

THE VOICE

Parish Newsletter: April – May 2019

Saint Elia the Prophet Orthodox Church

Office: 330-724-7009

A Parish of the Orthodox Church in America

**His Beatitude Tikhon, Archbishop of Washington,
Metropolitan of All America and Canada**

His Eminence, Archbishop Alexander, Diocese of Toledo

Mitred Archbishop Father Don Anthony Freude, Rector

Reverend Protodeacon James M. Gresh, *Attached*

2019 Parish Council

President: Subdeacon Terrence A. Bilas

Vice President: John Bohush IV

Secretary: Sandy Graham

Treasurer: Anthony Dodovich

Members: Veronica Bilas, Bud Graham,
Sarah Niglio, Joshua Wherley

Choir Director: Subdeacon Terrence A. Bilas

Assistant Directors: Anastasia Bohush, Deaconisa Heidi Gresh

Reader Michael Luc

Church School:

Coordinator: Popadia Donna Freude

Staff: Reader Aaron Gray, Sarah Niglio

2019 Sisterhood of St. Juliana

President: Veronica Bilas; Vice President: Sandy Graham

Secretary: Sarah Niglio; Treasurer: Mary Magensky

Workers of St. Elizabeth the New Martyr

Coordinators: Reader Aaron Gray, Veronica Bilas

HOURS AND EPISTLE READERS April-May 2019

Sunday, April 7

Hours: Sarah Niglio

Epistle: Sarah Niglio

Sunday, April 14

Hours: Reader Michael Luc

Epistle: Reader Michael Luc

Sunday, April 21

Hours: Bud Graham

Epistle: Bud Graham

Sunday, April 28

Nocturnes: Choir Members

Epistle: Anastasia Bohush

Sunday, May 5

Hours: Sue Ellen Turscak

Epistle: Sue Ellen Turscak

Sunday May 12

Hours: Reader Aaron Gray

Epistle: Rdr. Aaron Gray

Sunday, May 19

Hours: Sandy Graham

Epistle: Sandy Graham

Sunday, May 26

Hours: Joshua Wherley

Epistle: Joshua Wherley

REMEMBER THOSE SERVING THE ARMED FORCES

Subd, Anthony Freude, son of Fr. Don and Popadia Donna

Egor Cravcenco, son of Serghei and Ludmila Cravcenco

REMEMBER OUR SICK AND SHUT-IN

Mickey Stokich

Leonora Evancho

Larissa Freude

Anastasia Haymon

Joseph Boyle

Phyllis George

Connie Pysell

Tom Ritzman

Matushka Myra Kovalik

Matushka Christine Zebren

Elaine Pedder

Lisa Nastoff

Sandra Dodovich

Angelo Lambo

Florence Lambo

Gary Turner

Infant Child Aria

Carl Palcheff

Matushka Laryssa Huntyan

Matushka Suzanne Senyo

SUMMER SCHEDULE

Beginning Sunday, June 2, 2019

**and continuing through Sunday, August 25, 2019:
the Divine Liturgy will begin at 9:30 am.**

FIFTH WEEK OF GREAT LENT

FOURTH SUNDAY OF GREAT LENT – Tone 4

St. John Climacus

Saturday, April 6 - 5:00 pm Great Vespers & Confessions

Sunday, April 7

9:45 am Hours – Sarah Niglio

10:00 am Divine Liturgy of Saint Basil the Great

Epistle Reader: Sarah Niglio

EPISTLE: Heb.6:13-20 **GOSPEL:** Mark 8:17-31

**5:00 pm – Vespers at Presentation of Our Lord
Orthodox Church**

Wednesday, April 10 6:00 pm

Liturgy of the Presanctified Gifts

Friday, April 12 – 6:00 pm

Akathist Hymn to the Mother of God

SIXTH WEEK OF GREAT LENT

FIFTH SUNDAY OF GREAT LENT – Tone 5

St. Mary of Egypt

Saturday, April 13 - 5:00 pm Great Vespers & Confessions

Sunday, April 14

9:45 am Hours – Reader Michael Luc

10:00 am Divine Liturgy of Saint Basil the Great

Epistle Reader: Reader Michael Luc

EPISTLE: Heb.9:11-14 **GOSPEL:** Mark 10:32-45

5:00 pm Vespers at St. Nicholas Orthodox Church

Wednesday, April 17 6:00 pm

Liturgy of the Presanctified Gifts

Friday, April 19 – 6:00 pm

Vigil of Lazarus Saturday

Beginning of Holy Week

Great and Holy Week

LAZARUS SATURDAY

Saturday, April 20 –LAZARUS SATURDAY

9:00 am Divine Liturgy of St. John Chrysostom

5:00 pm Vigil of Palm Sunday – *Blessing of Palms*

PALM AND FLOWERY SUNDAY

The Entrance of our Lord into Jerusalem

Sunday, April 21

9:45 am Hours – Bud Graham

10:00 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Bud Graham

EPISTLE: Philippians 4:4-9 GOSPEL: John 12:1-18

5:00 pm Matins of the Bridegroom - *Sad Sunday*

GREAT AND HOLY BRIDEGROOM MONDAY

Monday, April 22

6:00 pm Matins of the Bridegroom

GOSPEL: Matthew 24:3-35

GREAT AND HOLY BRIDEGROOM TUESDAY

Tuesday, April 23

6:00 pm Matins of the Bridegroom

GOSPEL: Matthew 24:36-26:2

GREAT AND HOLY BRIDEGROOM WEDNESDAY

Wednesday, April 24

6:00 pm The Mystery of Holy Unction

GREAT AND HOLY BRIDEGROOM THURSDAY

Thursday, April 25

**10:00 am Vespers Divine Liturgy of St. Basil
the Great**

**6:00 pm Matins of Great and Holy Friday
Twelve Passion Gospels**

GREAT AND HOLY FRIDAY

Friday, April 26

9:00 am Royal Hours – *Christ Hangs on the Cross*

6:00 pm Great Vespers and Lamentations

*Christ dies on the Cross, is taken down from the Cross,
is buried and descends into hell.*

GRAVE WATCH

On Good Friday evening, following the services, a VIGIL will be kept at the Tomb of our Lord, remembering His sufferings and death for . our salvation. A Vigil or a Watch is time spent in meditation and prayer while one more people read the psalms or the Gospels before the Tomb of Christ.

A Sign-up is located at he Candle Desk. Please sign up for your hour of Watch. For more information, please contact Mary Marcin: maryemarcin@gmail.com (330-730-0963)

GREAT AND HOLY SATURDAY

Saturday, April 27

**10:00 am Vespers Divine Liturgy of St. Basil
the Great**

EPISTLE: Romans 6:3-11 GOSPEL: Matthew 28:1-10

11:30 pm Nocturns

The Holy Pascha

The Glorious Resurrection of our Lord and Savior Jesus Christ

Sunday, April 18

12:00 Midnight – Resurrection Matins

Divine Liturgy of St. John Chrysostom

Epistle Reader: Anastasia Bohush

11:00 am Agape Vespers of Holy Pascha

GOSPEL: John 20:19-25

Christ is Risen! Christos Voskrese! Christos Aneste!

Al Masseh Qam! Hristos a Inviat!

Bright Week

Bright Monday

Monday, April 29

9:00 am Divine Liturgy of St. John Chrysostom

Paschal Processio

Bright Tuesday (TBD front steps construction)

Monday, April 30

9:00 am Divine Liturgy of St. John Chrysostom

Paschal Procession

2nd SUNDAY OF PASCHA – Tone 1

St. Thomas Sunday

Saturday, May 4 - 5:00 pm Great Vespers and Confessions

Sunday, May 5

9:45 am Hours – Sue Ellen Turscak

10:00 am Divine Liturgy of St. John Chrysostom

Epistle Reader: Sue Ellen Turscak

EPISTLE: Acts 5:12-20 GOSPEL: John 20:19-31

3rd SUNDAY OF PASCHA – Tone 2

Holy Myrrhbearing Women *Mother's Day*

Saturday, May 11

5:00 pm Great Vespers and Confessions

Sunday, May 12

9:45 am Hours – Reader Aaron Gray

10:00 am Divine Liturgy of St. John Chrysostom

Epistle Reader: Reader Aaron Gray

EPISTLE: Acts 6:1-7 GOSPEL: Mark 15:43-6:8

4th SUNDAY OF PASCHA – Tone 3

Sunday of the Paralytic

Saturday, May 18

5:00 pm Great Vespers and Confessions

Sunday, May 19

9:45 am Hours – Sandy Graham

10:00 am Divine Liturgy of St. John Chrysostom

Epistle Reader: Sandy Graham

EPISTLE: Acts 9:32-42 GOSPEL: John 5:1-15

Holyday – MIDFEAST OF PENTECOST

Tuesday, May 21

**6:00 pm Vespers Divine Liturgy of St. John
Chrysostom**

5th SUNDAY OF PASCHA – Tone 4

Sunday of the Samaritan Woman

Saturday, May 25 - 5:00 pm Great Vespers and Confessions

Sunday, May 26

9:45 am Hours – Joshua Wherley

10:00 am Divine Liturgy of St. John Chrysostom

Epistle Reader: Joshua Wherley

EPISTLE: Acts 11:19-26,29-30 GOSPEL: John 4:5-42

PARISH NEWS

WELCOME TO OUR PARISH FAMILY

We wish to welcome our new family members who have chosen St. Elia Church as their spiritual home.

God has blessed us with all of you in our Parish Family!

Protodeacon James, Deaconisa Heidi, Josef and Katia Gresh; Alexander Boyanov; Joseph May; and David Elioff.

CHURCH SCHOOL

Our Church School is Class on Sunday mornings following the Holy Communion of the Divine Liturgy.

With the coming of Holy Week and Pascha, the children will be taking part in the Divine Services:

April 21st, Palm Sunday. In the Palm Sunday Procession, the children will be carrying their palms and the Icon of our Lord's Entrance into Jerusalem..

April 26th, Good Friday During the Procession on Good Friday night around the outside of the Temple, the children will carry the instruments of the Passion and spread rose petals before the Holy Shroud of our Lord.

April 28th, Pascha. This is a memorable time in the young lives of our children, They may be tired and even fall asleep during the Midnight Service (and that's O.K.) – but they will never forget the experience of going to church late at night, walking around the church and the joy of that celebration. The children are encourage to bring their own Paschal Baskets for blessing.

PASCHAL BASKET BLESSING

Following the Midnight Service of Pascha, the Paschal Baskets will be blessed in the Church Hall.

RED EGGS

Please bring a half-dozen of Red Eggs to the midnight Service of Pascha. Bring the eggs to the Church Office and Father Don will bless them and then distribute them to everyone in Church.

RED EGGS symbolize the New Life in the Risen Christ granted to us through His Precious Blood shed on the Cross, As Father presents each one of us with a red egg, he will greet us with *“Christ is Risen”* and we respond *“Indeed, He is Risen”*

BLESSING OF THE ARTOS

Following the Midnight Service of Pascha, the **ARTOS** will be blessed. The Artos is a Paschal Bread and bears on it the Icon of the Resurrection. In the Old Covenant the Jews commemorated the Passover from bondage in Egypt by sacrificing a Passover Lamb.

Christ is our Passover Lamb Who has freed us from the bondage of sin and death. The Artos is offered and blessed on Holy Pascha and symbolizes the Angelic Bread, the Bread of Eternal Life; namely our Lord Jesus Christ. We will break the Bread and partake of it on the eighth of Pascha, St. Thomas Sunday.

FLOWER DONATIONS

Flowers adorn the **CROSS** on the Third Sunday of Great Lent, the Sunday of the Veneration of the Holy Cross, **March 31st**, and will adorn the Tomb of our Lord on Good Friday., **April 26th**, and the Altar Area on Pascha, **April 28th**. Please make your donations at the Candle Desk for the flower and Palms for Palm Sunday, **April 21st**, at the Candle Desk..

PUSSY WILLOWS FOR PALM SUNDAY

On Palm Sunday, Pussy Willows are also traditionally blessed. If have them in your own yard or have access to them, please bring to the Church for Blessing.

GREAT AND HOLY WEEK

Lazarus Saturday – April 20th

On the Saturday before Holy Week, the Orthodox Church commemorates a major feast of the year, the miracle of our Lord and Savior Jesus Christ when he raised Lazarus from the dead after he had lain in the grave four days. Here, at the end of Great Lent and the forty days of fasting and penitence, the Church combines this celebration with that of Palm Sunday. In triumph and joy the Church bears witness to the power of Christ over death and exalts Him as King before entering the most solemn week of the year, one that leads the faithful in remembrance of His suffering and death and concludes with the great and glorious Feast of Pascha. This miracle is performed by Christ as a reassurance to His disciples before the coming Passion: they are to understand that, though He suffers and dies, yet He is Lord and Victor over death. The resurrection of Lazarus is a prophecy in the form of an action. It foreshadows Christ's own Resurrection eight days later, and at the same time it anticipates the resurrection of all the righteous on the Last Day: Lazarus is "the saving first-fruits of the regeneration of the world."

As the liturgical texts emphasize, the miracle at Bethany reveals the two natures of Christ the God-man. Christ asks where Lazarus is laid and weeps for him, and so He shows the fullness of His manhood, involving as it does human ignorance and genuine grief for a beloved friend. Then, disclosing the fullness of His divine power, Christ raises Lazarus from the dead, even

though his corpse has already begun to decompose and stink. This double fullness of the Lord's divinity and His humanity is to be kept in view throughout Holy Week, and above all on Good Friday. On the Cross we see a genuine human agony, both physical and mental, but we see more than this: we see not only suffering man but suffering God.

Palm Sunday: The Entrance of our Lord into Jerusalem – April 21st

On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year. Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem.

The biblical story of Palm Sunday is recorded in all four of the Gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-38; and John 12:12-18). Five days before the Passover, Jesus came from Bethany to Jerusalem. Having sent two of His disciples to bring Him a colt of a donkey, Jesus sat upon it and entered the city.

People had gathered in Jerusalem for the Passover and were looking for Jesus, both because of His great works and teaching and because they had heard of the miracle of the resurrection of Lazarus. When they heard that Christ was entering the city, they went out to meet Him with palm branches, laying their garments on the ground before Him, and shouting, "Hosanna! Blessed is he that comes in the Name of the Lord, the King of Israel!" On this

day we receive and worship Christ in the same manner as King and Lord.

Days of the Bridegroom

Beginning on the evening of Palm Sunday and continuing through the evening of Holy Tuesday, the Orthodox Church observes a special service known as the Service of the Bridegroom. Each evening service is the Matins service of the following day (e.g. the service held on Sunday evening is the Matins service for Holy Monday). The name of the service is from the figure of the Bridegroom in the parable of the Ten Virgins found in Matthew 25:1-13.

Christ has arrived in Jerusalem where His passion and Triumph will take place. He comes to His people to save them and love them as a bridegroom comes for his bride and takes her to his home. Christ is the Bridegroom, and we, the Church, are His Bride. He now comes to take us home to His Father in the Kingdom of Heaven.

On **HOLY MONDAY, APRIL 22ND**, the Church invites us to consider the Passion of Christ that is represented by the “figure” of **Joseph** in the Old Testament. Joseph was sold into slavery by his brothers, slandered for his chastity and thrown into Prison. But eventually he was released from prison; attained a high rank; and received honors worthy of kings, becoming the governor of Egypt. This he symbolizes for us the Passion of our Lord Jesus Christ and His consequent great Glory.

Our attention is also brought to the **barren fig tree** that was cursed by our Lord, to remind us and to impress upon us that perdition awaits the soul that does not bear good fruit.

On HOLY TUESDAY, APRIL 23RD, our attention is directed to the parable of the ten virgins. It teaches us to be ready for our end, not knowing when our hour is coming. As the wise virgins were ready to meet the bridegroom, we also must be prepared to meet the Heavenly Bridegroom – in a sinless, upright and holy life.

The Sacrament of Holy Unction

On the evening of **GREAT AND HOLY WEDNESDAY, APRIL 24RD**, the Sacrament or Mystery of Holy Unction is conducted in Orthodox parishes. The Sacrament of Holy Unction is offered for the healing of soul and body and for forgiveness of sins. At the conclusion of the service of the Sacrament, the body is anointed with oil, and the grace of God, which heals infirmities of soul and body, is called down upon each person.

When one is ill and in pain, this can very often be a time of life when one feels alone and isolated. The Sacrament of the Anointing of the Sick, or Holy Unction as it is also known, reminds us that when we are in pain, either physical, emotional, or spiritual, Christ is present with us through the ministry of His Church. He is among us to offer strength to meet the challenges of life, and even the approach of death.

As with Chrismation, oil is also used in this Sacrament as a sign of God's presence, strength, and forgiveness. After the reading of seven Epistle lessons, seven Gospel lessons and the offering of seven prayers, which are all devoted to healing, the priest anoints the body with the Holy Oil.

Christ came to the world to "bear our infirmities." One of the signs of His divine Messiahship was to heal the sick. The power

of healing remains in the Church since Christ himself remains in the Church through the Holy Spirit. The biblical basis for the Sacrament is found in James 5:14-16:

“Is any among you sick, let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed.”

Great and Holy Thursday - April 25TH

On Thursday of Holy Week four events are commemorated: the washing of the disciples' feet, the institution of the Sacrament of the Holy Eucharist at the Last Supper, the agony in the garden of Gethsemane, and the betrayal of Christ by Judas.

At the Mystical Supper in the Upper Room Jesus gave a radically new meaning to the food and drink of the sacred meal. He identified Himself with the bread and wine: "Take, eat; this is my Body. Drink of it all of you; for this is my Blood of the New Covenant" (Matthew 26:26-28).

The Eucharist is at the center of the Church's life. It is her most profound prayer and principal activity. It is at one and the same time both the source and the summit of her life. In the Eucharist the Church manifests her true nature and is continuously changed from a human community into the Body of Christ, the Temple of the Holy Spirit, and the People of God. Our new life in Christ is constantly renewed and increased by the Eucharist. The Eucharist imparts life and the life it gives is the life of God.

In the Eucharist we receive and partake of the resurrected Christ. We share in His sacrificed, risen and deified Body, "for the forgiveness of sins and life eternal" (Divine Liturgy). In the Eucharist Christ pours into us - as a permanent and constant gift - the Holy Spirit, "Who bears witness with our spirit that we are children of God - and if children - then heirs with Christ (Romans 8:16-17)

The commemoration of our Lord's Passion begins on Thursday evening at 6:00 pm with the Matins of Holy Friday and the reading of the Twelve Gospels. At the Fifth Gospel, when the Passion narrative concerning Christ's journey to Calvary is reached, the Temple is darkened and the priests carries the Cross to the Center of the Temple and mounts it on the platform that represents Golgotha. Now in the center of the Temple stands **GOLGOTHA**. Now there is **SILENCE** -and this silence pervades Great and Holy Friday capturing and stilling our hears and minds

Great and Holy Friday – April 26th

This is a day unlike any other day. There is no Divine Liturgy and Holy Communion is not received on this day. **At 9:00 am the ROYAL HOURS** will be prayed before the Cross of our Crucified Lord on Golgotha as we keep the silence and fast of this day. These services are primarily readings of prayers,

hymns, and passages from the Old Testament, Epistles, and Gospels

*The **BRIDEGROOM** of the Church is affixed to the Cross with nails. The Son of the Virgin is pierced with a spear.*

The Vespers of Friday are a continuation of the Royal Hours. During this service, the removal of the Body of Christ from the Cross is commemorated with a sense of mourning. Once more, excerpts from the Old Testament are read together with hymns, and again the entire story is related, followed by the removal of Christ from the Cross and the wrapping of His body with a white sheet as did Joseph of Arimathea.

Everything seems over! The **SHROUD** emerges from the Altar through the Iconostasis and is carried to the tomb for burial. Our Temple is the **TOMB OF CHRIST** and we watch and we pray.

The **Matins of Great and Holy Saturday** are served on Friday evening. The Lamentations are chanted as the Shroud is censed and sprinkled with rose water. This Service commemorates Christ's descent into hell as the Shroud is carried in procession around the Temple. As we return to the doors of the Temple we walk under the Shroud and are reminded that we have been freed and forgiven and through Baptism we have been buried with Christ to rise with Him not the newness of life.

GRAVE WATCH

On Good Friday evening, following the services, a VIGIL will be kept at the Tomb of our Lord, remembering His sufferings and death for . our salvation. A Vigil or a Watch is time spent in meditation and prayer while one more people read the psalms or the Gospels before the Tomb of Christ

Great and Holy Saturday April 27th

On Great and Holy Saturday the Church contemplates the mystery of the Lord's descent into Hades, the place of the dead. Death, our ultimate enemy, is defeated from within. "He (Christ) gave Himself as a ransom to death in which we were held captive, sold under sin. Descending into Hades through the Cross ... He loosed the bonds of death" (Liturgy of St. Basil).

Great Saturday is the day between Jesus' death and His resurrection. It is the day of watchful expectation, in which mourning is being transformed into joy. The day embodies in the fullest possible sense the meaning of bright-sadness, which has dominated the celebrations of Great Week.

Great Saturday is the day of the pre-eminent rest. Christ observes a Sabbath rest in the tomb. His rest, however, is not inactivity but the fulfillment of the divine will and plan for the salvation of humankind and the cosmos. He who brought all things into being, makes all things new. The re-creation of the

world has been accomplished once and for all. Through His incarnation, life and death Christ has filled all things with Himself He has opened a path for all flesh to the resurrection from the dead, since it was not possible that the author of life would be dominated by corruption.

At 10:00 am the Vespers with the Divine Liturgy will be celebrated, Before the Gospel the dark vestments of Holy Week are removed and the bright vestments of Pascha are out on. **Our sorrow is transformed. into joy**

Holy Pascha – Feast of Feasts

Before midnight on Saturday evening, the Odes of Lamentation of the previous day are repeated and the Shroud is lifted out of the Tomb as sing:

“Do not lament Me, O Mother, seeing Me in the Tomb, the Son conceived in the womb without seed. FOR I SHALL ARISE AND BE GLORIFIED WITH ETERNAL GLORY AS GOD. I shall exalt all who magnify you in faith and in love” ushering in the stroke of midnight...

The Matins of the Resurrection begins in complete darkness. The priest takes light from the vigil light and gives it to the faithful, who are holding candles. The priest sings: ***“Come ye and receive light from the unwaning light, and. glorify Christ, who arose from the dead”***, and all the people join him in singing this hymn again and again. From this moment, every

Christian holds the Paschal candle as a symbol of his vivid, deep faith in the Resurrection of Jesus Christ as Savior. The priest leads the people outside circling the Temple three times, where he reads the Gospel which refers to the Angels statement: "He is Risen; He is not here," (Mark 16:1-8).

Then comes the breathless moment as the people wait for the priest to start the hymn of Resurrection, which they join him in singing, repeatedly: "***Christ is Risen from the dead, trampling down death by Death, and upon those in the tombs bestowing life.***" From this moment the entire service takes on a joyous Paschal atmosphere. The hymns of the Odes and Praises of Resurrection which follow are of superb meaning and expression. The people confess,

"This the Day of Resurrection, let us be illumined by the feast, let us embrace each other and let us call brothers even those that hate us; and forgive all by the resurrection and so let us cry, Christ is arisen from the dead".

By this hymn they admit that love of one's fellowman is the solid foundation of the faith in the Resurrection of Christ.

The Divine Liturgy of Saint John Chrysostom is then officiated. At the end of the Liturgy, a part of the marvelous festival sermon of Saint Chrysostom is read, which calls upon the people to:

"Take part in this fair and radiant festival. Let no one be fearful of death, for the death of the Savior has set us free . . . O Death, where is thy sting? O Hades, where is Thy victory? Christ is Risen and Thou art overthrown. To Him be glory and power from all ages to all ages."

Later on Sunday, the faithful gather once more for prayer with lighted candles. All sing the hymn, "Christ is Risen from the Dead". The people greet one another joyously, saying: "Christ is Risen", the Easter salutation which is answered, "Indeed, He is Risen". They sing, "the dark shadows of the Law has passed away by the coming of grace", and standing in exaltation they exclaim, "Who is so great a God as our God?"

The Gospel according to John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe without discrimination. The fruit of faith in the Resurrection of the Lord is love in His Name; therefore, this day is called "Sunday of Agape" (love feast), a day dedicated to Christian principles, especially to forgiveness and charity. At this time, Christians seek to end misunderstanding and arguments among those whom they may be at odds. Apostle Paul firmly interprets the Resurrection of Christ, saying: "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Corinthians 15:14). The Church also states in its Creed, "The Third day He rose again."