



Our Lady of Perpetual Help

# Our Lady of Perpetual Help Byzantine Catholic Church

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Rev. Myron Badnerosky – Pastor Emeritus

## Liturgical Schedule for the Week of April 16, 2017



Christ is Risen!  
Indeed He is Risen!  
Christos Voskrese!  
Voistinu Voskrese!  
Feltamadt Krisztus!  
Valoban Feltanadott!

Al Massih Kam! Hakkan Kam!

Christos Anesti! Alithos Anesti!

¡Christo Es Resucitado!

¡En Verdad Es Resucitado!

**Saturday, April 15 ~ Vigil of The Great Day/Easter**

**7:00 PM** Resurrection Procession and Matins  
with Divine Liturgy  
For the Parish Family of OLPH

**Sunday, April 16 ~ The Great Day/Easter**

**9:00 AM** Special Intention

**Mirovanije/ Festal Anointing in Celebration of Easter  
Following Weekend Divine Liturgies**

**Blessing of Easter Baskets in the Parish Center  
Following both Divine Liturgies**

**Monday, April 17 ~ Bright Monday**

**8:30 AM** +John Nazarey and +Mary Nazarey  
by Betty Dubinsky

**Tuesday, April 18 ~ Bright Tuesday**

**8:30 AM** +Edward Zapala by wife Mary

**Saturday, April 22 ~ Vigil of Thomas Sunday**

**5:30 PM** For the Parish Family of OLPH

**Sunday, April 23 ~ Thomas Sunday**

**9:00 AM** +Dennis Flanagan by Patti Marks  
Coffee Social

**Mirovanije/ Festal Anointing in Celebration of Thomas  
Sunday Following Weekend Divine Liturgies**

### NEXT ADVISORY COMMITTEE MEETING

April 30 - Following the Divine Liturgy in the Hall.  
All parishioners are welcome to attend.

### QUESTIONS FOR FR. ED

#### Fr. Ed --- Why Do We?

From time to time our parishioners ask Fr. Ed questions about our faith and the rituals of the Byzantine Catholic Church. Occasionally he will address these questions in the bulletin. If you have any questions, never hesitate to ask.

### Welcome Visitors

#### Happy Easter!

We look forward to seeing you frequently throughout the year.

For more information contact Fr.

Ed at 215 - 945-5122 or check

out our website: olphbyz.com



Welcome Visitors!

### BRIGHT WEEK



Bright Week is the first week following the Resurrection of Our Lord and Savior Jesus Christ, which is celebrated each year at Pascha. It ends the following Sunday, the Sunday of St. Thomas. For Eastern Christians Bright Week begins a period of celebration that continues for fifty days until Pentecost. This celebration includes the practice of the faithful joyously greeting each other with the salutation of Christ is Risen, followed by the response indeed He is Risen, as the whole of creation is renewed by Our Lord and Savior. In churches with a proper iconscreen, the services of Bright Week are done with the Royal Doors fully open. This unblocked view of the altar symbolizes the open door of Christ's empty tomb as well as the veil of the Jewish Temple, which was torn apart at the moment Christ died. **The entire week is considered to be one continuous day and the main reason why fasting is completely prohibited during the week.**

### MOTHER'S DAY ENVELOPES Attached to



today's bulletin you will find a special envelope for Mother's Day. The names of the mothers submitted will be read aloud during both Divine Liturgies the weekend of May 13 and 14. Please return your envelopes for the Mother's Day remembrance **by May 7** so that the names can be listed to be read.

### MARK YOUR CALENDARS!

Sunday, June 25

In Celebration of Our

# CHURCH



## Patronal Feast Day

More Details

To Follow

## **PROPER POSTURE FOR PRAYER DURING THE EASTER SEASON**

~ From Resurrection Matins until the Kneeling Prayers of Pentecost the proper posture for **all** prayer is to stand rather than to kneel. Standing is a sign of joy. And what greater joy do we have other than the Resurrection of Christ? After the celebration of Pentecost the proper posture for prayer during the celebration of the Divine Liturgy is to stand during the times OLPH has been used to kneeling. This is because each Divine Liturgy is a celebration of the Resurrection. All of the parishes in the Metropolitan Church of Pittsburgh have been following this directive of the Bishops which was promulgated in 2006. This is a restoration of true Eastern Tradition. **If it is not physically possible for you to stand, please feel free to kneel or sit.** You may begin standing during the Divine Liturgies now if you wish to. If you have any questions about this, please do not hesitate to ask Fr. Ed.

Don't Forget To Check  
Our Website  
For Up to the Minute News  
About OLPH!  
**olphbyz.com**



On the site you will find weekly bulletins, special announcements, cancellations, schedule changes, educational materials and pictures of our events – just to name a few things. Thanks to Michael Sudik, our website is one of the best in the Eparchy.

## **THE ARTOS**



In the Byzantine Catholic Church it is the custom for a single loaf of blessed bread (Greek Artos) to be placed on the tetrapod throughout Bright Week in memory of the Risen Christ, before it is shared out among the whole congregation.

Depicted on the top of the Artos are

either the symbol of Christ's victory over death the Cross, surmounted by a crown of thorns, or the Resurrection of Christ. On the first day of Pascha, during the Liturgy, after the Prayer Before the Ambo, the Artos is blessed by a special prayer and sprinkling with Holy Water. On Thomas Sunday it is distributed as a blessing to the congregation.

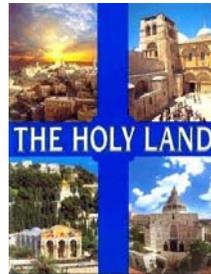
The significance of the Artos is that it serves to remind all Christians of the events connected with the Resurrection of Our Lord Jesus Christ. While still living on earth, the Lord called Himself the Bread of Life, saying: I am the bread of life; he who comes to Me shall not hunger, and He who believes in Me shall never thirst (John 6:35). After His Resurrection, more than once Jesus appeared to His disciples, ate before them and blessed their own food. For example, as evening fell on the first day of His Resurrection, He was recognized in Emmaus by two of His disciples as He blessed and broke bread (Luke 24:13-35).

On the 40th day after His Resurrection, the Lord ascended into heaven, and His disciples and followers found comfort in their memories of the Lord: they recalled His every word, His every step and His every action. When they met for common prayer, they would partake of the Body and Blood of Christ, remembering the Last Supper. When they sat down to an ordinary meal, they would leave a place at the head of the table empty for the invisibly present Lord and would lay bread on that place.

Remembering this custom of the Apostles', the Fathers of the Church made it their custom to put out the Artos at the Paschal Feast in memory of the appearances of the Risen Lord to His disciples, and also in memory of the fact that the Lord Who suffered and was resurrected for our justification has made Himself the true Bread of Life and is

invisibly present in His church always, to the close of the age (Matt. 28:20).

The Artos is kept whole throughout the whole of Bright Week as a reminder of the presence of the Risen Savior in the midst of those who believe in Him and is only divided and distributed on Thomas Sunday.



**HOLY LAND  
PILGRIMAGE**  
**10 DAYS**  
**JANUARY 30 to**  
**FEBRUARY 8, 2018**

*Hosted By*

**FR. ED CIMBALA**  
**and Fr. Charles Yastishock**  
**ONLY \$3,199**

**PER PERSON FROM NEWARK**

(Air/land tour price is \$2499 plus \$700 government taxes/airline surcharges)

**TOUR PRICE INCLUDES:** Roundtrip air from Newark, First Class hotels, Breakfast & Dinner daily, Comprehensive Sightseeing, Porterage, Entrance Fees and much more!!!

Walk where Jesus walked...Climb the Mount of Olives & view the Old City of Jerusalem... Walk the Via Dolorosa to the Church of the Holy Sepulcher...Visit Bethlehem's Church of the Nativity...Visit Nazareth...Cruise the Sea of Galilee.

**FOR A DETAILED BROCHURE PLEASE  
GO TO OUR PARISH WEBSITE**

**olphbyz.com**

**WALK IN THE FOOTSTEPS OF JESUS!!  
DON'T MISS THIS TRIP OF A  
LIFETIME!!**

A journey to the Holy Land is a spiritual pilgrimage that every Christian should make at least once in a lifetime. It brings a new richness as we walk where Jesus walked in Jerusalem and visit such awe inspiring points of interest as the Mount of Olives, the Garden of Gethsemane, Mt. Zion, and the Upper Room. We will also visit the Church of the Nativity in Bethlehem, the Shepherd's Field, and Nazareth. Add to that the Sea of Galilee, Capernaum, the Mount of the Beatitudes, the site of the Sermon on the Mount, Tabgha, the site of the Miracle of the Loaves and the Fishes, Mt. Tabor, the site of the Transfiguration and much more! And to share this spiritual experience with other Christians is an even more enriching. It creates a unique fellowship. It is a journey that is to be treasured forever. Thousands of tourists are flocking to the Holy Land again. Now is the time to make this dream, the "trip of a lifetime" a reality for you. This trip is much more than simply a vacation. This is an opportunity to see the people, places, and events of the Bible come alive before your very eyes ... an opportunity to never be the same. The cost is \$3,199.00 per person with taxes and tips extra. Included in the price is roundtrip air from Newark, first class hotels, two meals daily, sightseeing and many extras. For more information and a brochure contact Father Ed Cimbala of Our Lady of Perpetual Help Byzantine Catholic Church, Levittown, PA at

**215-945-5122 or 908-872-2928**

**or email – fredcimbala@gmail.com.**

**SEE FR. ED FOR MORE DETAILS**

Space is limited and we expect a quick sell out.

## The Resurrection Icon: The Central Icon of our Faith

The *Icon for the Resurrection* of our Lord and Savior Jesus Christ is technically the *Icon of Christ's Descent into Hades*, but is commonly called the *Anastasis* or *Resurrection Icon*. It is the visual Gospel, the Holy Scripture written in form and picture, for all to participate in the Good News of this event.

The *Icon of Christ's Descent into Hades* is not a photojournalists recording of what took place in

the bowels of the earth, but rather a spiritual representation of the significance, reality and importance of what Christ accomplished. Many of the elements that we see come from the apocryphal Gospel of Nicodemus and although the details vary from icon to icon, the essential elements remain the same:

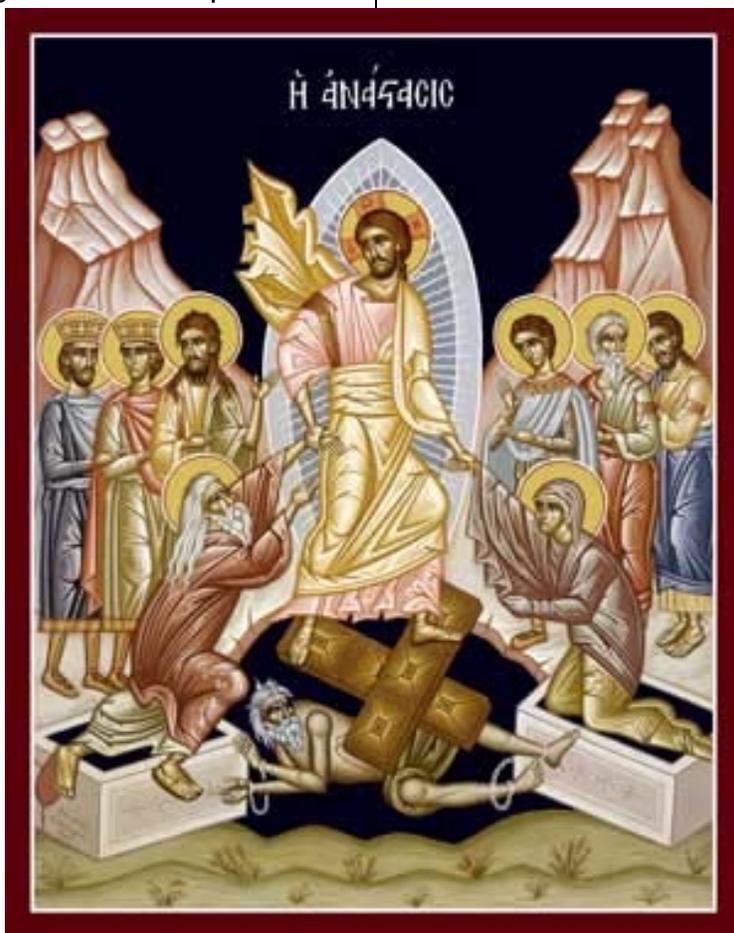
- We read from *The Acts of Pilate*, from the text of Nicodemus “The

bronze gates were broken in pieces and the bars of iron were snapped; and all the dead who were bound

were loosed from their chains, and we with them. And the King of Glory entered like a man, and all the dark places of Hades were illumined...” Christ is shown standing on the gates of Hades which are suspended over a black hole in the form of a cross. Hades is depicted as a person, conquered and bound.

- Sometimes Satan is depicted with two heads to show his multiplicity and lack of integration or personhood. The hardware that held the gates in place is shattered and scattered, showing that the gates will never be closed again.

- Christ is dressed in a garment of white, orange or sometimes even dark hues of blue, or brown, but with gold highlights emanating light from His transfigured body, showing that He is the Light of the world. His cape flies to show that He is not ascending, going up, but actually descending into Hades, and having resurrected He is shown in His glory. This is signified by the blue Mandola behind Him, which we also see in the Transfiguration and in the icon of



the *Koimoseis* or *Falling Asleep of the Virgin Mary*.

- He is raising Adam from his tomb with Eve on the other side. Adam offers his hand to Christ rather than clasping Christ's hand to show that it is Christ who raises us from the dead. With His other hand, Christ raises Eve from her tomb, or He may be depicted holding a scroll in His hand, in order to proclaim the Good News to the captives. Sometimes He is shown holding a cross in His hand, the tool by which He broke apart the gates of Hell.

- Christ's hands and feet show the marks of the nails, as is the case in the *Icon of the Touching of Thomas*, but which is not true of the *Icon of the Ascension*.

Sometimes angels are shown above the mandola, (also known as the “glory orb”), holding the tools of salvation: the cross, the lance and the sponge. These are elements that also appear in *The Icon of The Extreme Humility of Christ*.

- There are many figures surrounding Christ. On the left side in this icon we have 1) the kings David and Solomon who are Christ's relatives, according to the flesh;

2) St. John the Baptist, the last of the Old Testament Prophets is also present, proclaiming in Hades as he did in this world “Repent for the Kingdom of God is at hand.” Some say that John died before Christ so that he could be the “Forerunner” even in Hades; 3) Moses is also shown, wearing a Phrygian cap, he represents the first covenant and one who witnessed the first Passover; 4) and Abel, the first to suffer injustice as the consequences of sin; 5) In the background are various kings, prophets, and righteous men who immediately recognize the Risen One.

- On the right side we have the contemporaries of Christ showing us that this is an eternal act that transcends time and space.

This is the quintessential icon for the faithful because in it is the fulfillment of God's purpose for humanity. It speaks of the Restoration of Adam (and all humanity) into communion with God and tells of the Awesome Victory over Death.

**MAY MOTHER'S DAY COFFEE SOCIAL** will be the first Sunday in May – the 7<sup>th</sup> – changed from the 14<sup>th</sup>. We will celebrate Mothers Day the first Sunday and Birthdays the fourth Sunday in May. (the 28<sup>th</sup>)

**The Easter Sermon**  
of Saint John  
Chrysostom  
Archbishop of  
Constantinople  
(+ 400 AD)



Is there anyone who is a devout lover of God? Let them enjoy this beautiful bright festival! Is there anyone who is a grateful servant? Let them rejoice and enter into the joy of their Lord! Are there any weary with fasting? Let them now receive their wages! If any have toiled from the first hour, let them receive their due reward; if any have come after the third hour, let him with gratitude join in the Feast! And he that arrived after the sixth hour let him not doubt for he too shall sustain no loss. And if any delayed until the ninth hour, let him not hesitate; but let him come too. And he, who arrived only at the eleventh hour, let him not be afraid by reason of his delay. For the Lord is gracious and receives the last even as the first. He gives rest to him that comes at the eleventh hour, as well as to him that toiled from the first. To this one He gives, and upon another He bestows. He accepts the works as He greets the endeavor. The deed He honors and the intention He commends. Let us all enter into the joy of the Lord! First and last like receive your reward; rich and poor, rejoice together! Sober and slothful celebrate the day! You that have kept the fast, and you that have not, rejoice today for the Table is richly laden! Feast royally on it, the calf is a fatted one. Let no one go away hungry. Partake, all, of the cup of faith. Enjoy all the riches of His goodness! Let no one grieve at his poverty, for the universal kingdom has been revealed. Let no one mourn that he has fallen again and again; for forgiveness has risen from the grave. Let no one fear death, for the Death of our Savior has set us free. He has destroyed it by enduring it. He destroyed Hades when He descended into it. He put it into an uproar even as it tasted of His flesh. Isaiah foretold this when he said, "You, O Hell, have been troubled by encountering Him below." Hell was in an uproar because it was done away with. It was in an uproar because it is mocked. It was in an uproar, for it is destroyed. It is in an uproar, for it is annihilated. It is in an uproar, for it is now made captive. Hell took a body, and discovered God. It took earth, and encountered Heaven. It took what it saw, and was overcome by what it did not see. O death, where is thy sting? O Hades, where is thy victory? Christ is Risen, and you, O death, are annihilated! Christ is Risen, and the evil ones are cast down! Christ is Risen, and the angels rejoice! Christ is Risen, and life is liberated! Christ is Risen, and the tomb is emptied of its dead; for Christ

having risen from the dead, is become the first-fruits of those who have fallen asleep.

**Easter Customs**  
of the Carpatho-Rusyn People

by Michael Roman  
Amerikansky Russky Viestnik  
17 April 1941



The festival of the Resurrection of Our Lord is celebrated with a variety of customs in many parts of the world. Our Carpatho-Rusyn people, who have a folk culture which dates back for many centuries, also celebrate Easter in a colorful and

interesting way. Many of the customs have been handed down from pagan times when the Ancient Slavs believed in gods and goddesses whom they created to explain the mysteries of nature. Thus some of our present day Easter customs are in some way or another connected with the Paleo-Slavonic Mythology

Many of these interesting customs have been brought over to America from the other side and are practiced by our people, both old and young. The customs of our people vary depending on the locality. In Zemplinska and Sariska different customs are practiced than in the other provinces such as Spisska, Marmoroska, Berecka or the Lemko region. However there are some that are alike in all of the provinces.

Every Carpatho-Rusyn family strives to have a pascha, dyed eggs, delicious meals, cheese, butter and other goodies taken to church where they are blessed. The foods are eaten on Easter Sunday. This custom is a traditional one and is practiced by every true Carpatho-Rusyn family whether in America or in the homeland.

The variation in customs can be found in the games, songs and dances, the origin of which, can, in most cases, be traced to the Slavonic Mythology. Rev. Nestor Volensky, a distinguished Carpatho-Rusyn man of letters and a historian, traced many of the customs to the pagan times and had written much about them.

The game of "Pohrebenije Kostrubon'ka", played on Easter Sunday afternoon by the girls in

some of the Carpatho-Rusyn villages, has been handed down from the pagan times when it was a religious ceremony on the festival of the spring sun. Kostrubon'ka in Rusyn, refers to the somewhat undulating rays of the sun in winter time. In the game, one of the girls, who is called the Kostrubon'ka, is acting as though she is falling while the other girls sing mournful songs. All of a sudden the Kostrubon'ka stands erect in a happy manner and the girls start singing happy songs.

In a few words this game signifies the "burial" (pohrebenije) or the passing away of the undulating and weak rays of the sun of winter time for those of Spring, which are more direct.

Some of the common Easter games dealing with beautifully painted eggs include a game known as "Cokatisja". This game is played like marbles except that instead of marbles, eggs are used. The boys roll them on the meadows. If an egg is cracked, then it belongs to the boy whose egg cracked it. [webmaster note: My family has a similar tradition, but instead of rolling the eggs, they are held and tapped against each other with the same result]

In many villages it is a custom to throw the shells of Easter eggs into the rivers and streams because that is supposed to make the geese and ducks fruitful. It should be remembered that an egg in pagan times symbolized fertility. Another game played by the Carpatho-Rusyn youth is the one in which the girls hide the dyed eggs in their hands while the fellows try to take the eggs away from them. The victory of a fellow over a girl signified in pagan times, the victory of the spring sun over winter.

During the Easter holidays bells are rung almost constantly in the homeland. This is done because bell ringing is supposed to cause bees to swarm. It is a known fact, however, that metallic sounds do influence the bees.

In many of the villages in the province of Zemplin a game called "Kralovna" is played by the girls. In our language "Kralovna" means "Queen". Many girls dressed in their best finery form a long line and in rhythmic step, walk through the village for two hours at a time singing lovely songs about a pretty queen "kralovna". The refrain to the song is usually the melodious - "La, la, la, la, la...." These songs have no connection whatsoever to the Resurrection of Our Lord. They have been traced to the story in Slavonic Mythology where Lala, son of goddess "Lada", with his queen and his retinue travelled throughout his domain to see how his people lived. The counterpart of Lala in Greek-Roman mythology is Cupid while that of Lada is Venus.

On a lovely Easter Sunday, any Carpatho-Rusyn village is picturesque. Everyone dressed in their best clothing is outdoors. The little boys can

be seen together in one group playing "Cokatisja" with their Easter eggs. The women are in another group talking about things that are of interest only to them, usually about cooking, sewing, or they are trying to predict who will be the first to get married after Easter. The men are also in a group by themselves discussing the spring plowing or the international situation. The young girls and the fellows are having a grand time together. Here and there can be seen young adolescents enthusiastically scheming how to best surprise some of the popular maidens on the next day and give them a good "polivanja." Occasionally the melodious strains of a violin or an accordion can be heard or the beautiful singing of the young people who have been restrained from singing for seven weeks because of Lent. It is, indeed, a beautiful sight to observe a Carpatho-Rusyn village on Easter Sunday. There is a happy spirit of joy which is experienced by everyone. Because of this, Easter is one of the happiest holy days in the native lands of our ancestors. The people await it with eagerness for many weeks.

On Easter Monday the men and young boys visit the homes of their friends where they throw water on the women usually on the hands. In doing so they say "Christos Voskres!" (Christ is Risen!) while the girls reply "Voistinu Voskres!" (Indeed - He is Risen!). Many times the young men like to have fun when they go "polivati" and go beyond the bounds. They probably will pour buckets of water on the girl or lead her to a well and give her a good soaking. Easter Tuesday is the time when the women take revenge on the men. That is their day for "polivanja". This custom is a very sociable one since it brings together the young people. Also as a result of it, enemies forget their differences and become friends. It is considered bad luck if a home is passed by during the "polivanja". This custom has been traced to the time when the Jews threw water on the followers of Christ who with joy were announcing the Resurrection of Our Saviour. This custom is also practiced because it is believed that the fresh water from the melted snow will give a beautiful complexion to people and also bring luck if it is poured during this "polivanja" of Easter time. In some localities on Easter Monday after Vespers, the families visit the graves in the cemetery where relatives are buried.

Such are the colorful and picturesque Easter customs of the Carpatho-Rusyns. Although many of these customs originated in pagan times and have been carried over into Christianity, it does not mean that our people still have pagan ideas. They are observed because they make up the rich heritage of our people which has been handed down from generation to generation. These customs make up the rich folk culture of our people, which is probably richer, older, more unique and more colorful than that of any other nationality. Other nationalities have just begun to notice our folk culture and to study it.

**Offertory – April 8 & 9, 2017**

	<b>Saturday</b>	<b>Sunday</b>	<b>Total</b>
Regular	\$245.00	\$974.00	\$1219.00
Palm Sunday	\$375.00	\$801.00	\$1176.00
Candles	0	\$69.00	\$69.00
Initial	0	\$2.00	\$2.00
Easter	0	\$25.00	\$25.00
<b>Total</b>	\$620.00	\$1871.00	\$2491.00
<b>Attendance</b>	34	84	118



**KNIGHTS OF COLUMBUS GOLF OUTING** - Saint Joseph the Worker Knights of Columbus Council 4215 is hosting our 19th Annual Golf Outing on Friday, June 30<sup>th</sup> at the Bensalem Country Club. This is SJW #4215's main drive to fund various special projects and ongoing charitable purposes. After last year's successful Golf Outing, we were able to distribute over 100 Food Baskets, each containing a family sized turkey dinner with all the trimmings. We supplied the local Veterans Home with various articles of clothing so that our Veterans could stay warm and comfortable. We distributed approximately 180 warm winter coats to children, and hosted a Christmas Party for 180

special needs children including gifts and Santa. The Golf Outing Brochures are available in the back of the church. Hole sponsorships and the cost to play start at \$ 125.00.