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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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. 78 No. 1770 **Sunday, May 2nd, 2021**



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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May 3 - 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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May 4- 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

Thursday May 6, 2021



Feast of the Great Martyr George

Divine Liturgy - 9:00 am

Remembered in Proskomedia - + Departed members of the Yurcisin & Popovich Families offered by Ann Melanie Yurcisin; ***+John Sr., Michael, John Jr. & Mary*** offered by Mary Yech; ***+Anna Jovorka-Knaze*** offered by grandson Steve Knaze and ***+Anna Dzura and Katherine Rogel*** offered by Pani Kathy Buczak

Tropar & Kondak: pages 158
Epistle: Acts 12:1-11 Gospel: John 15:17-16:2

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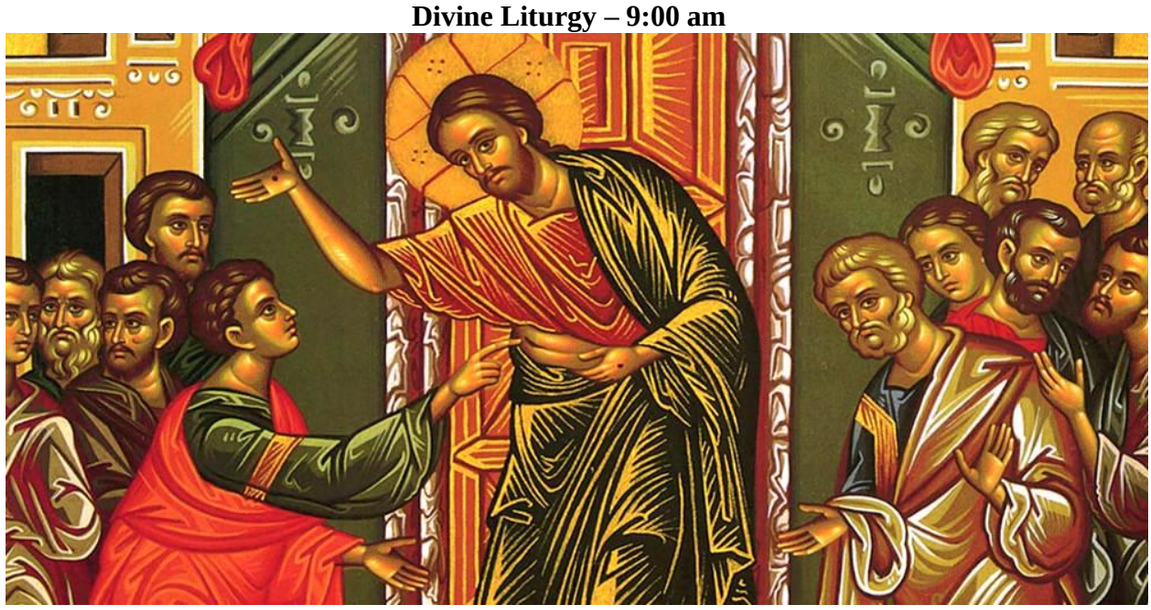
Sat. 5/08 … ***Baptism and Initiation into the Orthodox Faith of Elizabeth Seitz and the Chrismation of Anna Isabella Catherine Monyak and Shane Michael Kokolis 12:00 noon***
Great Vespers……..……6:00 pm

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Sunday, May 9th, 2021

The Second Sunday of Pascha
St. Thomas Sunday – Mother's Day

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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Services for the week of May 9th

Sat. 5/16… Great Vespers…….……6:00 pm

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Sunday, May 16th, 2021

Third Sunday of Pascha

Sunday of the Myrrh-Bearing Women

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



Panachida for ***+Fr. Michael Rosko; Pani Patsy Joseph; and +Katherine Rogel*** offered by Father Robert and Pani Kathy; +***Leonard F. Messner*** offered by his wife, Julie; ***+Ann Homyak*** offered by Rose Hiravi; ***+Margaret "Peg" Ryan*** offered by Jean-Marie Henry; ***+Xenia Myria; +Anna Repiscak; +Frank Anthony Rolley 3rd*** offered by Frank and Evelyn Rolley; ***+Bishop Methodius Kancuha***; ***+Father Andrew Korinko*** offered by Pani Emily Molchany; ***+Bishop Peter Shymansky***; +***Richard Nitkulinec*** (Perpetual); and ***+Anna Javorka-Knaze*** offered by grandson, Steve Knaze

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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Services for the week of May 16th

Thur. 5/20 … +Michael Long (Perpetual)……..8:00 am

Sat. 5/22 … Great Vespers…….……..……6:00 pm

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Sunday, May 23rd, 2021

Fourth Sunday of Pascha

Sunday of the Paralytic

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

Panachida for ***John and Irene Popp (Anniversary Remembrance)***; ***+John Motyl***; ***+Paul, Mary, John and Joseph Michel*** offered by the Michel Family; ***+John and Irene Rodak***; and ***+Francis Schuster*** offered by Stephen and Mathilda Kassander (Perpetual)

Resurrection Tone 3

Epistle: Acts 9:32-42 Tropar & Kondak pages 193 & 202 Gospel: John 5:1-15

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Services for the week of May 10th

Wed. 5/26 … **Mid- Pentecost -** +Eric Dussling offered by Eleanor Dussling; and +Michael and +Susan Kopchik (Perpetual)……..…….8:00 am

Sat. 5/29… +John and Anna Bobko offered by Robert Fesko; +Anna Kraynak; and +Andrew and Theresa Kerestesy offered by the family (Perpetual)……..…8:00 am

Great Vespers…….……6:00 pm

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Sunday, May 30th, 2021

Fifth Sunday of Pascha

Sunday of the Samaritan Woman

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

Panachida for ***+John J. Horner*** offered by Rosalie Horner and family, and +***Mary Ruth Horner*** offered by the family; +***Thomas and Helen Pavlovich*** offered by Mr. and Mrs. Thomas Brodie; ***+George and Nancy Gaydos and son, Leigh Edward*** offered by Nancy Gaydos; and ***+George Hollis*** offered by Ann Hollis (Perpetual)

Resurrection Tone 4

Epistle: Acts11:19-30 Tropar & Kondak: 193 & 205 Gospel: John 4:5-42

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Grave Blessings begin at 12 noon / Grandview Cemetery at 1:30 pm

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BIBLE STUDY - Tuesday, May 18th, 2021 @6:30 pm

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BULLETIN SPONSOR – The Cathedral Jottings Bulletin is sponsored on May 2nd in memory of ***+John Kesselak Jr. by his daughter Sony***a; and on May 9th in memory of ***+Greta Horbal offered by the family;*** and on May 16th in memory of ***+Ann Kalcik offered by Susan Kalcik and Ann Fischbach.***

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ALTAR FLOWERS – the altar is beatified with flowers on the Feast of the Resurrection of Our Lord in memory of ***+Mr. and Mrs. Peter Dutko offered by the Tvarozna family.***

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SACRAMENTAL TABLE – the Tetrapod is beatified with flowers on the Feast of the Resurrection of Our Lord in memory of ***+Mr. and Mrs. Peter Dutko offered by the Tvarozna family.***

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ALTAR CANDLES – The Altar Candles are offered on the Feast of the Resurrection of Our Lord in memory of ***+John Kesselak Jr. by his daughter Sonya***; and on May 9th as a Birthday Remembrance of ***+Ann Kalcik by Susan Kalcik and Ann Fischbach***; and on May 16th in memory of ***+Robert Nitkulinec by his wife, Stella Nitkulinec.***

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ETERNAL LAMP – The Eternal Lamp is offered the week of May 9th in memory of ***+Ann Homyak by Carol Devine and Tommy Lee Knipple*** ; and the week of May 16th in memory of ***+Ann Kalcik by Susan Kalcik and Ann Fischbach***.

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BIRTHDAY PRAYERS – are offered ***Adam Lichvar (5/3), Pani Betty Jean Baranik (5/5), Donald Bodnar (5/6), Veronica Buczak (5/7), Anastasia Benc (5/8), Michael Miller (5/8), Abigail Barley (5/8), David Kovalik (5/9), Stephen Knaze II (5/9), Stephen Machik (5/10), Lukas R. Miller (5/11), Gregory Horbal (5/12), Audra Cook (5/16), Marian Leverknight (5/20), John Haschak (5/21), Joe Valero (5/21), Artyom Aminov (5/23), and Rebecca Miller (5/23.)***

You were remembered in Proskomedia!

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EASTER OFFERINGS - Thank you!

The ***Special Altar Wine*** used during the Divine Liturgy at Pascha was donated in memory of ***Metropolitan Nicholas*** by Mrs. Eleanor Dussling.

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INCENSE OFFERINGS - Thank you!

The Incense is offered on the Feast of the Resurrection of Our Lord in memory of ***husband, Leonard and parents, Michael and Anastasia Pirich by Julie Messner.***

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ED CENTER PAINTING AND CLEAN-UP DAY

The Ed Center is asking for Volunteers for a painting and clean-up day at the Center on Saturday, May 15th at 10:00 am. Volunteers are asked to call Justin Dutko at 814-535-4425. Thank you for your consideration and help.

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DAY WITHOUT EVENING

To the Orthodox, the celebration of Pascha reveals the mystery of the eighth day. It is not merely an historical reenactment of the event of Christ's Resurrection. It is a way to experience the new creation of the world, a taste of the new and unending day of the Kingdom of God.

This new day is conveyed to the faithful in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day.

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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).

These are but a few of our traditions; you may have many more in your household. Never let them die out! Christ is Risen!

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Feast of the Resurrection of our Lord Jesus Christ

Holy Week comes to an end at sunset of Great and Holy Saturday, as the Church prepares to celebrate her most ancient and preeminent festival, Pascha, the feast of feasts. The time of preparation will give way to a time of fulfillment. The glorious and resplendent light emanating from the empty Tomb will dispel the darkness. Christ, risen from the dead, cracks the fortress of death and takes "captivity captive" (Psalm 67:19). All the limitations of our createdness are torn asunder. Death is swallowed up in victory and life is liberated. "For as by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (I Corinthians 15:21-22). Pascha is the dawn of the new and unending day. The Resurrection constitutes the most radical and decisive deliverance of humankind.

The Resurrection of Jesus Christ is the fundamental truth and absolute fact of the Christian faith. It is the central experience and essential kerygma of the Church. It confirms the authenticity of Christ's remarkable earthly life and vindicates the truth of His teaching. It seals all His redemptive work: His life, the model of a holy life; His compelling and unique teaching; His extraordinary works; and His awesome, life-creating death. Christ's Resurrection is the guarantee of our salvation. Together with His Ascension it brings to perfection God's union with us for all eternity.

The Resurrection made possible the miracle of the Church, which in every age and generation proclaims and affirms "God's plan for the universe, the ultimate divinization of man and the created order." The profound experience of and the unshakable belief in the risen Lord enabled the Apostles to evangelize the world and empowered the Church to overcome paganism. The Resurrection discloses the indestructible power and inscrutable wisdom of God. It disposes of the illusory myths and belief systems by which people, bereft of divine knowledge, strain to affirm the meaning and purpose of their existence. Christ, risen and glorified, releases humanity from the delusions of idolatry. In Him grave-bound humanity discovers and is filled with incomparable hope. The Resurrection bestows illumination, energizes souls, brings forgiveness, transfigures lives, creates saints, and gives joy.

The Resurrection has not yet abolished the reality of death. But it has revealed its powerlessness (Hebrews 2:14-15). We continue to die as a result of the Fall. Our bodies decay and fall away. "God allows death to exist but turns it against corruption and its cause, sin, and sets a boundary both to corruption and sin." Thus, physical death does not destroy our life of communion with God. Rather, we move from death to life - from this fallen world to God's reign.



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 effected 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).

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WHY DID JESUS FOLD THE NAPKIN?

The Gospel of St. John tells us that the napkin, which was placed over the face of Jesus, was not just thrown aside like the grave clothes. The bible takes an entire verse to tell us that the napkin was neatly folded, and was placed at the head of that stony coffin.

Early Sunday morning, while it was still dark, Mary Magdalene came to the tomb and found that the stone had been rolled away from the entrance. She ran and found Peter and the other disciple, the one whom Jesus loved. She said, "They have taken the Lord's body out of the tomb, and I don't know where they have put him!" Peter and the other disciple ran to the tomb to see. The other disciple out ran Peter and got there first. He stooped and looked inside and saw the linen clothes lying there, but he did not go in. Then Simon arrived and went inside. He noticed the linen wrappings lying there, while the cloth that had covered Jesus' head was folded up and lying to the side.

In order to understand the significance of the folded napkin, one must understand the Hebrew tradition of that time. The folded napkin had to do with the Master and Servant. When the servant set the dinner table for the master, he made sure that it was exactly the way the master wanted it. The table was furnished perfectly, and the servant would wait, just out of sight, until the master had finished eating. Now if the master was done eating, he would rise from the table, wipe his fingers and his mouth, and would wad up the napkin and toss it on the table. The servant would then know to clear the table. For the wadded napkin meant "I am finished". But if the master got up from the table and folded his napkin and laid it beside his plate, the servant dare not touch the table for the folded napkin meant: ***"I am coming back."***

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Resurrection Homily of John Chrysostom

Let all pious men and all lovers of God rejoice in the splendor of this feast; let the wise servants blissfully enter into the joy of their Lord; let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward; let any who came after the third hour be grateful to join in the feast, and those who may have come after the sixth, let them not be afraid of being too late, for the Lord is gracious and He receives the last even as the first.

He gives rest to him who comes in the eleventh hour as well as to him who has toiled since the first: yes, He has pity on the last and He serves the first; He rewards the one and is generous to the other; He repays the deed and praises the effort. Come all: enter into the joy of your Lord. You the first and you the last, receive alike your reward; you rich and you poor, dance together; you sober and you weaklings, celebrate the day; you who have kept the fast and you who have not, rejoice today. The table is richly laden: enjoy its royal banquet. The calf is a fatted one: let no one go away hungry. All of you enjoy the banquet of faith; all of you receive the riches of His goodness. Let no one grieve over his poverty, for the universal kingdom has been revealed; let no one fear death; for the death of our Saviour has set us free: He has destroyed it by enduring it, He has despoiled Hades by going down into its kingdom, He has angered it by allowing it to taste of His flesh.

When Isaiah foresaw all this, he cried out: "O Hades, you have been angered by encountering Him in the nether world." Hades is angered because it has been destroyed, it is angered because it has been reduced to naught, it is angered because it is now captive. It seized a body, and lo! It discovered God: it seized earth, and behold! It encountered heaven, it seized the visible, and was overcome by the invisible. O death, where is your sting? O Hades, where is your victory? Christ is risen and you are abolished, Christ is risen and the demons are cast down, Christ is risen and the angels rejoice, Christ is risen and life is freed, Christ is risen and the tomb is emptied of the dead: for Christ, being risen from the dead, has become the Leader and Reviver of those who had fallen asleep. To Him be Glory and power unto the ages of ages amen.

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ON THIS HOLY DAY OF BLESSED PASCHA:

Pani Kathy and I would like to take this opportunity to THANK all of you for your kindness and assistance during this holy day of Pascha here at the Cathedral Parish and would like to extend our Paschal Greetings to:

His Grace the Right Reverend Metropolitan Gregory of Nyssa;

The Very Reverend Protopresbyter Frank Miloro and Pani Connie;

The Very Reverend John Brancho and Pani Marie

Pani Betty Jean Baranik;

The Subdeacon Michael Vaporis and Subdeacon Michael Oleksa

The Seminarians Dylan, Thomas and Nicholas and their families.

All of our dedicated Altar-boys;

Our Choir Director Paulette Parlock and the members of the Cathedral Choir;

Our Cantor Subdeacon Michael Oleksa;

Mr. Roger Pavlik and the Cathedral Officers, Trustees and Curators;

Church School Superintendent Louise Brudnak, the teachers, and their assistants;

The members of our Sr. and Jr. A.C.R.Y., and the Educational Center staff;

Our Cathedral Seniors for all the work they do for the church and the community;

Saturday's Kitchen directors Joan and Ron Bost and their helpers;

Romayne and Henry Laichak and those who decorate our church;

Our Cathedral Photographer Nick Bocher;

The I.T. team for their constant work of keeping our Live Stream Podcasts, Website and Photos updated;

THE MULTITUDE of YOU who do volunteer work for our church; and

ALL our faithful parishioners of our Christ the Saviour Cathedral parish:

CHRIST IS RISEN! INDEED, HE IS RISEN!

CHRISTOS VOSKRESE! VOISTINU VOSKRESE!

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PRAYER CHAIN

Thomas Buczak	Ronald Kmet	Arianna Risso	Margaret Blehi	Barbara Stokes
Cindy LaBarr	Michael Derby	Charlie Erisman	Bill Pringle	Marcia Matthews
Annie Mishurda	Sue Miller	Rachael Costlow	Valentina Yaremenko	Jolene McClain
Steve Martyak	Maureen & Jay Dabbs	Marshall Rosenow	Olga Yaremetko	Dorothy Kapolka
Joan Wine	Judith Pringle	Shirley Mazurak	Steve Prieber	Georgene Coulter
Jessica McLaughlin	Robert Pringle	Donna Babble	Aberdeen Rudge	Tommy Lee Knipple
Michael Sakmar	Barbara Virostek	Richard Barnes	Pat Hanuska	Tanya Britan
Joseph Muchesko	Robert Janeway	Michael Logan	Dwight Nugle	Frank Porembka
Roberta Kovalik	Helen Duray	Lloyd Broadwater	Rose and Terry Fyock	Helen Porembka
Theresa Milkovich	Andy Walls	Nick Timko	Rosalia Horner	Daniel Porembka
Kira Pronin	Jack Dahl	Erin Demich	Beverly Mayo	Dr. Rose Ann Jordan
Alexxa Lowery	Janet Hanak	Mary Ann Muchesko	Al Kuzmyak	Elmer C. Laslo
Romayne Laichak	Eva Zeleniak-Whitak	Joella Hamlin	Michael Paul Gost	Steve Kuzmiak
Debbie Dawson	Malcolm Barnes	Donna Martyak	Brooklyn Balamuto	Demetra Mavrophilipos
Zachary Rogina	Ann Koehnlein	Veronica Ronchak	Victoria Bennett	Gaynell Shrift
Robert J. Gritzer	Larry Eisenhauer	Mary Jane Matolyak	Christina Sakmar	James Davis
Ron Kuzmyak	Evelyn Houston	Michaela Miller	Matushka Helen	Rose Conjelko
Paul Kalcik	Dave Podolak	Arianna Jade Miller	Jasiukowicz	
Henry Laichak	Judith Rowlands	Taylor Miller	Joanne Democko	
Beverly Tinkle	Angeline Komara	Jennifer Gardenhour	Robert Stokes	

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Rectory Office Hours – Father is available any time by appointment.

Emergency Sick Calls can be made at any time. Please phone the rectory when a family member is admitted to the hospital.

Marriages are solemnized on Saturdays or Sundays. Consult the pastor at least six months in advance and before plans have been made for the wedding reception. Marriages cannot be celebrated during the fasting seasons of the church, or on Fridays.

Baptisms are normally scheduled on Saturdays or Sundays. Consult the pastor. Two God-parents are required, at least one of whom must be Orthodox by faith and the other a practicing Christian.

Church Funerals are provided for practicing Orthodox Christians who are current in their spiritual and financial obligations to the parish; otherwise burial is from the funeral home.

The Church does not permit cremation.

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