



# Saint Michael the Archangel Orthodox Church

146 Third Avenue, Rankin, PA 15104  
Pastor: Very Reverend Nicholas Ferencz, PhD  
Cantor: Professor Jerry Jumba  
Parish President : Carole Bushak



Glory to Jesus Christ! Glory Forever!  
Slava Isusu Christu! Slava vo v'iki!

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MAY 5, 2019

## THOMAS SUNDAY

**SUN., MAY 5**      **THOMAS SUNDAY** Monk Theodore Sykeot  
8:45 AM      Liturgical Hymns  
9:00 AM      Divine Liturgy – Special Sheets  
*Thomas Sunday Paschal Brunch!*

**Mon., May 6**      *St. George the Great-martyr*  
9:00 AM      Divine Liturgy  
7:00 PM      *Parish Council Meeting*

**Tue., May 7 through Friday, May 10**  
**Diocesan Priests' Convocation at Camp Nazareth**

**Sun., May 12**      **Sunday of the Myrrh-bearing Women**  
*Mothers' Day*  
9:00 AM      Divine Liturgy  
*Panachida:* Remembering all the deceased mothers of our parish and our parishioners

**Holy Mystery of Confession:** Before Divine Liturgy and other services. If you cannot make a scheduled time, please let me know and we can make arrangements.

## PEOPLE STUFF

**Prayer List:** *Deceased:* Margaret Dufalla.

*Living:* Fr. Joseph Cervo. Pañi Dorothy Hutnyan. Pañi Donna Smoley. Pañi Eleanor Pribish. Dana Andrade. Gloria Andrade. Michael Artim. Gregory Michael Aurilio. Brooklyn Grace Banovsky and her parents Chris and Katie. Jane Barclay. Walter Bolbat. John Bonga. Donald Bodnar. Charlene Borsic. Jaime Budesá. Barbara Chappie. Steve Bournius. Rebecca, David & Bradley Noah Cozad. Mary Ann Crouse. George & Margaret Dorogy. Christina Duranko. Breanne Glass. Dorothy Glass. Eddie Gombos. Jennifer Hartrick. Shirley Hrubic. Kevin Ianni. Gary Ingelido. Alisha Krass. Carson Krass. Savanna Lee Krass. Joan Martell. Brian Masterovsky. Michael Mehalik. Zoe Mehalik. Helen Mihalik. Bill & Patti Novotnak. Frank Palmieri. Diane Phillips. Millie and Edward Phillips. Michael Platt. Anna Senich. Bernice Sindak. Terry Slezak. Bill and Andrea Sovick. Margaret Stemler. Milton and Thelma Supak. Diana Terezis. Bobby and Dee Triffanoff. Josh Walendziewicz. Paul & Valerie Yednak. Jeanne Zajac. *Prospora Bakers:* Trudy Trifanoff. Delores Cubakovic, and their intentions.

**Welcome!** We welcome to our church this morning all visitors, guests, relatives, and friends of Saint Michael Church. We pray your visit with us is spiritually rewarding, holy and life-giving. Visit often!

**Thank you and God Bless!** From Pañi Joanna and I to all of you who remembered us this Paschal season with your prayers, your thoughts and your gifts. *Christ is Risen!*

### F(E)ASTING

**Paschal Season:** Strictly speaking, we return to the usual Wednesday and Friday fasts after Thomas Sunday. It is the custom in some places, however, to keep the Bright Week custom of no fasting throughout the Paschal Season, while we are not permitted to kneel in prayer in honor of the Resurrection. According to this custom, we return to the ordinary weekly fast after we celebrate the *Kneeling Prayers* on Pentecost after the Divine Liturgy.

**Next Feast Day is the Feast of St. George the Great-martyr,** Monday, May 6. Divine Liturgy at 9:00 AM.

### PARISH STUFF

**New! Parish Birthdays in May:** Susan Bache 5/5. Walter Bolbat 5/2/1919. David Cozad 5/13. George Dorogy 5/16. Margaret Stemler 5/26. James Zajac 5/12 *Many years!*

**Reminder! Thomas Sunday Dinner!** Will be, as always, *today*

**Sorta New! Lottery Ticket Raffle:** As we mentioned, this raffle has gone so well we are running it again on *Sunday, July 7*. You can buy your tickets from Carole Bushak et al. – they are still \$5.00 each.

*Also,* we are asking for donations of lottery tickets to be included in the prize. Anytime you have a chance to pick up one or more tickets, of various denominations, please give them to Carole and help us out with this fundraiser!

**New! Parishioners have moved:** *John Bonga* has moved to Juniper Village, room 27, 107 Fall Run, Forest Hills, PA 15221. The main number is 412-244-9901. Also, *George and Margaret Dorogy* have moved to Country Meadows Assisted Living, while Margaret recuperates from surgery. The address is 3570 Washington Pike, Blding 2, Apt. 56, Pittsburgh, PA, 15017. Their phone number is 412-257-4581. *Walter Bolbat* is currently in rehab at The Willows in Oakmont. He can be reached at his home address, 2529 Tilbrook Rd., Monroeville, PA 15146. His home phone is 412-372-4719. All of them would be pleased to be contacted by any of our parishioners. They all miss the parish very much. Please keep them in your prayers. *Many years!*

**Reminder! Parish Council meets** Monday, May 6, at 7 PM.

**Church Repairs:** *We thank all of our parishioners* for your ongoing, active interest in the well-being of our parish. God bless us every one! So far, we have **\$3941** donated toward this new work. Total cost of this work was **\$3800**. *We thank you for your generosity. God bless!*

### Our Gifts to God and our Church April 28, 2019

Attendance	87
Communions	35

#### Collections

Sunday	2502.00
Easter	3097.00
Holy Week	462.00
St. Cyril Food Pantry	5.00
All Votive Candles	216.00
Christmas Candles	20.00
St. Nicholas Orphanage	10.00
Annual Seminary	5.00
Building Maintenance	20.00
Diocesan Membership	72.00
Church Repairs	565.00
<b>Total Offerings:</b>	<b>6974.00</b>

*Building and Repairs Donations to Date  
**\$3941!** God bless your generosity!*

## DIOCESE, DEANERY AND ADDITIONAL STUFF

**New! Camp Nazareth Family Day Raffle!** Tickets are now available. They are, as always, \$20 each. Please see Carole Bushak to purchase your dozen or so.

**Reminder! Designer Purse Bash!** St. Nicholas Church, Homestead. Saturday, May 18. Doors open at 4 PM. Tickets are \$30 and include meal and 4 chances. More information on the bulletin board in the hall! Don't miss this one!

**Reminder! 2<sup>nd</sup> IOCC Orthodox Homefront Workshop!** Sunday, May 19, 2:00 – 4:30 PM, St. John the Baptist Church, 601 Boone Ave., Canonsburg, PA 15317. The *Homefront* helps parishes prepare for regional emergencies, disasters, and parish critical incidents, enhances their capability to respond, and connects parishes with a network of organizations and agencies active in emergencies. It also addresses how a parish can *plan to protect itself from hostile threats*. Members of the Parish Council are encouraged to attend. All attendees will be given a manual and a blueprint for how their Church can develop a plan for their parish. RSVP to Kevin Reck by Friday, May 10, at 724-941-9541 or [kevinsreck@gmail.com](mailto:kevinsreck@gmail.com). More info on hall bulletin board.

**Reminder! Faith Night at PNC Park** - this year *will not actually be at night, but an afternoon game!* **Saturday, June 22nd at 4:05** (Pittsburgh Pirates vs. San Diego Padres). Our sister parish of St. John the Baptist on the North Side is organizing a group of tickets (the price has not yet been determined). Please contact Wendy Martellotti at [martellotti11@verizon.net](mailto:martellotti11@verizon.net) or 412-583-6254 to reserve your tickets. (Please plan to pre-pay.) And Let's Go Bucs!

Registration Opens For **2019 Young Women's Encounter**: From JOHNSTOWN, PA -- [Diocesan Chancery] - Registration is now open for the SIXTH Annual Diocesan Young Women's Encounter which will take place from Sunday, June 30th to Wednesday, July 3rd, 2019 at Saints Peter and Paul Church in Windber, PA. We encourage our young women, ages 12 to 18 to attend. Registration is online at [www.acrod.org](http://www.acrod.org). More information on the hall bulletin board. Questions about the event may be directed to YWE Director, Pani Eleni Stagon at [acrodywe@gmail.com](mailto:acrodywe@gmail.com) or by calling 304-777-9403.

**Science and Nature Camp** at Camp Nazareth, Sunday, August 4 - Saturday, August 10. Camp Nazareth is pleased to announce its THIRD ANNUAL Science and Nature Camp which will take place August 4-10, 2019!!! Camp participants will learn all about Astronomy, Biology, Earth Science, Geology, Meteorology and SO MUCH MORE! Online Registration is now open. Visit [campnazareth.org](http://campnazareth.org) to register for the Science and Nature Camp. Email [campnazareth@acrod.org](mailto:campnazareth@acrod.org) or call 724-662-4840 for more information.

## THE ORIGINS OF PASCHA AND GREAT WEEK PART II: THE TEXT OF THE SERVICES

Alkiviadis C. Calivas

From *Great Week and Pascha in the Greek Orthodox Church*. Holy Cross Orthodox Press. © 2003 Greek Orthodox Archdiocese of America. [www.goarch.org](http://www.goarch.org)

*[Note: I know this is a pretty involved article, but it offers an understanding of why and how we do the things the way we do for all of the Holy Week services. I hope you find it worthwhile. Fr. Nik]*

### AN HISTORICAL OVERVIEW

The divine services of Great Week are an expanded version of the series of services of the daily cycle of worship.<sup>[19]</sup> As we shall see below, the services from Great Monday to Great Thursday are ordered in accordance with the Lenten form of the weekday services. From Great Friday to Pascha they are structured basically according to the festal form of these services.

The services of the daily cycle contain both fixed and variable elements. The fixed elements of the services are contained in the liturgical book called the Horologion; while, in the case of Great Week and Pascha, the

variable festal elements are contained in the *Triodion* and *Pentecostarion*, respectively. The prayers, petitions and litanies said by the priest and deacon are contained in the Hieratikon.[20] I mention here briefly, that at the turn of this century both the fixed and variable elements of the services of Great Week, as well as the priestly prayers and petitions were gathered together in one volume, under the title "The Holy and Great Week." But, more will be said about this below.

The variable elements of the divine services of Great Week and Pascha, consist chiefly of a substantial body of hymns and a group of selected readings from the Scriptures. This material is found in the *Triodion* and *Pentecostarion*. The *Triodion*[21] is the liturgical book of the Pre-Lenten and Lenten seasons (Great Fast), as well as Great Week; while the *Pentecostarion*[22] is the liturgical book of the Paschal season. Together they contain the services of the movable cycle of feasts, which is determined and regulated by the date of Pascha, which changes from year to year. The movable cycle of feasts, with its manifold celebrations of sacred memories and events, covers a period of eighteen weeks and creates a rich and varied landscape in the liturgical year.

At one time these two books constituted a single volume divided into two sections. The first, which is the present *Triodion*, was known as the *Penitential Triodion*. The second was called the *Joyful Triodion*. At one point in the history of their respective development the two sections were separated to form two distinct liturgical books.

The decision to create two separate volumes out of one was of little consequence. However, the point chosen to part the texts in the sequence of the services was significant. The decision to conclude the services of the *Triodion* with the Paschal Vespers and Liturgy, and to begin the *Pentecostarion* with the Orthros (Matins) of Pascha dramatically altered the unity of the Paschal vigil.[24] We shall say more about this below.

The *Triodion* in its present form was first published in Venice in 1522 while the *Pentecostarion* was first published in 1568. Much of the material contained in the *Triodion* and *Pentecostarion* was composed, compiled and arranged by the monks of the Monastery of Studios in Constantinople during the course of the eighth and ninth centuries. Considerable additional materials, however, were introduced and incorporated into the texts in subsequent centuries, both for the older established feasts as well as for the new and emerging ones. The process of development continued through to the fifteenth-sixteenth centuries. By then, the texts of the divine services had become more or less settled. The same, however, cannot be said about the manner of celebration or ritual action, nor about the order and arrangement of the services. All of these, one could say, continue to be in a state of development.

Characteristically, in our liturgical texts many hymns and prayers do not bear the names of their authors. However, we do know a good number of them.

Many of the hymnographers, whose works are contained in the *Triodion*, before and after its formative period, came from places other than Constantinople, such as Palestine, Syria, Asia Minor, Greece and Southern Italy. Among these, the most prominent came from the Lavra of St. Savas in Jerusalem.

The hymns of Great Week and Pascha were written by some of the most excellent hymnographers of the Church. Among those whom we can identify we count: Romanos the Melodist (ca. + 560); Kosmas the Melodist, Bishop of Maiouma (ca. + 750); John of Damascus (ca. +749); Andrew of Crete (ca. +720); Leo the Emperor (ca. +912); and Kassiane (ninth century); and others such as Methodios the Patriarch, Byzantios, Theophanes, Sergios the Logothete, Symeon, George the Akropolites, and Mark the Bishop. Others remain anonymous.

The hymns of Great Week and Pascha are probably the finest example of Orthodox hymnography, which in its totality, according to many, is among the very finest, if not the finest expression of Christian poetry.

The hymns of the divine services we are considering are richly laden with theology and are replete with biblical language and imagery. They are superbly didactic and inspirational. They reach and touch all aspects of human experience at the deepest level. When properly executed, the nuances of the hymnography are especially enhanced by the traditional chant of the Church. It could be said of these hymns that they are a string of

sermonettes in song, especially rich, inspiring and powerful both for their poetic beauty and melodic synthesis, as well as for their theological content and deep spirituality.

We experience worship essentially as a confession of faith. Therefore, the hymns and prayers of the divine services are more doctrinal than lyrical in nature. Thus, the service books of the Church are counted among the "symbolic books," and count as a source for doctrinal teachings.

### THE LITURGICAL TEXT ACCORDING TO PRESENT USAGE

The liturgical books presently used by the Orthodox Church have either originated in the monasteries or have been greatly influenced by monastic practices.

#### *The Typikon of St. Savas*

The services of the daily cycle of worship as we know them today, reflect monastic usages and traditions; especially of the two monastic centers that produced and developed them, i.e., the Holy Lavra of St. Savas of Jerusalem and the Monastery of Studios in Constantinople.

The monastic liturgical tradition of the Orthodox East has come down to us through the *Typikon of the Church Service of the Holy Lavra at Jerusalem of our God-bearing Father St. Savas*, popularly known as *The Typikon of St. Savas*.<sup>[27]</sup> As the title indicates, this Typikon originated at the Lavra founded by St. Savas (+532) at Jerusalem in the year 484. In the initial stages of its development, the Typikon was influenced by practices and customs of the early monastic communities in Egypt, Palestine and Asia Minor, as well as the Cathedral Office of Jerusalem, which had become a center of pilgrimage. During the seventh and eighth centuries the *Typikon of St. Savas* was revised and greatly enriched by the massive infusion of ecclesiastical poetry. In the course of the eighth century as a result of the iconoclastic controversy, the Palestinian monastic Typikon came to the monasteries of Constantinople, and especially to the Monastery of Studios. Due to the work of its hegoumenos St. Theodore (+826), this monastery had become the center of monastic revival and reform in the Imperial City. At Studios the *Palestinian Typikon* underwent a new synthesis. It was embellished further with new poetry and with elements of the Cathedral Office of Constantinople. The Studite rite spread to other monastic communities as well.

In a subsequent development, the Studite synthesis was reworked and further modified by Palestinian monks during the course of the eleventh century. In the process a new, revised Typikon of St. Savas was produced and established. This new revised monastic Typikon soon gained in popularity and use. At the beginning of the thirteenth century it began to replace both the Cathedral Office as well as the Studite synthesis at Constantinople. By the fifteenth century these usages had become defunct. The new, revised *Typikon of St. Savas* prevailed throughout the Orthodox world, until the nineteenth century.<sup>[30]</sup> The position of the new Sabaite Typikon was especially solidified in the sixteenth century by virtue of its publication in 1545, thus becoming the earliest of the printed typika.

These revisions together with the infusion of new poetry composed by Sabaite and Studite monks and others, resulted in the formation of the Horologion and the liturgical books we know as the *Octoechos*, *Triodion*, *Pentecostarion*, and *Menaia*.

#### *The Cathedral or Sung Office*

The Cathedral Office or Rite represents the type of services and liturgical traditions which from ancient times were practiced in the parochial or secular churches. These rites are called Cathedral, because the bishop's church was considered the center of all liturgical life. Consequently, the liturgical practices of the cathedral churches permeated the parishes.

In time, the Cathedral of Hagia Sophia at Constantinople would emerge as the single most significant Church edifice in the East. As Robert Taft has noted, ". . . in no liturgical tradition has one edifice played such a decisive

role as Justinian's Hagia Sophia ... where the Byzantine rite was molded and celebrated, and where the vision of its meaning, enacted elsewhere on a smaller stage, was determined and kept alive.”

The Cathedral Office at Constantinople, known also as the Sung or Secular Service, was regulated by the Typikon of the Great Church.[32] It was called by that name, because Hagia Sophia itself was known as the Great Church.

The Cathedral Office had four services for the daily cycle: Vespers, Pannychis, Orthros (Matins) and Trithekte. The structure, order and number of services differed from the Monastic Office. While elaborate and imposing, the Cathedral Office lacked the large body of hymnody contained in the revised Monastic Office. By comparison it had become the more staid of the two. For this and other reasons, it finally fell into disuse. However, as we have noted above, various elements of the Cathedral Office had already passed into the monastic Typikon. From the fifteenth century until 1838 all Orthodox Churches, whether parish or monastic, followed the same basic *Typikon of St. Savas*.

### ***Typikon of the Great Church of Christ***

By the beginning of the nineteenth century it had become obvious that the monastic typikon could not be sustained in parish usage. Already, numerous abbreviations and omissions were taking place. The Ecumenical Patriarchate, in an effort to forestall further arbitrary changes as well as to sanction existing practices and traditions, took an enormous first step towards revising the typikon and accommodating it to parish usage. In 1838 it authorized the publication of *The Ecclesiastical Typikon according to the Style of the Great Church of Christ*, prepared by the Protosaltis, Konstantinos. This typikon was clearly intended for parish use.

Subsequently, in order to correct the mistakes of Konstantinos, as well as to incorporate further revisions, the Ecumenical Patriarchate established two committees, one under Patriarch Joachim III (1878-84) and another under Patriarch Dionysios V (1887-1891), to study the issue of the Typikon and to make further recommendations. As a result of these efforts, the Patriarchate authorized in 1888 the publication of a second revised Typikon prepared by the Protosaltis, George Violakis, under the title *Typikon of the Great Church of Christ*. Violakis made many changes, including abbreviations and changes in the order of the services. The new typikon did not create a body of new material; but it did create a new liturgical practice, which is essentially a revised and abbreviated monastic office adapted to parochial usage.

It may be, as it has been suggested, that some of the revisions made by Violakis were ill-advised. Yet, in spite of its shortcomings, the effort must be commended as a necessary response of the Church to emerging needs and circumstances.[35]

The new Typikon of Constantinople was adopted gradually by: the churches under the immediate jurisdiction of the Patriarchate; all Greek-speaking churches; and to a varying degree by other churches. The older Typikon of St. Savas continues to be used by most monastic communities, as well as the Churches of Jerusalem and Russia and others.

*[To be Continued]*

Christ Is Risen!  
Indeed He Is Risen!

Christos Voskrese!  
Vo Istinu Voskrese!

Christos Anesti!  
Alithos Anesti!

Feltamadt Krisztus  
Valoban Feltamadott!

Al Massih Kam!  
Hakkan Kam!