

WEEKLY BULLETIN

April 10, 2022 • Vol. 39, No. 15

Fifth Sunday of Great Lent

Saint Mary of Egypt



St. ELIA
ORTHODOX  CHURCH

A Parish of the Orthodox Church in America

64 W. Wilbeth Rd., Akron, Ohio 44301

Church Hall: 330-724-7129

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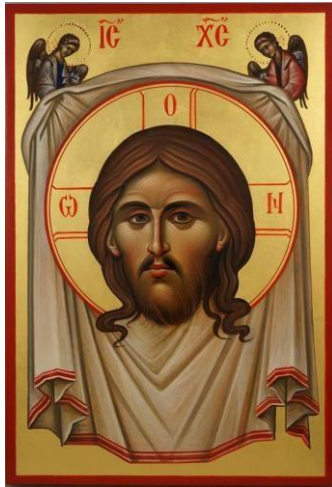
www.saintelia.com

www.facebook.com/sainteliaakron

*His Eminence Alexander, Archbishop of Toledo, Bulgarian Diocese, OCA
Very Rev. Mitred Archpriest Father Don Anthony Freude, Parish Rector
Rev. Protodeacon James M. Gresh, Attached*

SCHEDULE OF DIVINE SERVICES

THE LENTEN TRIODION



Sixth Week of Great Lent

FIFTH SUNDAY GREAT LENT- Tone 1 Saint

Mary of Egypt

Saturday, April 9

5:00 pm Great Vespers and Confessions

Sunday, April 10

9:10 am 3rd & 6th Hours: Reader Michael Luc

9:30 am Divine Liturgy of St. Basil the Great

Epistle Reader: Reader Michael Luc

Epistle: Romans Hebrews 9:11-14 Gospel: Mark 10:32-45

5:00 pm HOLY UNCTION: St. Nicholas Church

Wednesday, April 13

6:00 pm Liturgy of the Presanctified Gifts

Friday, April 15

6:00 pm Vigil of Lazarus Saturday

Beginning of Great and Holy Week

GREAT AND HOLY WEEK

LAZARUS SATURDAY

Saturday, April 16

9:00 am Divine Liturgy of Saint John Chrysostom

5:00 pm Vigil of Palm Sunday

Blessing of Palms and Willows

PALM AND FLOWERY SUNDAY

The Entrance of our lord into Jerusalem

Sunday, April 17

9:10 am 3rd and 6th Hours: Reader Joshua Wherley

9:30 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Reader Joshua Wherley

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 18

6:00 pm Matins of the Bridegroom

GREAT AND HOLY BRIDEGROOM TUESDAY

Tuesday, April 19

6:00 pm Matins of the Bridegroom

GREAT AND HOLY BRIDEGROOM WED.

Wednesday, April 20

6:00 pm Mystery of Holy Unction

GREAT AND HOLY BRIDEGROOM THUR.

Thursday, April 21

**8:00 am Vespers with the Divine Liturgy of Saint
Basil the Great**

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

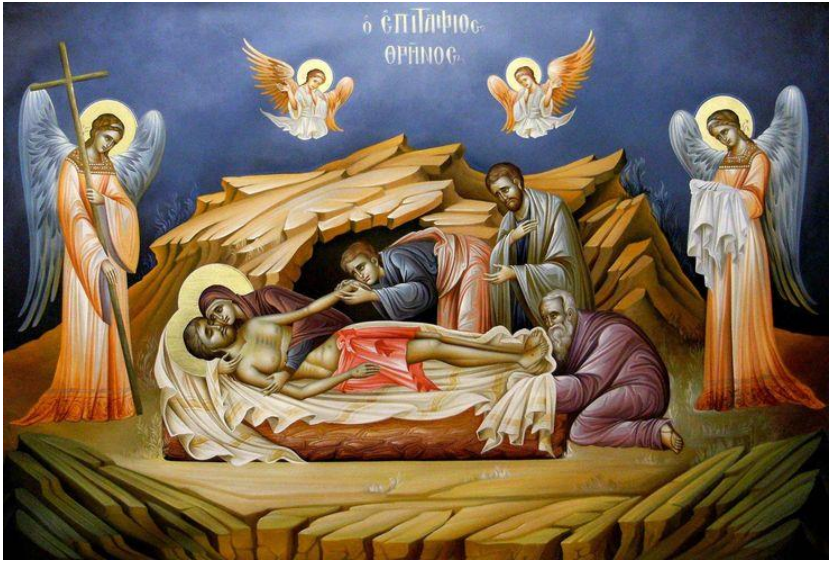
GREAT AND HOLY FRIDAY

Friday, April 22

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 time is spent in meditation and prayer while one or more people read the Psalms and the Gospel before the Tomb in the Church. A Sign-up sheet is located in the vestibule of the Church at the Candle Desk. Please sign-up for your hour of watch.

For more information, please contact Mary Marcin
@330-730-0963

GREAT AND HOLY SATURDAY

Saturday, April 23

**9:00 am Vespers with the Divine Liturgy of Saint
Basil the Great**

Epistle: Romans 6:3-11 Gospel: Matthew 28:1-10

11:30 pm Nocturnes

Removal of the Shroud from the Grave

The HOLY PASCHA

*The Holy Resurrection of our Lord and Savior
Jesus Christ*

Sunday, April 24

12:00 Midnight

Resurrection Matins

Divine Liturgy of Saint Chrysostom

Epistle Reader: Reader Aaron Gray

Epistle: Acts 1:1-8 Gospel: John 1:1-17

11:00 am

Agape Vespers of Holy Pascha

Gospel: John 20:19-25

Bright Week

BRIGHT MONDAY

Monday, April 25

**9:00 am Divine Liturgy of Saint John Chrysostom
Paschal Procession**

BRIGHT TUESDAY

Tuesday, April 26

**8:00 am Divine Liturgy of Saint John Chrysostom
Paschal Procession**

5th Sunday of Great Lent: St Mary of Egypt



The primary source of information on Saint Mary of Egypt is the *Vita* written of her by St. Sophronius, the Patriarch of Jerusalem (634–638). Most of the information is taken from this source.

Saint Mary, also known as Maria Aegyptiaca, was born somewhere in the Province of Egypt, and at the age of twelve she ran away from her parents to the city of Alexandria. Here she lived an extremely dissolute life. In her *Vita* it states that she often refused the money offered for her sexual favors, as she was driven "by an insatiable and an irrepressible passion", and that she mainly lived by begging, supplemented by spinning flax.

After seventeen years of this lifestyle, she traveled to Jerusalem for the Great Feasts of the Exaltation of the Holy Cross. She undertook the journey as a sort of "anti-pilgrimage", stating that she hoped to find in the pilgrim crowds at Jerusalem even more partners in her lust. She paid for her passage by offering sexual favors to other pilgrims, and she continued her habitual lifestyle for a short time in Jerusalem.

Her *Vita* relates that when she tried to enter the Church of the Holy Sepulcher for the celebration, she was barred from doing so by an unseen force.

Realizing that this was because of her impurity, she was struck with remorse, and upon seeing an icon of the Theotokos (the Virgin Mary) outside the church, she prayed for forgiveness and promised to give up the world (i.e., become an ascetic).

Then she attempted again to enter the church, and this time was permitted in. After venerating the relic of the true cross, she returned to the icon to give thanks, and heard a voice telling her, "If you cross the Jordan, you will find glorious rest."

She immediately went to the monastery of Saint John the Baptist on the bank of the River Jordan, where she received absolution and afterwards Holy Communion.

The next morning, she crossed the Jordan and retired to the desert to live the rest of her life as a hermit in penitence. She took with her only three loaves of bread, and once they were gone, lived only on what she could find in the wilderness.

Approximately one year before her death, she recounted her life to Saint Zosimas of Palestine, who encountered her in the desert.

When he unexpectedly met her in the desert, she was completely naked and almost unrecognizable as human. She asked Zosimas to toss her his mantle to cover herself with, and then she narrated her life's story to him.

She asked him to meet her at the banks of the Jordan, on Holy Thursday of the following year, and bring her Holy Communion. When he fulfilled her wish, she crossed the river to get to him by walking on the surface of the water, and received Holy Communion, telling him to meet her again in the desert the following Lent.

The next year, Zosimas travelled to the same spot where he first met her, some twenty days' journey from his monastery, and found her lying there dead. According to an inscription written in the sand next to her head, she had died on the very night he had given her Communion and had been somehow miraculously transported to the place he found her, and her body was preserved incorrupt.

He buried her body with the assistance of a passing lion. On returning to the monastery he related her life story to the brethren, and it was preserved among them as oral tradition until it was written down by St. Sophronius.

The date of her repose is observed on April 1.

Beginning of HOLY WEEK
Lazarus Saturday
April 16

On the Saturday before Holy Week, the “Orthodox Church commemorates 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.

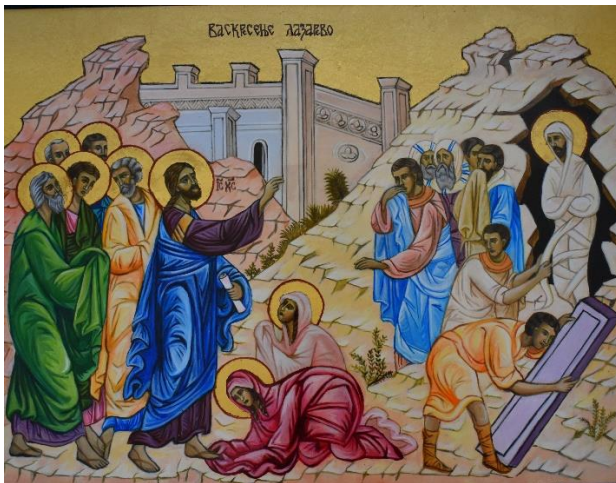
Here, at the end of Great Lent and the forty days of fasting and penitence, the Church combines this celebration with that of Palm Sunday. In triumph and joy the Church bears witness to the power of Christ over death and exalts Him as King before entering the most solemn week of the year, one that leads 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 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 fulness of His manhood, involving as it does genuine grief for a beloved friend. Then disclosing the fulness of His divine power, Christ raises Lazarus from the dead, even though his corpse has already begun to decompose and stink.

This double view 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.



Lazarus Saturday Services
Friday, April 15, 6:00 pm - Vigil
Saturday, April 16, 9 am - Divine Liturgy

Holy Week - Palm Sunday

April 17

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, commemorating the Entrance of our Lord into Jerusalem.

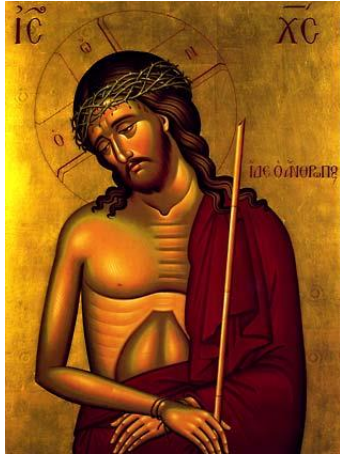
The Biblical story of Palm Sunday is recorded in all four Gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-38; and John 12:1-18). Five days before the Passover. Jesus came from Bethany to Jerusalem. Having sent two of His disciples to bring Him a colt of a donkey, Jesus sat upon it and entered the city. People had gathered in Jerusalem for the Passover and were looking for Jesus, both because of His great works and teachings 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 worship Christ in the same manner as King and Lord.

Palm Sunday Services

*Saturday, April 16, 5:00 pm - Vigil and
Blessing of Palms and Willows*

*Sunday, April 17, 9:30 am - Divine Liturgy of
Saint John Chrysostom and Procession*

The Bridegroom Matins – Orthodox Holy Week



Bridegroom Matins

Bridegroom Matins is a service specific to the first four evenings of Holy Week (though it is often omitted on Holy Wednesday in favor of the service of Holy Unction) and commemorates the last days in the earthly life of the Lord. Incorporated into these services is the theme of the first three days of Holy Week, which is the last teachings of Christ to his disciples. As such, these services incorporate readings and hymns inspiring this theme. The mood of the services is to experience sorrow and to feel Christ's voluntary submission to His passions and highlight the purpose behind the evil that is about to take place against the Lord. The atmosphere is one of mourning (for sins) and is symbolic of the shame the Christian should feel for the Fall of Adam and Eve, the depths of hell, the lost Paradise and the absence of God.

FLOWER DONATIONS

Flowers adorn the Cross on the Sunday of the Veneration of the Cross, **March 27**, and will adorn the tomb of our Lord on Good Friday, **April 22**, and the Altar Area on Pascha, **April 24**. Please make your donations at the Candle Desk for the flowers and decorations for these celebrations

RED EGGS

Please ring a half-dozen of Red Eggs to the midnight Service of Pascha. Bring them to the Church Office and Father Don will bless them and distribute them to everyone in church at the end of the Liturgy.

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 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 – our Lord Jesus Christ. We will break the Bread and partake of it on the eighth day of Pascha, St. Thomas Sunday

PASCHAL BASKET BLESSING

Following the Midnight Service of Pascha, the Paschal Baskets will be blessed in the Church Hall. Children are encouraged to bring their baskets for blessing.

Visit the St. Elia Shop

If you haven't visited the little St. Elia "shop" downstairs in the parish hall lately, we are carrying a number of new items including coffee mugs with quotes from the saints, and St. Elia T-shirts and baseball caps. If you are interested in a piece of St. Elia "spirit wear" in a certain size or style that's not currently available, please see Aaron Gray about a special order. All proceeds go toward the life and ministry of our parish. Thank you for your support.

OUR STEWARDHIP – April 3, 2022

Candles:	\$ 25.00
Flower Fund:	90.00
Memorial Donations:	250.00
Pascha:	100.00
Improvement Fund:	160.00
<u>Sunday Offering:</u>	<u>1,616.00</u>
TOTAL:	\$2,241.00

Tithely Donations:	\$210.81
<u>PayPal Donations:</u>	<u>41.10</u>
TOTAL:	\$251.91

REMEMBERING THOSE IN THE
ARMED FORCES

Subdeacon Anthony Freude,
son of Fr Don and Popadia Donna Freude
Egor Cravcenco,
son of Serghei and Ludmila Cravcenco

REMEMBERING OUR SICK AND SHUTINS

Metropolitan Herman
Archbishop Paul
Archbishop Benjamin
Archbishop Nathaniel
Joseph Boyle (brother of Kathy Gray)
Phyllis (sister of Rose Marie Vronick)
Angelo Lambo
Florence Lambo
Martin Vronick
Rose Marie Vronick
Pani Dolores Zuder
Matushka Myra Kovalak
Mitred Archpriest Daniel Kovalak
Matushka Christine Zebren
Matushka Laryssa Huntyan
Sarah Niglio Gregory
Sugden
Eve Tavenier
Subdeacon Terrence Bilas
Sue Ellen Turscak

Eis polla eti, Despota!
**10th Anniversary
Celebration**

*The Bulgarian Diocese of Toledo
invites you to join us in celebration
of the 10th Anniversary of the
Consecration and Enthronement of
His Eminence Archbishop Alexander*

Thursday, May 5, 2022

Pontifical Divine Liturgy, 10:00 am
Anniversary Luncheon following



*Special room rates available at the
Courtyard Marriott Downtown and Hampton Inn & Suites Downtown*

St. Nicholas Cathedral
3535 Crescent Ave, Fort Wayne, Indiana 46805
To RSVP & for hotel info: ajarmus@bdoca.org

Prayer for the Laying on of Hands

*The divine grace, which always heals that which is infirm, and
supplies that which is lacking, through the Laying-on of
Hands, elevates you, the most God-loving Archimandrite
Alexander, duly elected, to be Bishop of the God-saved city,
Toledo. Therefore, let us pray for him, that the grace of the
All-holy Spirit may come upon him.*

Lord, have mercy! Lord, have mercy! Lord, have mercy!

PANDEMIC GUIDELINES

Since the beginning of the Covid-19 Pandemic we have been taking every PRECAUTION to protect the health and well-being of our people.

St. Elia Parish will follow these directives:

1)If you are sick and/or exhibit coronavirus symptoms, you must refrain from attending services.

2)The CDC recommends masking while indoors if you are unvaccinated, sanitizing your hands and to maintain social distancing.

3)The kissing of Icons, the Cross, the Gospel Book, the Chalice and the priest's hand when receiving the blessing is permitted if you are comfortable doing so.

4)The sanitizer and masks are available in the vestibule for your convenience

“Beloved, let us love one another, for love is of God, and everyone who loves is born of God, and knows God.” 1John 4:7