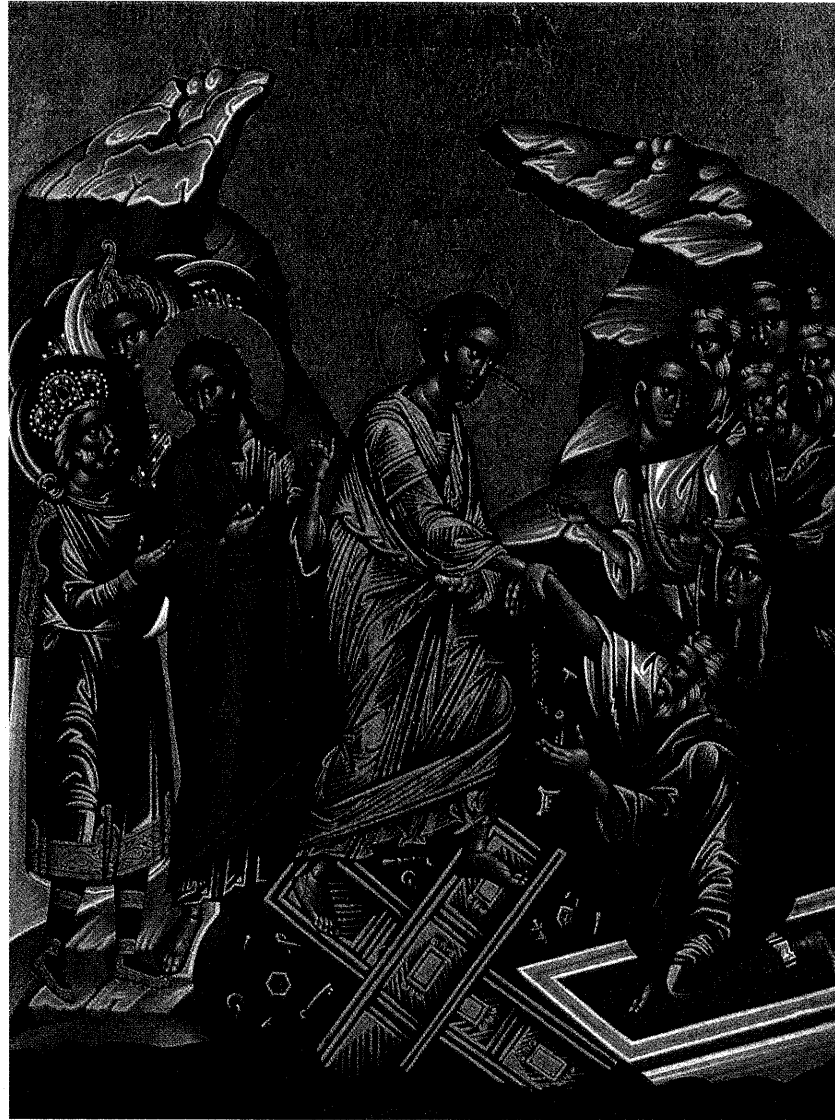


GREAT AND HOLY PASCHA:  
RESURRECTION OF OUR LORD  
GOD AND SAVIOR JESUS CHRIST



*Icon of the Descent into Hades*



# Holy Spirit Byzantine Catholic Church

4815 Fifth Avenue  
Pittsburgh, Pennsylvania 15213-2917

### Parochial Telephones

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**Monsignor Russell A. Duker, Pastor**

*Christ is Risen!*



*Indeed, He is Risen!*



## SUNDAY, APRIL 16, 2017 THE GREAT DAY: THE HOLY AND GREAT SUNDAY OF THE PASCH THE FEAST OF THE RADIANT RESURRECTION OF OUR LORD JESUS CHRIST



### LITURGICAL SCHEDULE FOR BRIGHT WEEK

**Paschal Sunday, April 16:**

Jesus  
accomplishes  
the New  
Passover



11:00 a.m. – Easter-Day Divine Liturgy of Saint John Chrysostom



- \* For the Intention of our Holy Spirit Parish
- \* Intentions of Monsignor Russell A. Duker

4:00 p.m. – Agapé Paschal Vespers (Saints Cyril & Methodius Seminary)

**Bright Monday, April 17:**

The Risen  
Jesus on  
the road  
to Emmaus



*The Second Day of the Holy Resurrection: Bright Monday (HOLY DAY)*

10:00 a.m. – Divine Liturgy of Saint John Chrysostom & Emmaus Procession



- \* For the Intention of our Holy Spirit Parish
- + Marshall Meredith by Miss Mary Anne Meredith, sister

**Bright Tuesday, April 18:**

The Empty  
Tomb of the  
Radiant  
Resurrection



*The Third Day of the Holy Resurrection: Bright Tuesday (HOLY DAY)*

10:00 a.m. – Divine Liturgy of Saint John Chrysostom



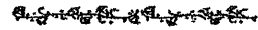
- \* For the Intention of our Holy Spirit Parish
- + Grayce Kovacs by Mrs. Phyllis P. O'Donnell

**Bright Wednesday, April 19:**



9:00 a.m. – Divine Liturgy: + Sylvia E. Hertz by Kimberly D. Strohm

**Bright Thursday, April 20:**



9:00 a.m. – Divine Liturgy: + Katherine M. Wilmouth by Mrs. Diane Havrilla

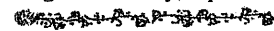
**Bright Friday, April 21:**

(Abstinence-free Resurrection Friday)



9:00 a.m. – Divine Liturgy  
+ Nicholas B. Kraynak by Mr. and Mrs. Joseph Cimoch

**Bright Saturday, April 22:**



9:00 a.m. – Divine Liturgy: + Mary H. Sekela by Mr. and Mrs. Lee Woodward

**Thomas Sunday, April 23:**

Jesus:  
The True  
Paschal  
Lamb of  
God



*The Sunday Of The Antipasch: Thomas Sunday – New Sunday & The Feast Of The Holy Greatmartyr Saint George*

11:00 a.m. – Sunday Divine Liturgy of Saint John Chrysostom



- \* For the Intention of our Holy Spirit Parish
- + Yolanda Zvolensky by Dr. Carl R. Fuhrman



**AT THE DIVINE LITURGY TODAY.....** "This is the day that the Lord has made!" It is the Greatday—the Feast of the Radiant Resurrection. Jesus has given us HOPE for salvation and access to eternal life. This Good News that *Christ is risen* is to be disseminated throughout the entire world. We are contemporary witnesses to the living, risen Jesus, and we affirm this fact: *Indeed, He is risen!* We must ever bear testimony to this basic tenet of our Faith.

## SCRIPTURAL LESSONS FOR TODAY'S DIVINE LITURGY.....

### 1ST READING: Acts 1:1-18 (Section 1)

On Great Saturday evening, many catechumens, who had been under instruction during the Great Fast and who were preparing for induction into the Christian community, were baptized at the Paschal Vigil Divine Liturgy. During this baptismal eucharistic rite celebrated on what is known as "**The Great Night**" (*Velika Noć*), these aspiring converts now were initiated formally into the Church in anticipation of Jesus' momentous resurrection from the despairing tomb of death. After the magnificent resurrection feast, these newly baptized Christians continued to receive additional instructions daily during the paschal-resurrectional season with regard to the origin, the historical beginnings, and the initial missionary efforts of the early Christian Church. They used *The Acts of the Holy Apostles* as a source guide. Hence, with our Resurrectional Divine Liturgy for today, we also now begin the daily, continuous reading from this fifth book of the New Testament. Through today's lesson, the Holy Evangelist Luke tells us that Jesus showed Himself to many people for forty days following His astounding resurrection event. Jesus had told the apostles to remain in Jerusalem until He would send them the Holy Spirit. They then were to be His "witnesses" to the very ends of the world, proclaiming this Good News that **CHRIST IS RISEN!** This is the message of **HOPE** for all humanity which must be received by us, the "modern-day witnesses" to His redemptive acts. He has conquered Death and has emerged as a glorious Victor over all the adverse powers. We must ever testify to this basic truth that **INDEED, HE IS RISEN!**

### GOSPEL: John 1:1-17 (Section 1)

In keeping with the theme of advanced instructions for the newly baptized catechumens of the Christian Church of antiquity, with today's Feast of the Radiant Resurrection of the Lord, we likewise initiate the continuous reading of *The Gospel of the Holy Evangelist John*. These new members of the Christian community were, as John says in the beginning of his gospel, those to whom Jesus "gave the power to become children of God," for they accepted His message. They were "reborn" in baptism through Christ, and this birth "depended not upon the course of nature, ...but on God," Who thus made them His own children. Today's holy gospel lesson tells us about the existence of the "Word" (Jesus) before the creation of the world. God's own Son Jesus—the Word—came into the world and took on our human nature in order to deify it and thereby secure our eternal salvation. He now has accomplished this by His stupendous passover and through His miraculous resurrection. He gives new **HOPE** to a dark world, and we declare this reality to others by proclaiming that **CHRIST IS RISEN!** This is certainly *THE* "Greatday," for the Lord Jesus is truly our Savior. We thus continually confirm His message of redemption when we exclaim that **INDEED, HE IS RISEN!**

## **THE GREATDAY** **ВЕЛИКАДЕНЬ**

### WE FESTIVELY OBSERVE HOLY PASSEOVER SUNDAY TODAY.....

On the **Holy and Great Sunday of the Pasch**, our Byzantine Catholic Church rejoices with total and complete triumph as we jubilantly celebrate **The Feast of the Radiant Resurrection of the Lord**. This is the principal feast of Christianity, and on this *King and Lord of all Sabbaths*, the Church festively echoes and resounds Jesus' marvelous message for mankind of **HOPE** in a "New Life" which arduously was secured through His painful passion, brutal death, desolate burial, perfect passover, and spectacular resurrection. The Ruthenian people referred to this amazing *Feast of feasts* as "**The Greatday**" (*Velikden*'), and indeed it is **THE** great day, since the victorious Jesus effected for us a **New Passover**. For Christians, **JESUS** is **THE** real Paschal Lamb of God, Who was sacrificed for our sins. Jesus' definitive passover permits all of us to "*pass-over*" from darkness into the Light; from death to eternal Life; from earth up to Heaven; from fear to Faith; from being slaves of the world to being children of God; and finally from sharing in our simple humanity to participating in His awesome Divinity! This is all true because of the fact that **CHRIST IS RISEN!** We are the recipients of this "New Life" since with the certitude of our faith, we can affirm this reality by shouting: **INDEED, HE IS RISEN!** At the Resurrection Matins on this *Solemnity of solemnities*, we came forward to venerate the symbols of Jesus' victory: the glorified, honorable *Cross* by which He conquered Death; the precious *Holy Gospel Book*, containing the Good News about the salvation which He obtained for us; the venerable *Icon* of the Radiant Resurrection, showing Jesus' unique passover as He rises from the grave, tramples upon the ignoble cross of despair, and rescues the just souls held captive in Hades; and the blessed *Artos*, the paschal bread, representing Jesus, our true Lamb of God, Who took away the sin of the world. The risen Savior's conquest truly makes this feast a very "great day," and on this *Triumph of triumphs*, we can confidently **HOPE** that Jesus will bestow upon each of us this same glorious resurrection. Thus He will give us access to His eternal "New Life" in the fulness of His heavenly Kingdom!

### THE TRADITIONAL THREE DAYS OF EASTER.....

In the custom and tradition of the Byzantine Catholic Church, the Resurrection Feast is observed for a three-day period with the second and third days of Easter celebrated as major holy days. Do not neglect your obligation to sanctify these festive days by participating in the Divine Liturgy and emphasizing the spiritual manner of celebrating

**THE THREE-DAY RESURRECTIONAL CELEBRATION (Continued).....**

the Easter holidays. The Church grants the bestowal of special graces, blessings, and indulgences to those faithful who observe the three resurrectional holy days. Make the *sacrifice* to attend church and thus receive these spiritual rewards!

**HOLY DAY OBSERVED TOMORROW – BRIGHT MONDAY.....**

On **Bright Monday**, the second day of the Radiant Resurrection, the Church emphasizes the necessity of the **proclamation** of the resurrection event both in antiquity and in our present world. This salvific message must be proclaimed! The **Emmaus Procession** that follows the Divine Liturgy on this holy day commemorates Jesus' walk with two disciples to the village of Emmaus on the evening that He rose from the dead. These two men, Lucas and Cleopas, broadcast everywhere the news of Jesus' resurrection. We also are obliged to *proclaim* this same Good News!

**BRIGHT TUESDAY IS A HOLY DAY: THIRD DAY OF THE RESURRECTION.....**

We observe the third day of the Radiant Resurrection on **Bright Tuesday**, and the Church continues to highlight the Emmaus event on this holy day. The **triumphal joy** felt by Jesus' followers after His resurrection is accentuated, for this same exhilaration must fill our own hearts even today. His brilliant, radiant light emanating from the triumphant empty tomb must permeate our lives by piercing our minds with holy joy and by filling our souls with divine jubilation.

**EASTER FOLKLORE.....**

According to tradition, on the Monday and Tuesday following the resurrection, Jesus' followers, overwhelmed with pulsating joy upon hearing the nearly incredible news about the victorious, living Christ, hurriedly ran through the streets of Jerusalem as they sought-out their fellow-Christians to whom they would convey these almost fantastic tidings about their Master. Those Jews who had opposed Jesus tried to squelch the enthusiasm of the people who were spreading this report about the resurrection by pouring water from upper-story windows on the Christian news-bearers, dousing and drenching them. In a light-hearted and jovial imitation of this particular occurrence, the Ruthenian Byzantine Catholics of the Carpathian Mountains developed the resurrectional custom of the "*polivanka*" or the "**water-pouring.**" The men went around sprinkling the women with water on Bright Monday. And then on Bright Tuesday, the women had the opportunity to sprinkle their menfolk with water. The religious ceremonial for the sacramental counterpart of this popular folk-custom will follow the Divine Liturgy on both of these paschal holy days.

***The Lamb Who Was Slain Has Delivered Us from Death and Given Us Life***

There was much proclaimed by the prophets about the mystery of the Passover: that mystery is Christ, and to Him be glory for ever and ever. Amen.

For the sake of suffering humanity He came down from heaven to earth, clothed Himself in that humanity in the Virgin's womb, and was born a man. Having then a body capable of suffering, He took the pain of fallen man upon Himself; He triumphed over the diseases of soul and body that were its cause, and by His Spirit, which was incapable of dying, He dealt man's destroyer, death, a fatal blow.

He was led forth like a lamb; He was slaughtered like a sheep. He ransomed us from our servitude to the world, as He had ransomed Israel from the land of Egypt; He freed us from our slavery to the devil, as He had freed Israel from the hand of Pharaoh. He sealed our souls with His own Spirit, and the members of our body with His own blood.

He is the One who covered death with shame and cast the devil into mourning, as Moses cast Pharaoh into mourning. He is the One who smote sin and robbed iniquity of offspring. He is the One who brought us out of slavery into freedom, out of dark-

ness into light, out of death into life, out of tyranny into an eternal kingdom; who made us a new priesthood, a people chosen to be His own forever. He is the Passover that is our salvation.

It is he who endured every kind of suffering in all those who foreshadowed Him. In Abel He was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses exposed to die. He was sacrificed in the Passover lamb, persecuted in David, dishonored in the prophets.

It is He who was made man of the Virgin, He who was hung on the tree; it is He who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the mute lamb, the slain lamb, the lamb born of Mary, the fair ewe. He was seized from the flock, dragged off to be slaughtered, sacrificed in the evening, and buried at night. On the tree no bone of His was broken; in the earth His body knew no decay. He is the One who rose from the dead, and who raised man from the depths of the tomb.

*St. Melito of Sardis*

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