

WEEKLY BULLETIN

April 25, 2021

Vol. 38 No. 17

PALM SUNDAY



St. ELIA
ORTHODOX  CHURCH

A Parish of the Orthodox Church in America

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www.saintelia.com

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His Eminence Alexander, Archbishop of Toledo, Bulgarian Diocese, OCA

Very Rev. Mitred Archpriest Father Don Anthony Freude

Protodeacon James Gresh,-Attached

SCHEDULE OF DIVINE SERVICES

Great and Holy Week

LAZARUS SATURDAY

Friday, April 23

6:00 pm Vigil of Lazarus Saturday

Saturday, April 24

9:00 am Divine Liturgy of St. John Chrysostom

5:00 pm Vigil of Palm Sunday - *Blessing of Palms*
Confessions

PALM AND FLOWERY SUNDAY

The Entrance of our Lord into Jerusalem

Sunday, April 25

9:10 am Hours – Reader Michael Luc

9:30 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Reader Michael Luc

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 26

6:00 pm Matins of the Bridegroom

GOSPEL: Matthew 24:3-35

GREAT AND HOLY BRIDEGROOM TUESDAY

Tuesday, April 27

6:00 pm Matins of the Bridegroom

GOSPEL: Matthew 24:36-26:2

GREAT AND HOLY BRIDEGROOM WEDNESDAY

Wednesday, April 28

6:00 pm The Mystery of Holy Unction

GREAT AND HOLY BRIDEGROOM THURSDAY

Thursday, April 29

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

GREAT AND HOLY FRIDAY

Friday, April 30

**6:00 pm Great Vespers and
Lamentations**

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

GREAT AND HOLY SATURDAY

Saturday Night, May 1

11:30 pm Nocturns

Removal of the Shroud from the Grave

The Holy Pascha

The Glorious Resurrection of our Lord and Savior Jesus Christ



Sunday, May 2

12:00 Midnight

Resurrection Matins

Divine Liturgy of St. John Chrysostom

Epistle Reader: Anastasia Bohush

Blessing of the Artos and Red Eggs

Paschal Basket Blessing

Following the Midnight Service of Pascha and the Agape
Vespers on Sunday morning

11:00 am Sunday Morning

Agape Vespers of Holy Pascha

Bright Week

BRIGHT MONDAY

Monday, May 3

9:00 am Divine Liturgy of Saint John Chrysostom

THE DAYS OF HOLY WEEK

Palm Sunday: The Entrance of our Lord into Jerusalem – April 25th

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.

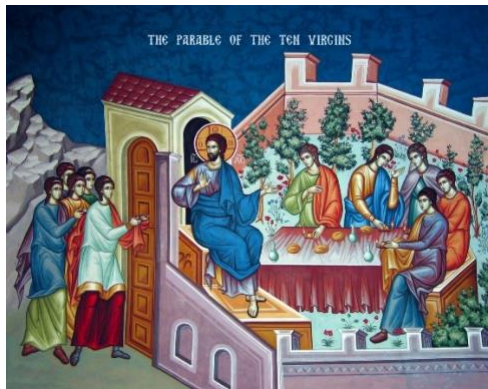
Days of the Bridegroom

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 26th**, 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. Thus 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 27th**, 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 holy life.

The Sacrament of Holy Unction

On the evening of **GREAT AND HOLY WEDNESDAY, APRIL 28th** , , 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 face and hands are 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 (face and hands) 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 29th

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 30th

This is a day unlike any other day. There is no Divine Liturgy and Holy Communion is not received on this day.

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

The Vespers of Friday 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.

Great and Holy Saturday May 1st

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.

Holy Pascha – Feast of Feasts May 2nd

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 we 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 time, 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 John 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 morning, 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."

CHRIST IS RISEN! INDEED HE IS RISEN!

Paschal Greetings from Around the World

Language	Greeting	Response
Aleut:	Khristus anahgrezum!	Alhecum anahgrezum!
Aleut:	Khris-tusax agla-gikux!	Agangu-lakan agla-gikux!
Albanian:	Krishti U Ngjall!	Vertet U Ngjall!
Alutuq:	Khris-tusaq ung-uixtuq!	Pijii-nuq ung-uixtuq!
Amharic:	Kristos tenestwal!	Bergit tenestwal!
Anglo-Saxon:	Crist aras!	Crist sodhlice aras!
Arabic:	El Messieh kahm!	Hakken kahm!
Armenian:	Kristos haryav ee merelotz!	Orhnial eh harootyunuh kristosee!
Athabascan:	Xristosi banuytashtch'ey!	Gheli banuytashtch'ey!
Bulgarian:	Hristos voskrese!	Vo istina voskrese!
Byelorussian:	Khrystos uvaskros!	Saprawdy uvaskros!
Chinese:	Helisituosi fuhuole!	Queshi fuhuole!
Coptic:	Pchristos aftooun!	Alethos aftooun!
Czech:	Kristus vstal a mrtvych!	Opravdi vstoupil!
Danish:	Kristus er opstanden!	Ja, sandelig opstanden!
Dutch:	Christus is opgestaan!	Ja, hij is waarlijk opgestaan!
English:	Christ is risen!	Indeed He is risen!
Eritrean-Tigre:	Christos tensiou!	Bahake tensiou!
Esperanto:	Kristo levigis!	Vere levigis!
Estonian:	Kristus on oolestoosunt!	Toayestee on oolestoosunt!

Ethiopian:	Christos t'ensah em' muhtan!	Exai' ab-her eokala!
Finnish:	Kristus nousi kuolleista!	Totisesti nousi!
French:	Le Christ est réssuscité!	En verite il est réssuscité!
Gaelic:	Taw creest ereen!	Taw shay ereen guhdyne!
Georgian:	Kriste aghsdga!	Cheshmaritad aghsdga!
German:	Christus ist auferstanden!	Wahrlich Er ist auferstanden!
Greek:	Christos anesti!	Alithos anesti!
Hawaiian:	Ua ala hou 'o Kristo!	Ua ala 'I 'o no 'oia!
Hebrew:	Ha Masheeha houh quam!	Be emet quam!
Hungarian:	Krisztus feltamadt!	Valoban feltamadt!
Ibo (Nigeria):	Jesu Kristi ebiliwo!	Ezia o' biliwo!
Indian (Malayalam):	Christu uyirthezhunnettu!	Theerchayayum uyirthezhunnettu!
Indonesian:	Kristus telah bangkit!	Benar dia telah bangkit!
Italian:	Cristo e' risorto!	Veramente e' risorto!
Japanese:	Harisutos Fukkatsu!	Jitsu ni Fukkatsu!
Javanese:	Kristus sampun wungu!	Tuhu sampun wungu!
Korean:	Kristo gesso!	Buhar ha sho nay!
Latin:	Christus resurrexit!	Vere resurrexit!
Latvian:	Kristus ir augsham sales!	Teyasham ir augsham sales vinsch!
Lugandan:	Kristo ajukkide!	Amajim ajukkide!
Norwegian:	Christus er oppstanden!	Sandelig han er oppstanden!
Polish:	Khristusartwyckwstal!	Zaprawde zmartwyckwstal!
Portuguese:	Cristo ressuscitou!	Em verdade ressuscitou!

Romanian:	Hristos a inviat!	Adevărat a înviat!
Russian:	Khristos voskrese!	Voistinu voskrese!
Sanskrit:	Kristo'pastitaha!	Satvam upastitaha!
Serbian:	Cristos vaskres!	Vaistinu vaskres!
Slovak:	Kristus vstal zmr'tvych!	Skutoc ne vstal!
Spanish:	Cristo ha resucitado!	En verdad ha resucitado!
Swahili:	Kristo amefufukka!	Kweli amefufukka!
Swedish:	Christus ar upstanden!	Han ar verkliggen upstanden!
Syriac:	M'shee ho dkom!	Ha koo qam!
Tlingit:	Xristos Kuxwoodigoot!	Xegaa-kux Kuxwoodigoot!
Turkish:	Hristos diril - di!	Hakikaten diril - di!
Ugandan:	Kristo ajukkide!	Kweli ajukkide!
Ukrainian:	Khristos voskres!	Voistinu voskres!
Welsh:	Atgyfododd Crist!	Atgyfododd yn wir!
Yupik:	Xris-tusaq Ung-uixtuq!	Iluumun Ung-uixtuq!
Zulu:	Ukristu uvukile!	Uvukile kuphela!

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.

PASCHAL BASKET BLESSINGS

Following the Midnight Services the Paschal Baskets will be blessed in the Church Hall. For those who are unable to attend the Midnight Services, Father Don will also bless baskets following the Agape Vespers on Sunday morning.

REMEMBER THOSE IN THE ARMED FORCES

Subdeacon Anthony Freude, son of Fr .Don and Popadia Donna
Egor Cravcenko. Son of Serghei and Ludmila Cravcenko

REMEMBER OUR SICK AND SHUT-INS

Metropolitan Herman
Joseph Boyle (brother of Kathy Gray)
Kathy Gray
Sandra Dodovich (mother of Tony Dodovich)
Phyllis George (sister of Rose Marie Vronick)
Angelo Lambo
Florence Lambo
Larissa Freude Newman
Reader William Paluch
Subdeacon Martin Paluch
Martin and Rose Marie Vronick
Niki Bober (President of the Orthodox Christian Women)
Matushka Myra Kovaiaak and
Mitred Archpriest Daniel Kovalak
Matushka Chrisitne Zebren;
Matushka Laryssa Huntyan

MEMORY ETERNAL

+Margaret Gresh, the mother of our Protodeacon James Gresh, fell asleep in the Lord on Tuesday, April 20th. A private family funeral will take place on Monday, April 26th at St. John the Baptist Orthodox Church in Conemaugh, Pa. Our condolences to Protodeacon James and family. May her memory be eternal!

Help those in need: Bring in toiletries and other needed items during Lent!

During Great Lent we are called upon to fast not only for reasons of self-control and prayer, but also for reasons of love: to deny ourselves something that we may share with someone else who is in need. This Lent, our parish family will be collecting items for the Peter Maurin Center (<http://www.petermaurincenter.org>). Located just 5 minutes north of St. Elia at 1096 S. Main St., the Center serves unsheltered and marginalized individuals and families in the Greater Akron area by offering prepared meals, warm clothing and friendship at their facilities and in the community.

Look for the bin located near the entrance of church, and drop off your items as you come in each week. If you are not currently attending services, contact Aaron Gray (330-413-8324, grayaaron@outlook.com) to pick up your donations. Below is a list of ideas of items that are currently in need at the Center:

- Toilet paper
- Toiletries and personal hygiene items
- Bottled water
- Aluminum foil and plastic wrap
- Plastic zip bags: sandwich, quart, or gallon
- Cleaning supplies
- One-day Metro bus passes (these cost \$2.50 each and can be purchased at the Metro Station and frequently at Giant Eagle stores)

Thank you for doing your part to help those in need!

Important Guidelines on Attending the Divine Services

All services will continue to be *live streamed* by visiting our website www.saintelia.com.

In accordance with the State of Ohio, CDC, and Diocesan guidelines we all must follow these simple steps:

1) If you or your family member is sick please stay home.

2) All must wear masks in church (disposable masks are provided in the vestibule).

3) Sanitize your hands before entering the church (sanitizer is located in the vestibule).

4) All are required to keep 6 feet social distancing. Pews are marked for available and not available seating.

5) Please...**NO GATHERING IN THE VESTIBULE, OFFICE OR PARISH HALL**

<u>Sunday,</u>	<u>April 18, 2021</u>
Candles:	\$ 32.00
Paschal Flowers:	70.00
<u>Sunday Offering:</u>	<u>887.00</u>
TOTAL	\$ 989.00