at one and the same time both fully human and fully the eternal God, one of the Holy Trinity. His right hand is raised in blessing. Christ is depicted within a mandorla, an ancient design of two circles coming together and overlapping one another, symbolizing the interactions and interdependence of opposing worlds and forces. The early Church adopted this symbol to describe the coming together of heaven and earth in the Incarnation. This icon will also be on our Tetrapod during the Nativity / Philip Fast.

This icon has become a «sign» of something else in the modern world: the sanctity of life in the womb. That Christ is depicted in the womb as an adult reminds us that there is no difference in being between an embryo, a fetus or a neonate. Life is human and sacred from the first moment of conception!

