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

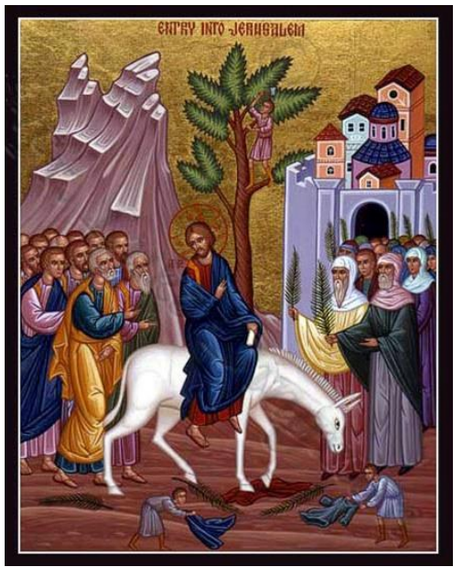
Cathedral Clergy

Pastor – Very Reverend Protopresbyter Robert A. Buczak, Cathedral Dean
Very Reverend Protopresbyter Frank P. Miloro, Chancellor
Very Rev. John S. Brancho

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Vol. 79 No. 1811 **Sunday, April 17th, 2022**



Triumphal Entry of Our Lord into Jerusalem

Palm Sunday

Divine Liturgy: 9:00 am

Tropar & Kondak: pages 188-192

Epistle: Philippians 4:4-9

Gospel: John 12: 1-18

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Bridegroom Matins – 2:00 pm

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Monday April 18, 2022

***Pre-sanctified Liturgy* - 9:00 am** ***Bridegroom Matins* – 7:00 pm**

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Tuesday April 19, 2022

***Pre-sanctified Liturgy* - 9:00 am** ***Bridegroom Matins* – 7:00 pm**

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Wednesday April 20, 2022

Pre-sanctified Liturgy – 9:00 am ***Sacrament of Holy Unction - 7:00 pm***

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Thursday April 21, 2022

Vespers and Liturgy of St. Basil the Great for Holy Thursday - 9:00 am

Service of the 12 Gospels (Matins of Good Friday) - 7:00 pm

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Friday April 22, 2022

Royal Hours of Good and Holy Friday - 9:00 am

Children's procession into the Church

Vespers and Placing of the Holy Shroud - 7:00 pm

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Saturday, April 23, 2022

Vespers and Liturgy of St. Basil for Holy Saturday - 9:00 am

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Saturday, April 23, 2022 - 8:00 pm

Matins of the Resurrection of Our Lord Jesus Christ

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Sunday, April 24th, 2022

Holy Pascha

The Feast of the Resurrection of Our Lord Jesus Christ

Divine Liturgy of St. John Chrysostom- 9:00 am

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

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April 25 - 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 26- 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. 4/30 … Great Vespers……..……6:00 pm

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Sunday, May 1st, 2022

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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PANACHIDA OFFERINGS

We are reminded that Panchidas (Memorial Services for the Departed) **CANNOT** be served on the Major Feast Days of our Lord including Sunday, April 17th (Palm Sunday), Sunday, April 24th (Great and Holy Pascha) and Sunday, May 1st (St. Thomas Sunday). It is also not appropriate to serve them during Holy Week and Bright week.

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BIRTHDAY PRAYERS – ***Stella Nitkulenic (4/18), Jeffrey Robel (4/20), Alec Miller (4/21), and Amanda Gilchrist (4/21).*** You were remembered in Prokomedia!

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BULLETIN SPNSOR – The "Cathedral Jottings" Bulletin is sponsored in memory of ***Michael and Mary Pavlik by Roger Pavlik.***

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THE ALTAR CANDLES – are offered ***in memory of the departed members of the Horbal family by Mary Ann Savering.***

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THE ETERNAL LAMP – is offered ***in memory of the departed members of the Horbal family by Mary Ann Savering.***

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THE SERVICES OF HOLY WEEK

Palm Sunday

The first day of Holy Week begins with Vespers of Saturday evening leading to the celebration of the services of *Our Lord's Entry into Jerusalem* the next morning, Sunday. In the western world this day is usually called *Palm Sunday*. As Christ makes his triumphal entry into Jerusalem, his divine kingdom on Earth is proclaimed under the branches of the palm tree.

The Matins services of the evenings of Palm Sunday, Holy Monday, and Holy Tuesday, anticipating the events of the next day, share a common theme. These Bridegroom Services are derived from the Parable of the Ten Virgins, which calls for preparedness at the Second Coming, for the "thief comes in the middle of the night." (Matt. 26:1-13)

Holy Monday

The first three days of Holy Week remind us of Christ's last instructions with his disciples. These teachings are remembered in the celebration of the Great Compline, Matins, Hours, and Liturgy during these days. The Liturgy of the Presanctified Gifts celebrated these days includes readings from Exodus, Job, and Matthew.

Holy Wednesday

Within the past two centuries, Byzantine practice has developed to include the mystery of Holy Unction, which is celebrated on Holy Wednesday, commemorating Christ's anointing with myrrh. The service ends with the priest anointing the faithful with holy oil.

Holy Thursday

Holy Thursday begins with the celebration of vespers and the Divine Liturgy of St. Basil, in representation of the earthly presence of Christ realized at the Mystical Supper. In the evening, anticipating the Matins of Friday morning, the Holy Passion service of the reading of the **Twelve Gospels** is conducted. In these readings Christ's last instructions to his disciples are presented, as well as the prophecy of the drama of the Cross, Christ's prayer, and his new commandment.
Crucifixion

Holy Friday

Great and Holy Friday begins with reading of the Royal Hours leading up to Vespers of Friday afternoon, at which time the removal of the Body of Christ from the Cross is commemorated. In an evening service, the priest carries the Epitaphios (Burial Shroud), the painted or embroidered cloth representation of Christ, from the altar around the church before placing it in the Sepulcher, a bier symbolizing the Tomb of Christ. This procession, with the faithful carrying lighted candles, represents Christ's descent into Hades.

Holy Saturday

Great and Holy Saturday Vespers and a Divine Liturgy of St. Basil are served, marked with readings of Psalms and Resurrection hymns that tell of Christ's descent into Hades, celebrated as the "First Resurrection" of Adam and the conquering of Death. It is appointed by the typikon to be celebrated in the afternoon, though it is served in the morning in many places. This service comes from the ancient liturgical tradition of the Church of Constantinople and was its primary Paschal service. The hymn "Arise O God" from the Psalms was the original primary Paschal hymn before "Christ is risen" came to take its place. Its place as the ancient Constantinopolitan Paschal celebration is what gives the service such a bright and Resurrectional character.

Pascha, the **Feast of Feasts**, celebrations begins just before midnight as the Resurrection Vespers begins with the church in complete darkness. As midnight approaches the priest taking a light from a vigil light within the altar passes the flame to the faithful for their candles while singing "Come ye and receive light from the unwaning life, and, glorify Christ, who arose from the dead." Then the priest leads the faithful out of the church in procession. After circling the church either one or three times, as the procession nears the entrance door of the church, the priest leads in the singing of the hymn of Resurrection. "Christ has risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tombs!" At this point the priest and faithful enter the well-lighted church for the remaining part of Vespers and the breaking of the fast with the Divine Liturgy.

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FOR CONSIDERATION

Just as all the events in Christ's life are historical, so is His Passion. It is a historical event which took place during the rule of Pontius Pilate, as mentioned in the Holy Gospels. Since Christ was also perfect man, it means that He had a real human nature and lived at a particular time. Thus the historical event of the crucifixion is given great significance by the holy Evangelists.

Yet at the same time it is also a mystery, because it refers to Christ's victory over death and renewal of human nature. So it is not about the remembrance of a historical event, nor is it about grief over the injustice done to a righteous man, but chiefly about the triumphal victory over the devil, death and sin. And the mysterious element here is not limited to this point alone but goes on to the personal experience of it. Personal participation in the Passion and Cross of Christ within the sacramental life of the Church constitutes the power of the mystery of the Cross and resurrection of Christ.

Therefore we do not confront the days of Holy Week only as history, but chiefly from the sacramental and spiritual aspect. This means that we too share in Christ's victory over death, as far as we conquer death by the power of the crucifixion and risen Christ within our personal lives.

Christ's Passion and Cross are not offered only for man-centered sentimental thoughts, but for a journey of rebirth, renewal, glorification and deification. There is need for a personal existential approach to these great events of the Lord. St. Maximos the Confessor says that we have two possibilities: one to crucify Christ again, sinning with our bodies, which by holy Baptism are members of the body of Christ, or being crucified ***with*** Christ. Essentially it is a question of the two possibilities which the two thieves had who were crucified with Christ on Golgotha. One turned out to be a great theologian, the other a blasphemer. Nobody succeeds in being a neighbor of the crucified Christ, but a person can be crucified with Him, put off "the old man with his deeds" and put on "the new man renewed in knowledge according to the image of him who created him; (Col. 3:9-10).

May God grant you a blessed and profitable Holy Week!

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PRAYER CHAIN

Thomas Buczak
Cindy LaBarr
Annie Mishurda
Steve Martyak
Joan Wine
Jessica McLaughlin
Michael Sakmar
Joseph Muchesko
Roberta Kovalik
Theresa Milkovich
Kira Pronin
Alexxa Lowery
Romayne Laichak
Debbie Dawson
Zachary Rogina
Robert J. Gritzer
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Paul Kalcik
Henry Laichak
Beverly Tinkle
Ronald Kmet
Michael Derby

Sue Miller
Barbara Virostek
Robert Janeway
Helen Duray
Andy Walls
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Eva Zeleniak-Whitak
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Ann Koehnlein
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Evelyn Houston
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Infant Hale
Elijah Groff
Lisa Shaffer
Stephen Machik
Aniee Himes
Michael Mehalacki
Beatrice Faust
Matthew Hanak

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