Christ the Saviour Cathedral

"CATHEDRAL JOTTINGS"



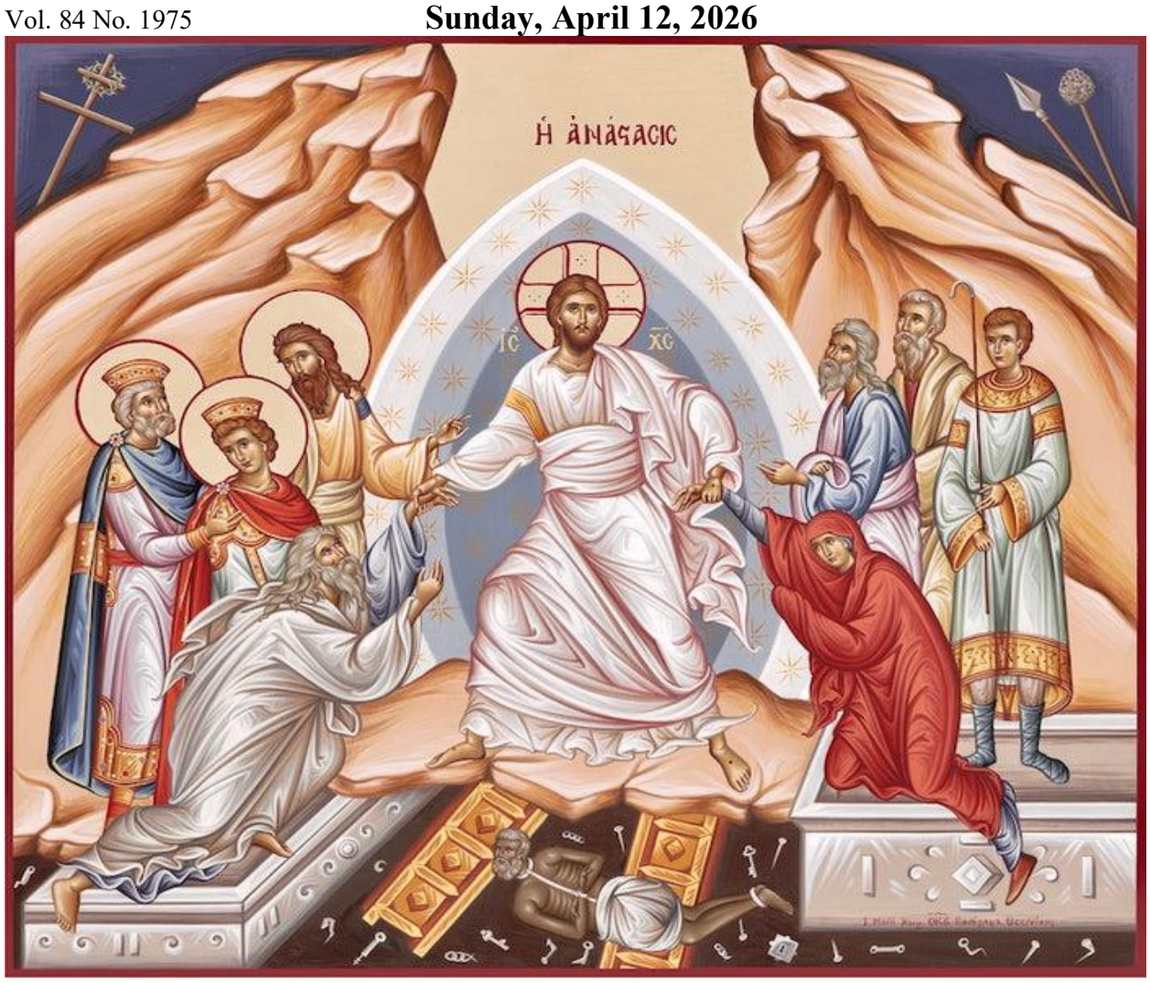
Corner of Garfield Street and Butler Avenue
Johnstown, Pa. 15906
Rectory Office – 249 Butler Avenue; Johnstown, Pa. 15906
Cathedral Church of His Eminence, Metropolitan Gregory of Nyssa
of the
American Carpatho-Russian Orthodox Diocese
of the
Ecumenical Patriarch of Constantinople

Cathedral Clergy

Pastor – Very Reverend Protopresbyter Robert A. Buczak, Cathedral Dean
Very Reverend Protopresbyter Frank P. Miloro - Very Rev. John S. Brancho
Rectory Phone……814-539-8086
Mobile Phone……412-759-4481
Cathedral Office……814-254-4011
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Diocesan Website: http://www.acrod.org ***Facebook***: https://www.facebook.com/acroddiocese
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Vol. 84 No. 1975 **Sunday, April 12, 2026**



Holy Pascha

The Feast of the Resurrection of Our Lord Jesus Christ

Divine Liturgy/ Choir Sunday – 9:00 am

Epistle: Acts 1: 1 - 8 Tropar & Kondak: pages 193 - 196 Gospel: John 1:1 - 17

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April 13 - Bright Monday

Resurrection Matins – 8:15 am - Divine Liturgy – After Matins (Approximately 9:00 am)

Epistle: Acts 1:12-17, 21-26 Gospel: John 1:18-28

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April 14 - Bright Tuesday

Resurrection Matins – 8:15 am - Divine Liturgy – After Matins (Approximately 9:00 am)

Epistle: Acts 2:14-21 Gospel: Luke 24:12-35

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Sat. 4/18 … Great Vespers……..……..……4:00 pm

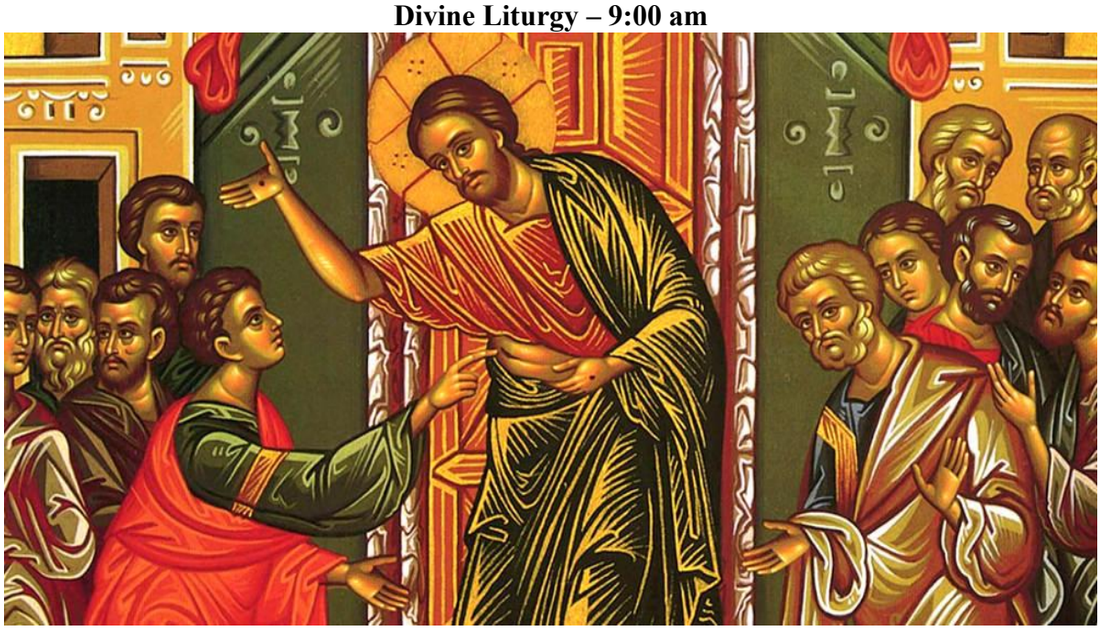
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Sunday, April 19th, 2026

The Second Sunday of Pascha

St. Thomas Sunday

Divine Liturgy – 9:00 am



Resurrection Tone 1

Epistle: Acts 5:12-20 Tropar & Kondak: pages 193 & 199 Gospel: John 20:19-31

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Sunday, April 26th, 2026

Third Sunday of Pascha

Sunday of the Myrrh-Bearing Women



Divine Liturgy/Choir Sunday – 9:00 am

Panachida for ***+Michael Pysh*** offered by Dave and Melanie Dudak***; +Joe Muchesko*** offered by George and Andrea Hamaty; ***+John Dzura, and Dorothy Jean Neff*** offered by Pani Kathy; and ***+Anna and Paul Csubar*** offered by Anna Csubar; ***+John and Geraldine Yarina and infant children, Donna, Charles and Mary Yarina, and Anthony and Josephine Jakubik*** offered by JoAnn Stamplis and Mary Bunk and families.

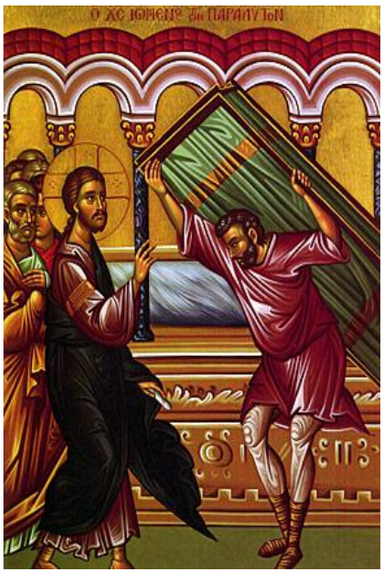
Resurrection Tone 2
Tropar & Kondak: pages 193 & 200

Epistle: Acts 6:1-7

Gospel: Mark 15:17-27; 16:1-2

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Sunday, May 3rd, 2026

Fourth Sunday of Pascha

Sunday of the Paralytic

Divine Liturgy/Choir Sunday – 9:00 am

Chrismation of Jack Brookings into the Orthodox Faith

Panachida for +***Anna Dzura and Katherine Rogel;*** +***Anna Fedornock*** offered by the Fedornock Family; +***Anna Smider***; and +***George and Pauline*** offered by Pauline Stegura

Resurrection Tone 3 - Tropar & Kondak pages 193 & 202

Epistle: Acts 9:32-42 Gospel: John 5:1-15

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Tuesday May 6, 2025

Feast of the Great Martyr George

Divine Liturgy - 9:00 am

Remembered in the Great Entrance - Departed members of the Yurcisin & Popovich Families offered by Ann Melanie Yurcisin; ***John Sr., Michael, John Jr. & Mary*** offered by Mary Yech;

Epistle: Acts 12:1-11 Gospel: John 15:17-16:2

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BIRTHDAY PRAYERS –***Janice Yursky (4/12), Carol Piechnik (4/13), Ed Sakmar (4/14), Jim Kobal (4/15), Carmine Bellich (4/15), Drake Billetdeaux (4/16), Nicole Bellich (4/17), Stella Nitkulinec (4/18), Jeffrey Robel (4/20), Alec Miller (4/21), Amanda Gilchrist (4/22), Joey Sally (4/24), Jonah Strenski (4/24), Jillian Devine Billetdeaux (4/25), John Barley (4/27), Darby Sprintz (5/2).*** You were remembered in Proskomedia!

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THE ETERNAL LAMP and ALTAR CANDLES – are offered the week of April 12th in memory of + ***Daniel Tvarozna offered by wife Darice and the Tvarozna family;*** and on April 26th in memory of +***Michael Pysh by Dave and Melanie Dudak.***

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2026 Saints Joachim and Anna Senior Retreat

Our Diocese is pleased to announce its seventh annual Saints Joachim and Anna Senior Retreat which will take place at Camp Nazareth Retreat and Conference Center in Mercer, PA from May 5-7, 2026. The Retreat will feature keynote addresses, church services, time for fellowship, and great evening events. His Eminence, Metropolitan Gregory, is inviting all our Diocesan Seniors, ages 55 and over, to join him for 2 days of fellowship, prayer, and learning. The Theme of the Retreat – **"Living and Dying Orthodox in the 21st Century".** Online Registration is now open!! Visit 2026 Senior Retreat to register for the event. Visit campnazareth.org or acrod.org for more information. You may also call (607-329-2844) or email Fr. Stephen Loposky at fr.stephen.loposky@gmail.com for more information. For those staying at Camp, the Retreat cost is $160. For those who do not need lodging at Camp, the Retreat cost is $110. Register today! Registration closes April 28, 2026.

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CAMP NAZARETH SUMMER CAMP 2026
REGISTRATION NOW OPEN!

Week 1: Sunday, July 19th – Saturday, July 25th, 2026– Johnstown, Pocono, Southern Tier, Youngstown, and Chicago Deaneries. Camp workers are also needed! Register on-line! www.campnazareth.org.

Please contact Fr. Buczak for the code if you are planning on going to camp.

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PLEASE PRAY FOR OUR SEMINARIANS

Fr. Peter Sodini, Deacon Maximus Cannaverde, Fr. Alexander Hurtsellers, Deacon Bradley Shaffer, Nicholas Cizin, John Bonnewitz-Coffey, John Fedornock III, Spyridon Raburn, Clayton Woods and Ignatios Leonardo.

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CUSTOMS OF THE RESURRECTION

ROYAL DOORS – The Royal Doors (Center Doors) remain open throughout Bright Week. This symbolizes that through the Resurrection of Our Lord Jesus Christ, Paradise is opened for mankind to enter. They are closed at the end of Bright Week when we hear on St. Thomas Sunday that the Lord came through the closed doors and appeared to his Disciples.

DEACON'S DOORS – The "Deacon's Doors (the doors through which the deacon goes in and out) remain open for forty days. This symbolizes that the Resurrected Lord spent forty days teaching and instructing his Disciples. They are closed after the fortieth day on the Feast of the Ascension of Our Lord into Heaven.

STANDING IN PRAYER – NO KNEELING – After entering the Nave of the Church and venerating the icon on the Sacramental Table, we "stand" to pray in the pew. There is no kneeling anytime until the Feast of Pentecost as the priest prays for the Descent of the Holy Spirit to come upon the Faithful of the Church.

"CHRIST IS RISEN" – For the next forty days, we greet each other with the Paschal Tiding "Christ is Risen". Try it out. Instead of good morning or hello, greet each other by proclaiming the Risen Lord; you may be surprised with the reaction you receive; "Christ is Risen!"

MALES ENTER FIRST – This one may cause grief to our "politically correct" society. It is customary during the Paschal Season for the male member of the family to enter the house first when visiting relatives or friends. As he enters the home, he proclaims the greeting "Christ is Risen".

THE HOLY SHROUD (PLASCHANITSA) – The Holy Shroud of Our Lord is taken from the tomb and placed on the Holy Altar Table. The Divine Liturgy is served on it for the next forty days.

SPECIAL BLESSINGS FROM THE PRIEST – In our Tradition, During Bright Week, the priest blesses with the Troytsa (the Triple Candle) which also has the Icon of the Resurrection attached. The priest blesses with the Hand Cross for the remaining days of the Feast.

RED EGGS – Holy Tradition says that after the Resurrection of Our Lord, Mary Magdalene went to Pontius Pilate and gave him a red dyed egg and told him "Christ is Risen!" The egg which was colored red symbolized the blood of the Crucified Lord; but after you remove its shell, it appears as white as the light! (What a shock for him).

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PRAYER CHAIN

Thomas Buczak	Erin Demich	Jolene McClain	Matthew Hanak	Kara Dorsey
Veronica Buczak	Mary Ann Muchesko	Georgene Coulter	Mary Frances Dutko	Ronald Patrick
Michael Sakmar	Michaela Miller	Tanya Britan	Clarabella Knight	Lisa Daugherty
Dave and Roberta Kovalik	Arianna Jade Miller	Frank and Daniel Porembka	Matushka Mary Margaret	Cindy LaBarr
Kira Pronin	Taylor Miller	Dr. Rose Ann Jordan	Remona Blunt-Wall	Amber
Alexxa Lowery	Jennifer Gardenhour	Demetra Mavrophilipos	Patti Sweeney	Diana Gvozdich-Smith
Romayne Laichak	Steve Prieber	Rose Conjelko	Samantha Salway	Jean Barnes
Zachary Rogina	Aberdeen Rudge	Cindy Birth	Joan and Ronald Bost	Jennifer Beas
Ron Kuzmyak	Pat Hanuska	Roger Zankey	Cheryl Reese	Ellen Kuzmyak
Paul Kalcik	Dwight Nugle	Jess Ambrose	Sheri Smay	Elaine Adams
Henry Laichak	Rose and Terry Fyock	Paul Kalinyak	Geroge Kuzmiak	Ronnie Horbal
Ronald Kmet	Rosalia Horner	John Rosiak	Lisa Luterman	Audrey Novak
Eva Zeleniak-Whitak	Beverly Mayo	Louis Pocchiari	Jeanne Norris	Lindsay Penatzer
Judith Rowlands	Al Kuzmyak	Ed and Christine Sakmar	Kristo Burkett	Carol Devine
Angeline Komara	Michael Paul Gost	Julie Locher	Amanda May	Dominic
Arianna Risso	Matushka Helen Jasiukowicz	Denise Stroud	Jean Romesburg	Florence Gost
Charlie Erisman	Joanne Democko	Brianna Thompson	MaryAnn Savering	Irene Lenzo
Rachael Costlow	Robert and Barbara Stokes	Elijah Groff	Spenser Kreger	Rite Cade
Shirley Mazurak	Marcia Matthews	Michael Mehalacki	Zander Marshall	

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CONTRIBUTIONS TO THE CATHEDRAL ON-LINE

Did you know that you can make donations to Christ the Saviour Cathedral on-line? Many parishioners and non-parishioners save time and efforts by donating to the Cathedral at: **https://www.acrod.org/directories/cathedral/**

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You have never really lived
until you have done something for someone who cannot possibly pay you back

CROSS SHRINE REPAIRS NEEDED



Cathedral Parishioners:

WE HAVE REACHED OUR GOAL!

Thank you for your generosity!

Donations:

Fr Robert and Pani Kathy Buczak - $200.00

Susan Kalcik and Nicholas Bocher - $100.00

Michael and Jennifer Dzvonik - $100.00

Michael Dzvonik Sr. (St. Nicholas, Homestead) - $100.00

Roger Pavlik - $500.00 ***Janice Middler - $100.00***

Phil and Andrea Penatzer - $500.00 ***Fr. Nicholas Mihaly and family - $25.00***

Maged, Jehan, and Jerees Zeigrat - $500.00

Thomas Fultz - $150.00 ***Julia Gilchrist - $200.00***

Anonymous - $200.00 ***Anonymous - $200.00*** ***Anonymous - $1,000.00***

Francis G. Ozog Funeral Home – 700.00

Scott Hanak and Joyce Hanak Rogina - $200.00

Nicholas and Anita Teplica - $100.00 ***Rich and Harriet Mirilovich - $100.00***

Michael and Chrystal Maticic - $150.00 ***Carol Piechnik - $50.00***

Linda and Terry Gregory - $100.00 ***Ron and Joan Bost - $100.00***

DeCoske / Hamaty / Horner families - $275.00

Nicholas and Nicole Bellich and Family - $500.00

Diana and Bernard Smith - $200.00 ***George and Evelyn Evanisko - $125.00***

Pani Betty Jean Baranik - $100.00 ***A.C.R.Y. Chapter 20 - $100.00***

Darice Tvarozna and family- $100.00 ***Gost Family - $100.00***

TOTAL - $6,875.00

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THE MIRACLE OF THE HOLY FIRE

The Holy Fire is the most renowned miracle in the world of Eastern Orthodoxy. **It has taken place at the same time, (On the Feast of the Resurrection of Our Lord Jesus Christ) in the same manner, and in the same place, every single year for centuries.** No other miracle is known to occur so regularly and so steadily over time. It happens in the Church of the Holy Sepulchre in Jerusalem, where Christ was crucified, entombed, and where He finally rose from the dead.

In order to be as close to the Sepulchre as possible, pilgrims camp next to it. The Sepulchre is located in the small chapel called Holy Ciborium, which is inside the Church of the Resurrection. Typically, they wait from the afternoon of Holy Friday in anticipation of the miracle on Holy Saturday. Beginning at around 11:00 in the morning the Christian Arabs chant traditional hymns in a loud voice. These chants date back to the Turkish occupation of Jerusalem in the 13th century, a period in which the Christians were not allowed to chant anywhere but in the churches. "We are the Christians, we have been Christians for centuries, and we shall be forever and ever. Amen!" - they chant at the top of their voices accompanied by the sound of drums. The drummers sit on the shoulders of others who dance vigorously around the Holy Ciborium. But at 1:00 pm the chants fade out, and then there is a silence. A tense silence, charged from the anticipation of the great demonstration of God's power for all to witness.

Shortly thereafter, a delegation from the local authorities elbows its way through the crowd. At the time of the Turkish occupation of Palestine they were Muslim Turks; today they are Israelis. Their function is to represent the Romans at the time of Jesus. The Gospels speak of the Romans that went to seal the tomb of Jesus, so that his disciples would not steal his body and claim he had risen. In the same way the Israeli authorities on this Holy Saturday come and seal the tomb with wax. Before they seal the door, they follow a custom to enter the tomb, and to check for any hidden source of fire, which would make a fraud of the miracle.

The Patriarch of Jerusalem enters the tomb and kneels in holy fear in front of the place where Christ lay after His death and where He rose again from the dead. He finds his way through the darkness towards the inner chamber in which he fall on his knees. Here he says certain prayers that have been handed down to us through the centuries and, having said them, he waits. Sometimes he may wait a few minutes, but normally the miracle happens immediately after he has said the prayers. From the core of the very stone on which Jesus lay an indefinable light pours forth. It usually has a blue tint, but the color may change and take many different hues. It cannot be described in human terms. The light rises out of the stone as mist may rise out of a lake; it almost looks as if the stone is covered by a moist cloud, but it is light. This light each year behaves differently. Sometimes it covers just the stone, while other times it gives light to the whole sepulchre, so that people who stand outside the tomb and look into it will see it filled with light. The light does not burn. The light is of a different consistency than normal fire that burns in an oil lamp. At a certain point the light rises and forms a column in which the fire is of a different nature, so that he is able to light his candles from it.

While the patriarch is inside the chapel kneeling in front of the stone, there is darkness but far from silence outside. One hears a rather loud mumbling, and the atmosphere is very tense. When the Patriarch comes out with the two candles lit and shining brightly in the darkness, a roar of jubilee resounds in the Church.

The Holy Light is not only distributed by the Archbishop but operates also by itself. It is emitted from the Holy Sepulchre with a hue completely different from that of natural light. It sparkles, it flashes like lightning, it flies like a dove around the tabernacle of the Holy Sepulchre and lights up the unlit lamps of olive oil hanging in front of it. It whirls from one side of the church to the other. It enters some of the chapels inside the church, as for instance the chapel of the Calvery (at a higher level than the Holy Sepulchre) and lights up the little lamps. It lights up also the candles of certain pilgrims. In fact, there are some very pious pilgrims who, every time they attended this ceremony, noticed that their candles lit up on their own accord! His divine light also presents some peculiarities: As soon as it appears it has a bluish hue and does not burn. At the first moments of its appearance, if it touches the face, or the mouth, or the hands, it does not burn. This is proof of its divine and supernatural origin. We must also take into consideration that the Holy Light appears only by the invocation of an Orthodox Archbishop. (Continued on the next page.)

The miracle is not confined to what actually happens inside the little tomb, where the Patriarch prays. What may be even more significant, is that the blue light is reported to appear and be active outside the tomb. Every year many believers claim that this miraculous light ignites candles, which they hold in their hands, of its own initiative. All in the church wait with candles in the hope that they may ignite spontaneously. **Often unlit oil lamps catch light by themselves before the eyes of the pilgrims. The blue flame is seen to move in different places in the Church.** A number of signed testimonies by pilgrims, whose candles lit spontaneously, attest to the validity of these ignitions. The person who experiences the miracle from close up by having the fire on the candle or seeing the blue light usually leaves Jerusalem changed, and for everyone having attended the ceremony, there is always a "before and after" the miracle of the Holy Fire in Jerusalem.

The first written account of the Holy Fire (Holy Light) dates from the fourth century, but authors write about events that occurred in the first century. So Saints John Damascene and Gregory of Nyssa narrate how the Apostle Peter saw the Holy Light in the Holy Sepulchre after Christ's resurrection. "One can trace the miracle throughout the centuries in the many itineraries of the Holy Land." The Russian abbot Daniel, in his itinerary written in the years 1106-07, presents the "Miracle of the Holy Light" and the ceremonies that frame it in a very detailed manner. He recalls how the Patriarch goes into the Sepulchre-chapel (the Anastasis) with two candles. The Patriarch kneels in front of the stone on which Christ was laid after his death and says certain prayers, at which point the miracle occurs. Light proceeds from the core of the stone - a blue, indefinable light which after some time kindles unlit oil lamps as well as the Patriarch's two candles. This light is "The Holy Fire", and it spreads to all people present in the Church. The ceremony surrounding "The Miracle of the Holy Fire" may be the oldest unbroken Christian ceremony in the world. From the fourth century A.D. all the way up to our own time, sources recall this awe-inspiring event. From these sources it becomes clear that the miracle has been celebrated on the same spot, on the same feast day, and in the same liturgical frame throughout all these centuries.

Every time heterodox have tried to obtain the Holy Fire they have failed. Three such attempts are known. Two occurred in the twelfth century when priests of the Roman church tried to force out the Orthodox Church but by their own confession these ended with God's punishment. But the most miraculous event occurred in the year 1579, the year when God clearly testified to whom alone may be given His miracle.

"Once the Armenians paid the Turks, who then occupied the Holy Land, in order to obtain permission for their Patriarch to enter the Holy Sepulchre, the Orthodox Patriarch was standing sorrowfully with his flock at the exit of the church, near the left column, when the Holy Light split this column vertically and flashed near the Orthodox Patriarch.

A Muslim Muezzin, called Tounom, who saw the miraculous event from an adjacent mosque, immediately abandoned the Muslim religion and became an Orthodox Christian. Turkish warriors stood on the wall of a building close to the gate and lightning-struck column. When he saw this striking miracle, he cried that Christ is truly God and leaped down from a height of about ten meters. But he was not killed-the stones under him became as soft as wax and his footprint was left upon them. The Turks tried to scrape away these prints, but they could not destroy them; so they remain as witnesses.

As with any other miracle there are people who believe it is a fraud and nothing but a masterpiece of Orthodox propaganda. They believe the Patriarch has a lighter inside of the tomb. These critics, however, are confronted with a number of problems. Matches and other means of ignition are recent inventions. Only a few hundred years ago lighting a fire was an undertaking that lasted much longer than the few minutes during which the Patriarch is inside the tomb. One then could perhaps say, he had an oil lamp burning inside, from which he kindled the candles, but the local authorities confirmed that they had checked the tomb and found no light inside it.

The best arguments against a fraud, however, are not the testimonies of the shifting Patriarchs. The biggest challenges confronting the critics are the thousands of independent testimonies by pilgrims whose candles were lit spontaneously in front of their eyes without any possible explanation. It has never been possible to film any of the candles or oil lamps igniting by themselves.

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Saint Gregory Palamas Homily
On the Mystery of the Sabbath and the Lord's Day

"Another reason why the Seventh day was blessed, the Day of Rest, is that God, Who formed this world in six days foresaw that man would turn towards evil and would, as a result, go back to the ground, descend to Hades and be imprisoned there, and this whole world would grow old and useless because of man, but would be renewed by God becoming man. This renewal was affected when God incarnate descended into hades through death and declared there on the Sabbath the recall of souls. It was because He foresaw that this would happen on the Sabbath that He rightly deemed it the only day worthy to be blessed. However, although this work was secretly made ready on the seventh day, the Sabbath, everything was clearly brought to light and accomplished when the body too had been summoned to immortality through the Lord's Resurrection on the eighth day. This is why we call it the Lord's Day. As Friday, the day of preparation, stands in relation to the Sabbath, so is the Sabbath in comparison with Sunday, which is obviously superior to it. As perfection and reality surpass beginning, pattern and shadow, so is Sunday mover excellent and honorable, because on it the exceedingly blessed work was finished, and on it we await the General Resurrection of all, the perfect entry of the saints into the divine rest and dissolution of the world into its elements.

Whatever is said in praise of the seventh day applies even more to the eighth, for the latter fulfills the former. It was Moses who unwittingly first ascribed honor to the eighth day, the Lord's Day. The Jubilee year (Lev 25: 8ff), which Moses regarded as a year of forgiveness and named accordingly, was not counted among the "weeks of years" under the Law, but came after them all, and was an eighth year proclaimed after the last of these seven year periods. Moses did the same with regard to periods of seven weeks. However, the Lawgiver did not only introduce in this hidden way the dignity of this eighth day, which we call the Lord's Day because it is dedicated to the Lord's Resurrection, but also on the Feast name "Trumpets" referred to the eighth day as the "final solemn assembly" (Lev 23:36 LXX, Num. 29:35), meaning the completion and fulfillment of all the feasts. At that point he clearly said that the eighth day too would be called holy for us, proclaiming in advance how divine, glorious and august Sunday was to be after everything pertaining to the Law had passed away. Moses esteemed the seventh day because it led into the truly honorable eighth day. Just as the Law given through him is honorable in so far as it leads to Christ (cf. Gal 3:24), so the seventh day is honorable because it leads into the eighth day on which the Lord's Resurrection took place. The eighth day come next after the seventh, and if you look carefully, you will find that after the seventh day, when are told that all the dead from past ages were resurrected, on the eighth day Christ rose. Not only was Christ's Resurrection accomplished on the eighth day, but it was both the eighth day in relation to the day before, and also the first day in relation to the hoped-for Resurrection, the rising again, of all men in Christ, That is why Christ is hymned as "the first-fruits of them that slept" (1 Cor. 15:20) and "the first begotten of the dead" (Rev 1:5). In the same way, Sunday is not just the day eighth in order after the preceding days, but the first of the days that come after. So it becomes in its turn the New Day, the first of all days, which we call the Lord's Day, and which Moses referred to not as the first day but as "one day" (Gen 1:5 LXX), being exalted above the others and the prelude of the one day without evening of the age to come.

You will understand how much better Sunday is than other feast days from what follows. Every other festival comes round once a year, the Lord's Day comes round four times every month, and this frequent recurrence makes the whole year a year of true remission for us, a year acceptable to the Lord (cf. Isa 61:2). It was in order to teach us to celebrate it in practice at the end of each week that the Lord first appeared to the disciples inside the house while Thomas was absent (John 20: 19-24). He proved He was alive and give them peace. By His breathing upon them He renewed the divine breath given in the beginning (Gen 2:7) and endowed them with the grace of the Holy Spirit, imbuing them with divine power to bind and loose sins. He made the sharers in the exercise of His heavenly lordship, saying to the, "receive ye the Holy Spirit: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (John 20:22-23).

The Lord granted them this power and grace when He appeared to them on the very day of His Resurrection, obviously a Sunday. Then, letting the intervening days of the week elapse, He appeared in the same manner and in the same house, on the eighth day, the Sunday we celebrate today, to inaugurate His festival and to bring the hesitant Thomas to faith. According to the Savior's beloved Evangelist and disciple, "After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20:26).

MARY MAGDALENE AND THE RED EGG



In the Eastern Orthodox tradition, Mary Magdalene visited Emperor Tiberius to issue a complaint about how Pontius Pilate handled Jesus's trial. As she described the events of the crucifixion and resurrection, the Emperor dismissed her story, scoffing, "That could no more happen than the egg in your hand could turn red". Promptly, Mary Magdalene prayed and the egg turned red. It is from this event of the meeting of Mary Magdalene and the emperor that we developed the custom of Easter eggs, where in the Russian and Greek tradition, red Easter eggs are given as gifts. Her visit to Rome is still very much alive in the Orthodox Tradition. Most of the icons, especially Russian ones, represent Mary Magdalene with a red egg in her hand.

Symbolism

- **The egg** represents the sealed tomb of Christ; cracking it open symbolizes His Resurrection and the shattering of death.
- **The red color** signifies the blood shed by Christ during His Passion and the new life He grants through His sacrifice.
- The miracle underscores Mary Magdalene's role as the **"Apostle to the Apostles"** and the first witness to the Risen Christ.

Liturgical and Cultural Practice

- The tradition of **dyeing eggs red** and exchanging them at **Pascha (Easter)** is especially strong in **Greek Orthodox** practice but also observed in other Orthodox regions.
- In some churches, especially in Greece, **red eggs are distributed or exchanged** at the conclusion of Paschal services.
- The blessing of eggs is part of the **prayers for the blessing of food** on Holy Pascha, reflecting the lifting of the Lenten fast.
- The custom is not universal among Orthodox Christians; in Slavic traditions, it is less common, and in some regions, eggs are simply blessed without being exchanged.

Theological and Pious Significance

While the Orthodox Church does not make the red egg a formal liturgical rite, the association with Pascha is partly due to the **Lenten abstinence** from eggs, which are eaten to "break the fast". The red egg's symbolism—**new life, resurrection, and Christ's victory over death**—is a pious reflection of the Gospel message.

In summary: The Orthodox tradition of the red egg is rooted in the story of Mary Magdalene's bold proclamation before Tiberius, whose skepticism was answered by a miraculous change of the egg's color. This event became a powerful Easter symbol of resurrection and hope, celebrated in many Orthodox communities through the exchange of red-dyed eggs.

ACRY "Muffins for Mothers"



In honor of Mother’s Day our chapter will be hosting coffee hour at the Cathedral auditorium on Sunday, May 10, 2026, after Divine Liturgy.
A lite breakfast will be provided and a chance for our mothers to enter one free raffle which you must be present to win for a beautiful flower basket and gift card totaling $100.00.
A sign-up sheet for attendees will be available until Sunday, May 3, 2026.

Volunteers are needed for the Cambria County Backpack Project at the Garfield school on Mondays, April 20 and May18, 2026 from 4-5pm. Saturday's Kitchen's volunteers will be available soon.

The next ACRY meeting will be Thursday, May 7, 2026, at 6:30pm in the Cathedral auditorium.
Thank you to everyone who helped in any way during the "Lenten Soup Sale!!"