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

Rectory Phone……814-539-8086
Mobile Phone……412-759-4481
Cathedral Office……814-254-4011
E-mail Address (for Father Robert Buczak)……frbuczak@outlook.com
Diocesan Website: http://www.acrod.org ***Facebook***: https://www.facebook.com/acroddiocese
Cathedral: http://www.acrod.org/organizations/cathedral ***Twitter***: https://twitter.com/acrodnews
Camp Nazareth: http://www.campnazareth.org ***You Tube***: https://youtube.com/acroddiocese

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Vol. 80 No. 1885 **Sunday, January 7th, 2024**



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Saturday, January 6th, 2024

The Great Compline of the Nativity of Our Lord - 8 pm

Christmas Carols – 8:45 pm

Divine Liturgy for the Feast of the Nativity of Our Lord - 9 pm

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Sunday, January 7th, 2024

The Feast of the Nativity of Our Lord

9:00 am – Divine Liturgy

Tropar & Kondak: pages 132 – 135

Epistle: Galatians 4: 4-7 Gospel: Matthew 2: 1-12

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CHRISTMAS BRUNCH – January 7, 2024

All are invited to join us for a Christmas Brunch Christmas morning, January 7th, 2024 after the Divine Liturgy in the Cathedral Auditorium.

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Monday, January 8th, 2024

The Synaxis of the Theotokos (Birthgiver of God)

Divine Liturgy – 9:00 am

Panachida for + ***the Founders and Benefactors of the Cathedral Parish;***
+Emily Terchanik offered by Pani Kathy Buczak
+Departed Kol'adniki of the Cathedral Parish: Andrew Pavlik, Andrew Medvechy Jr., Constantine Mishurda, John Mishurda, John Kurtz, Nicholas Polak, Joseph Evanisko, Andrew Sakmar, Michael Gritzer, John Duray, Stephen Patrick, John P. Duray, Stephen Matolyak, and John Yurosko offered by John and Helen Yurosko (Perpetual)
and ***+Ronald Koval*** offered by daughter Susan and Ivan

Tropar and Kondak pages 132-136

Epistle: Hebrews 2:11-18 Gospels: Matthew 2:13-23

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Tuesday, January 9, 2024

The Feast of The Protomartyr and Archdeacon Stephen

Divine Liturgy – 9:00 am

Panachida for + ***Stephen Evanisko and the Departed Servicemen of the Cathedral Parish*** offered by the Evanisko Family; ***+Mary Radasky Kesselak*** offered by Andrea and Jeff Robel; ***+Helen Krompak + Kay Miloro*** offered by the family***; Anna Toth*** offered by the family.

Tropar & Kondak: pages 132-137, 138

Epistle: Acts 6: 8-15; 7:1-5, 47-60 Gospel: Matthew 21:33-42

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Sat. 1/13 … ***Vespers for the Feast of the Circumcision of Our Lord……..6:00 pm***

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Sunday, January 14, 2024

Sunday Before Theophany

Feast of the Circumcision of Our Lord

Commemoration of St. Basil the Great

& Julian Calendar New Year

Divine Liturgy of St. Basil the Great/ Choir Sunday - 9:00 am

Sunday School 10:20 am – 11:15 am

Resurrection Tone 7: Tropar & Kondak: pages 140-141

Epistle: Colossians 2:8-12 Gospel: Luke 2:20-21, 40-52

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Thursday, January 18th, 2024 ---- 6:00 PM

THEOPHANY EVE DINNER

In the Cathedral Auditorium – ALL ARE WELCOME!

We are asking our faithful to bring a covered fasting dish!

Day of Strict Fasting

Vigil Service of Theophany with the Blessing of Water - 7:00pm

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Thank you to Roger Pavlik for donating the spring water for the Theophany Eve Blessing of Holy Water

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Friday, January 19th, 2024

The Feast of the Theophany of our Lord



Divine Liturgy – 9:00 am

+***Helen Balog*** (Remembered in Proskomedia)

Tropar & Kondak: pages 145- 148

Epistle: Titus 2:11-14; 3:4-7

Gospel: Matthew 3: 13-17

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Saturday, January 20th, 2024

Synaxis of St. John the Baptist

Divine Liturgy – 9:00 am

+***David Vreeland*** (Remembered in Proskomedia) offered by Mr. & Mrs. Lloyd Vreeland

Epistle: Acts 19: 1-8 Tropar & Kondak: pages 145, 148-150 Gospel: John 1: 29-34

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Sat. 1/20 … Great Vespers…….…….……6:00 pm

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Sunday, January 21st, 2024

The Thirty-third Sunday after Pentecost

Sunday after Theophany

Divine Liturgy – 9:00 am **Sunday School - 10:20 am**

Panachida for +***Margaret Mley, Helen Dzura-Cicmansky, Joseph Kuzmyak Sr., and Ron Belchik*** offered by Pani Kathy Buczak;
+***Patricia Pasternak*** offered by Ann Marie Mlinarchik;
+***Prof. Andrew Pancisin***; +***Joseph, Michael, and Anna Chanda*** offered by Mary Chanda;
+***Pani Emily Molchany;*** +***Matthew Lazarak*** offered by Mary Lazarak
+***Very Rev. John Stefanik*** offered by the Family; +***Rose & John Patrick Sr***.; +***Betty Ann Lanko Berezonsky*** offered by John Lanko Jr.; +***John Mirilovich*** offered by Mirilovich family: Rich, Harriet, Richard, Renee, Andrew, Kristen, Michael, Nancy & Marie;
and +***Very Reverend Dr. Nomikos Vaporis*** offered by son, Subdeacon Michael

Resurrection Tone 8 - Tropar & Kondak: pages 102, 145-148, 96 & 150

Epistle: Ephesians 4:7-13 Gospel Matthew 4:12-17

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OFFICIAL NOTICE

The Annual Meeting of the ***Christ the Saviour Cathedral Parish*** will be held ***Sunday, February 4th, 2024*** immediately following the Divine Liturgy in the Cathedral Auditorium. All parishioners are encouraged to attend. This is the ***first official announcement*** of the meeting. Proposals for the Annual Meeting are being accepted in the Cathedral office in written form until ***Sunday, January 21, 2024.***

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A SPECIAL THANK YOU – to ***Barry, Julia, and Amanda Gilchrist*** for their generous gift of ***$400.00 to the Cathedral Special Fund*** for the needy in memory of their dearly departed mothers and grandmothers Helen Yuhas and Helen Gilchrist and fathers and grandfathers John Yuhas and Robert Gilchrist.

CATHEDRAL CHARITY BOX - REMINDER

Did you know that the Cathedral has a charity box for the less fortunate of the parish? On the back of the last pew on the "Virgin's side" of the church is a small wooden box in which you may put your offering to help those in need. Thank you for your stewardship of our parish!

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BIRTHDAY PRAYERS – are offered for ***Thomas Allen Buczak III (1/5), Zachary Tvarozna (1/10), Melanie Dudak (1/10), Luke Tvarozna (1/13), Sydnee Lauren Satkovich (1/13), Jerees Noah Zreigat (1/15), Steve Muchesko (1/17), Jodi Billetdeaux (1/17), Richard Kesselak (1/17), Michael Haschak (1/18), Maria Richards (1/18), and Amanda Dutko (1/19).***

You were remembered in Prokomedia!

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SAINT NICHOLAS DAY SEMINARY COLLECTION $3,387

Thank you to all who offered funds for our Saint Nicholas Day Seminary Fundraiser. Together we collected **$3,387.00** in much needed funds for the education of our future priests. God Bless!

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THE ETERNAL LAMP - is offered the week of January 7th in memory of ***+Anastasia, John, and Andrew Podolak by the Podolak Family.***

THE ALTAR CANDLES – are offered Sunday January 7th in memory of ***+Mary Pavlik by Roger Pavlik***.

THE ETERNAL LAMP - is offered the week of January 21st in memory of ***+Anna Marie Dudak by Dave and Melanie Dudak.***

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A.C.R.Y. NEWS - January is designated for our "Souper Bowl" collection, Please place cans, dry packages, or packs of noodles on the Cathedral Auditorium Stage. The Sunday School and ACRY wish all parishioners a Blessed Spiritual Christmas.

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THE PURPOSE OF THE THEOPHANY AND BAPTISM

Saint Kosmas, Bishp of Maiuma, tells us that "Our Lord, Who clothed material flesh with the immaterial fire of His divinity, formed Adam anew, who fell into incorruption, in the stream of the Jordan." David prophesied, "Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations (Psalm 33:5,6)." Saint Kosmas the Melodist chants, "Fallen Adam, the poor man, cried and the Lord heard hm: He has come and in the streams of the Jordan He made him new again, who was sunk in corruption.

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PRAYER CHAIN

Thomas Buczak	Jack Dahl	Taylor Miller	Demetra Mavrophilipos	Lauri LaBuda
Cindy LaBarr	Eva Zeleniak-Whitak	Jennifer Gardenhour	Rose Conjelko	Dorothy and Kathy Bayconish
Steve Martyak	Malcolm Barnes	Valentina and Olga Yaremenko	Cindy Birth	Nicholas and Carole Blitva
Veronica Buczak	Ann Koehnlein	Steve Prieber	Roger Zankey	Lorie Joseph
Jessica McLaughlin	Larry Eisenhauer	Aberdeen Rudge	Jess Ambrose	Mary Frances Dutko
Michael Sakmar	Judith Rowlands	Pat Hanuska	Paul Kalinyak	Clarabella Knight
Joseph Muchesko	Angeline Komara	Dwight Nugle	John Rosiak	Matushka Mary Margaret
Roberta Kovalik	Arianna Risso	Rose and Terry Fyock	Louis Pocchiari	Remona Blunt-Wall
Theresa Milkovich	Charlie Erisman	Rosalia Horner	Ed and Christine Sakmar	Patti Sweeney
Kira Pronin	Rachael Costlow	Beverly Mayo	Julie Locher	Samantha Salway
Alexxa Lowery	Marshall Rosenow	Al Kuzmyak	Denise Stroud	Joan Bost
Romayne Laichak	Shirley Mazurak	Michael Paul Gost	Brianna Thompson	Cheryl Reese
Zachary Rogina	Donna Babble	Brooklyn Balamuto	Elijah Groff	Sheri Smay
Robert J. Gritzer	Richard Barnes	Matushka Helen Jasiukowicz	Lisa Shaffer	Geroge Kuzmiak
Ron Kuzmyak	Michael Logan	Joanne Democko	Stephen Machik	Jackson Enhro
Paul Kalcik	Lloyd Broadwater	Robert and Barbara Stokes	Aniee Himes	Lisa Luterman
Henry Laichak	Nick Timko	Marcia Matthews	Michael Mehalacki	Jeanne Norris
Beverly Tinkle	Erin Demich	Jolene McClain	Matthew Hanak	Jennifer Shrift
Ronald Kmet	Mary Ann Muchesko	Georgene Coulter	Carol Labad	Kristo Burkett
Michael Derby	Joella Hamlin	Tanya Britan	Carter McAuly	Amanda May
Barry Gilchrist	Donna Martyak	Frank Porembka	Michael Yaremenko	Jean Romesburg
Robert Janeway	Michaela Miller	Daniel Porembka	Alex Yarementko	Michael and MaryAnn Savering
Andy Walls	Arianna Jade Miller	Dr. Rose Ann Jordan	Pauline and Margaret Blehi	Marilyn Stolzfus

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THANKS FOR THE CHRISTMAS POINSETTIAS

Father Robert and Pani Kathy Buczak– in memory of Metropolitan Nicholas and in honor of Metropolitan Gregory

Father Robert and Pani Kathy Buczak – in memory of Joseph and Helen Rogel and Bernie Buczak

Cathedral Officers – in memory of Ann Melanie Yurcisin

Very Reverend Protopresbyter Frank and Pani Connie Miloro

Margaret Gardenhour in memory of parents, Margaret and Steve Homan

Kristine Bunda – in memory of Stephen and Margaret Herko

Kristine Bunda – in memory of Bill and Peg Ryan and infant George Herko

Susan Kalcik and Nick Bocher

Ann Fischbach

Patricia Gable in memory of Peter and Margaret Gresh

George and Evelyn Evanisko

Zachary and Melanie and Zachary Timko

Roger Pavlik and Janice Middler

Roger Pavlik and Janice Middler in memory of Parents and Grandparents

Louise Brudnak – in memory of Stephen, Anna, Dolores, and Robert and Evalyn Brudnak

Son, Subdeacon Michael Oleksa – In loving memory of Patricia (Gzvodich)Oleksa

Thomas Fultz – In memory of the departed members of the Fultz Family

Thomas Fultz – In memory of the departed members of the Tomchik families.

Thomas Fultz – In memory of Theresa, William, and Amanda Fultz

The Gregory Family – in memory of Margaret and Rudolph Gregory

Mr. and Mrs. Michael Haschak – In memory of Bethany Haschak

Mr. and Mrs. Michael Haschak – In memory of Mr. and Mrs. John Haschak Sr.

Lynne Hood - In memory of my parents Eli and Betty Gvozdich

Halee Karashin – In memory of Frank and Elizabeth Zahoran,

Halee Leader - In memory of Alice Joann Berkey and Julia Holko

Melissa Kolar - In memory of Amelia Kolar and John Kolar

Elizabeth Kesselak – in memory of husband, John Kesselak Jr.

Sonya Prebola - in memory of her father, John Kesselak Jr.

Diana (Gvozdich) Smith - in memory of Gvozdich and Geisey Families

Diana (Gvozdich) Smith - in memory of Helen, Mitch, and George Spanovich

Carol Devine

Michael Teplica

Nicholas and Anita Teplica

Mr. Richard Kesselak (4)

The Tvarozna Family – In memory of Mr. and Mrs. Peter Dutko

Darice Tvarozna and Tvarozna family – In memory of husband, Daniel Tvarozna

The Tvarozna Family – In memory of Jody and Becky Bidelman



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THE STAR OF BETHLEHEM

Every year around Christmas reports appear in the papers or on television which claim to give an astronomical explanation of the Star of Bethlehem. They are all nonsense. St ***John Chrysostom*** *in his homily on the story explains clearly why the Star could not have been a natural phenomenon, but that it was an angelic appearance, like the Pillar of Cloud in the Old Testament. St John Chrysostom's words are:*

For if we learn what the star was, and of what kind, whether it was one of the common stars, or strange and quite unlike the others, and whether it was a natural star or a star in appearance only, we shall easily know all the other things too. From where will these things be clear? From the texts themselves. Thus, that this star was not an ordinary one, or rather not a star at all, in my opinion, but some invisible power transformed into this appearance, is in the first place evident from its course. For not one of the stars moves like this, but whether you take the sun, or the moon, or all the other stars, we see them going from east to west; but this one was carried from north to south – for Palestine lies south of Persia. Next, one can also see this from the time. For it does not appear at night, but at midday, while the sun is shining; and no a star can do this, not even the moon. For when the sun appears the moon immediately disappears. But this star overcame even the beams of the sun by its own splendor, appearing brighter than them. Thirdly, from its appearing, and disappearing. For on their journey to Palestine it appeared leading them, but after they reached Jerusalem, it hid itself. But when they had left Herod and were about to leave, it shows itself; all of which is nothing like the motion of a star, but of some highly rational power. It did not even have a direction of its own, but when they moved, it moved; when they stopped, it stopped, like the pillar of the cloud for the Israelites. Fourthly, one can see this clearly, from its way of indicating. For it did not remain high up to point out the place – for they couldn't have found it from that – but it came down and did so. For you realize that such a small space, about the size of a hut, or rather of the body of a little child, could not possibly be marked out by a star. For because of its immense height, it could not accurately indicate so confined a spot, and reveal it to those who wished to see it. And this any one may see from the moon, which is far larger than the stars, yet seems equally near every one that lives on the whole wide earth. How then, tell me, did the star point out a spot so confined, just the space of a manger and a hut, unless it left that height and came down, and stood over the very head of the young child? And this is what the evangelist was hinting at when he said, 'The star went before them, till it came and stood over where the young Child was.' Do you see then, by what a large number of proofs this star is shown not to be one of the many, nor to have shown itself according to the order of the visible creation? *Homily 6 on Matthew [PG 57:64}*

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The Christmas Eve Holy Supper

(*Svjatyj Vecer / Velija*)

The Carpatho-Rusyn people maintain a wide variety of customs associated with all the holidays of the year, but few of them are as elaborate or as eagerly awaited as those associated with the Feast of the Nativity of Jesus Christ.

The entire drama of events associated with Christmas is made present in the Rusyn home by the observance of the Holy Supper. The custom of Holy Supper is observed wherever Rusyns live, but variations in customs and foods served at the meal are found from region to region, village to village, even among different families. These variations testify to the richness of the Rusyn culture, but in the unity of a tradition kept by all Rusyns.

(Continued on next page)

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Forty Days of Preparation

The season of Christmas is heralded by forty days of prayer and fasting beginning on November 15th, the day after the feast of Saint Philip the Apostle. This period is thus known as St. Philip's Fast (in Rusyn: ***Fylypovka***) or the Nativity Fast. No festivities are held during this time, which is reserved for spiritual preparation for the Birth of the Savior.

Rusyns reserve the day of Christmas Eve to prepare for the Holy Supper. The men of the house spend the day caring for the livestock; the women are busy baking, cooking and cleaning. Weeks before, the houses are whitewashed or painted inside and out; this day is to make sure everything - and everyone - is thoroughly cleansed inside and out.

In our Carpathian Mountain villages, the ***"gazda"*** or head of the household feeds the animals with generous portions of food, honoring them as the animals who gathered at the cave to honor the newborn Christ child. There he picks up some straw or hay and enters the house. Asking God's blessings that the family all live to see the next Christmas, he places it on the table, under the tablecloth, or on the floor under the table. Seeds or garlic may also be scattered on the table. He might prepare a sheaf of wheat or oats (***"didko"*** or ***"Diduch"***) and place it in a corner of the house under the icons in hopes of a rich and good harvest next year. A clean white linen cloth covers the dinner table, representing the swaddling clothes with which the Virgin Mary clothed her infant son. An empty chair and place are set at the table in memory of departed family members and reserved for the unexpected guest for whom there should always be room. In the middle of the table sits a large round loaf of white, corn, rye or wheat bread, similar to the Easter Paska bread but variously called***"kracun", "krecun", kracunyk, rohac*** or ***lokška***. Candles are placed near the center of the table, or even one in the center of the bread. The bread represents Jesus Christ who called Himself "the Bread of Life." Another candle is placed in the window as a sign of welcome to any traveler seeking shelter. Finally, a manger scene or icon of the Nativity is placed on the table. The room now represents the cave and the manger of Bethlehem, the humble surroundings of the birth of Jesus Christ. The entire family prepares to greet the newborn Jesus by hurrying to wash their faces and hands at a nearby cold stream, believing they will be kept clean and healthy throughout the next year.

The Evening Star Appears - At Last the Holy Supper Begins

The meal begins just as the first star appears in the sky at the setting of the sun. The first star represents the star of Bethlehem. The father then proceeds into the room greeting his family with ***"Christos Razdajetsja"*** - Christ is Born!" The family replies,***"Slavite Jeho"*** - "Glorify Him!" He then ties the four legs of the table with rope or chain, asking God's blessings and protection from all corners of the world. He also prays that the family be always united like the links of the chain. The mother sprinkles the family members with holy water so that their souls and minds might be receptive to the meaning of the Birth of Christ. The father then takes the holy water to sprinkle the livestock and the household animals, after which they are given sugar or salt and plenty of feed. (It is a belief among many Rusyns that the animals can speak at midnight on Christmas Eve and would complain to God if they were mistreated!)

The candles on the table are lit to symbolize the appearance of Christ, the Light of the World, at His birth. The father or eldest so leads the family in kneeling prayer, like the adoration of Christ by the shepherds and wise men. The prayer expresses gratitude to God for His blessings during the past year. It includes petitions for health, happiness, long-life and salvation, that the family may be united in love forever, and blessing of the food. Then the Troparion of Christmas is sung: ***"Rozdestvo Tvoje Christe Boze naš, vozsija mirovi svit razuma...."*** "Your Nativity, O Christ our God, has shed upon the world the light of knowledge...."

The food may be blessed with holy water. A toast ***"vincovanja"*** with sweet wine, brandy ***"palenka"***, or whiskey mixed with honey is offered, again by the father. It may be simple or quite elaborate, but is usually something like this: "Good Christians! I greet you on the Feast of Christ's Nativity and wish that the Lord grant you and your children good health and fortune to praise the eternal God for many blessed years!"; those present answer ***"Daj Boze!"*** - "Grant it, O God!" The mother takes a tooth of garlic, dips it honey, and makes the sign of the cross on the forehead of the father and then on each member of the family according to seniority. The honey symbolizes the sweetness of life, the garlic - the bitterness. Garlic is held by Rusyns to have curative powers and to keep away evil spirits. When the mother makes the sign of the cross on her eligible-for-marriage daughter, she exclaims. "May Jesus grant that young men will go after you like bees to honey!"

Christos Razdajetsja! Slavite Jeho!

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