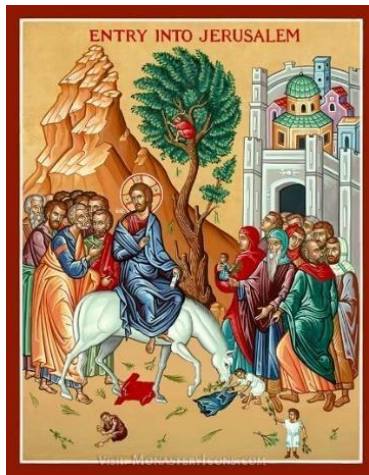


WEEKLY BULLETIN

April 9, 2023 • Vol. 40, No. 13

Palm Sunday



SAINT ELIA ORTHODOX CHURCH A Parish of the Orthodox Church in America

64 W. Wilbeth Rd., Akron, Ohio 44301

Church Hall: 330-724-7129

Office: 330-724-7009

www.saintelia.com

www.facebook.com/sainteliaakro

и

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



HOLY WEEK - AN INVITATION

As we attend and thoughtfully follow the services of Holy Week, we are more and more struck by the incomparably rich hymnography, often sung in unique and evocative melodies. Many of us have favorite hymns, which we greet as friends as they come along each year. There are the landmark hymns of the Bridegroom services, repeated for several nights running. There are, of course, the unforgettable moments of Holy Thursday: the hymn: “Of Thy Mystical Supper!” The Twelve Gospels! Then Friday: The Burial Shroud! The Lamentations! Then Saturday: the victorious Prokeimenon: “Arise, O God, judge the earth: for to thee belong all the nations!” These are the lanterns, lighting our way forward in another wise dark terrain.

Professor Peter Bouteneff

St. Vladimir’s Orthodox Theological Seminary

SAINT ELIA THE PROPHET PARISH

2023 Parish Council

President: Veronica Bilas
V. President: Sandy Graham
Secretary: Subdeacon Aaron Gray
Treasurer: Reader Joshua Wherley
Members: Subdeacon Terrence Bilas,
Bud Graham, Sarah Kostadinova,
COCA Representative: Mary Marcin

Choir Director: Subdeacon Terrence A. Bilas
Assistant Directors: Anastasia Bohush
Deaconisa Heidi Gresh, Reader Michael Luc

Church School: Anastasia Bohush

Sisterhood of St. Juliana:

President: Anastasia Bohush,
V. President: Sandy Graham
Secretary: Katherine Hodge,
Treasurer: Mary Magensky

Workers of St. Elizabeth the New Martyr:

Coordinators: Subdeacon Aaron Gray, Veronica Bilas

Scheduled Readers - 2023

Sunday, April 9 Bud Graham
Sunday, April 16 Sandy Graham
Sunday, April 23 Reader Michael Luc
Sunday, April 30 Reader Joshua Wherley

GREAT AND HOLY WEEK

LAZARUS SATURDAY

Friday, April 7

6:00 pm Vigil of Lazarus Saturday

Beginning of Great and Holy Week

Saturday, April 8

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 9

9:10 am 3rd and 6th Hours: Bud Graham

9:30 am Divine Liturgy of Saint Basil the Great

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 10

6:00 pm Matins of the Bridegroom

GREAT AND HOLY BRIDEGROOM TUESDAY

Tuesday, April 11

6:00 pm Matins of the Bridegroom

GREAT AND HOLY BRIDEGROOM WEDNESDAY

Wednesday, April 12

6:00 pm Mystery of Holy Unction

GREAT AND HOLY THURSDAY

Thursday, April 13

8:00 am Vespers Divine Liturgy St. Basil the Great

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

GREAT AND HOLY FRIDAY

Friday, April 14

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 on the counter in the vestibule of the Church. Please sign up for your hour of watch. For more information, please contact Mary Marcin @330-730-0963

GREAT AND HOLY SATURDAY

Saturday, April 15

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

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 16

12:00 Midnight

Resurrection Matins

Divine Liturgy of Saint John Chrysostom

Epistle Reader: Sandy Graham

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

11:00 am

Agape Vespers of Holy Pascha

BRIGHT WEEK

BRIGHT MONDAY

Monday, April 17

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

BRIGHT TUESDAY

Tuesday, April 18

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

Palm Sunday - April 9

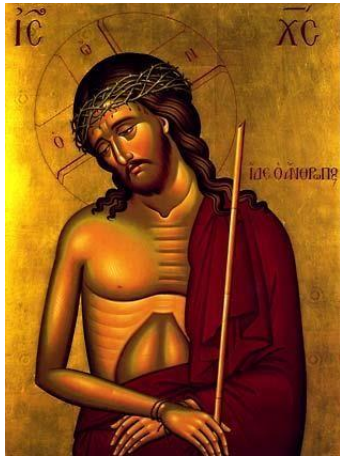
On the Sunday before the Feast of Great and Holy Pascha, and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year – Palm Sunday, also called Flowering Sunday, commemorating the Entrance of our Lord into Jerusalem. The Biblical story of Palm Sunday is 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 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 acclaim Christ in the same manner as King and Lord.

Tone 1 Troparion

By raising Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection, O Christ God. Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death: “Hosanna in the highest! Blessed is He that comes in the Name of the Lord.”

Days of the Bridegroom



Bridegroom Matins

Beginning on the evening of Palm Sunday, April 9, the 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 passion 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. On Palm Sunday, Christ arrives 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 **BRIDEGROOM MONDAY, APRIL 10**, we are invited 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 a king, 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 **BRIDEGROOM TUESDAY, APRIL 11**, **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. Unlike the five foolish virgins, but as the five wise virgins were ready were ready to meet the bridegroom, we also must be prepared to meet the Heavenly Bridegroom – in sinless, upright and holy life.

On BRIDEGROOM WEDNESDAY, April 12, the **Sacrament or Mystery of Holy Unction** is served in many Orthodox parishes. The Sacrament of Holy Unction is offered for the healing of soul and body and for the forgiveness of sins. At the conclusion of the Service, each person is anointed with the blessed oil, and the grace of God, which heals our 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. This Sacrament of the Anointing of the Sick, or Holy Unction, reminds us that when we are in pain, either physical, emotional, or spiritual, Christ is present with us the ministry of His Church. He is among us and with us to offer strength to meet the challenges of life, and even the approach of death. Oil is used in this Sacrament as a sign of God's Presence, strength, and forgiveness.

After the reading of Seven Epistles and Seven Gospel, and the offering of Seven Prayers, which are devoted to healing, the anointing takes place

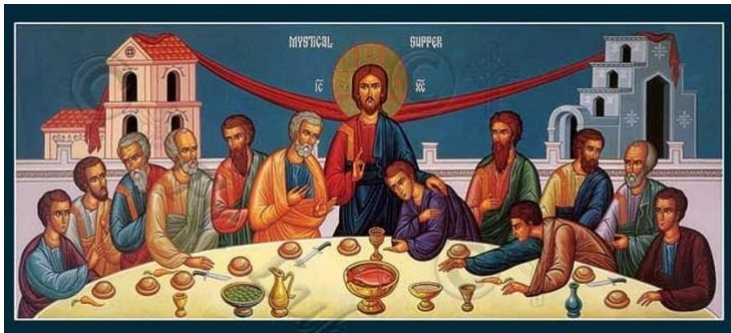
We read in James 5:14-16: *Is anyone among you sick? Let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. and if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed.*

GREAT AND HOLY THURSDAY – APRIL 13

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

At the Mystical Supper in the Upper Room, Jesus gives 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.”***

(Mathew 26:26-28)

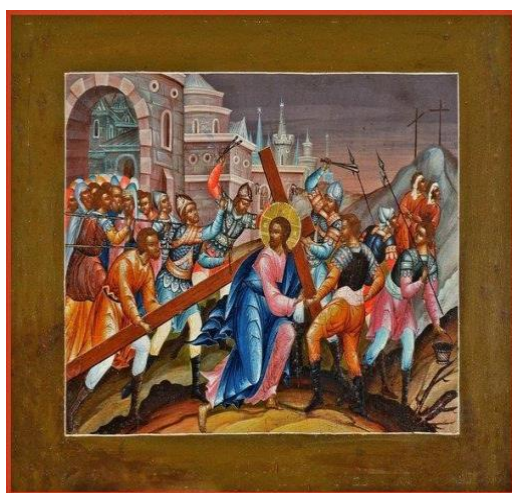


The Eucharist is at the center of the Church's life. It is her most profound prayer and principal activity. It is at one and the same time both the source and the summit of her life. In the Eucharist the Church manifests her true nature and is continuously changed from a human community into the Body 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 defied Body ***“for the forgiveness of sins and life eternal.”*** In the Eucharist Christ pours into us 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)

MATINS OF HOLY FRIDAY

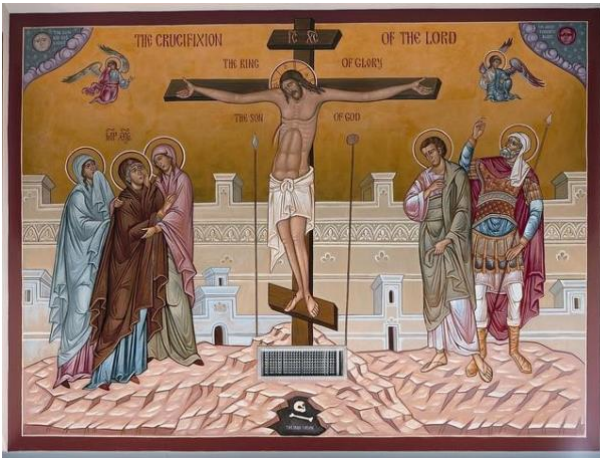
The commemoration of our Lord’s Passion begins on Thursday evening, April 13, at 6:00 pm with the Matins of Holy Friday and the reading of the Twelve Gospels. At the Fifth Gospel, when the Passion narrative concerning Christ’s journey to Calvary is reached the Cross is carried to the Center of the Temple and is mounted on the platform that represents Golgotha. Now there is SILENCE – and this silence pervades Great and Holy Friday capturing and stilling our hearts and minds.



GREAT AND HOLY FRIDAY – April 14

This day is 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.

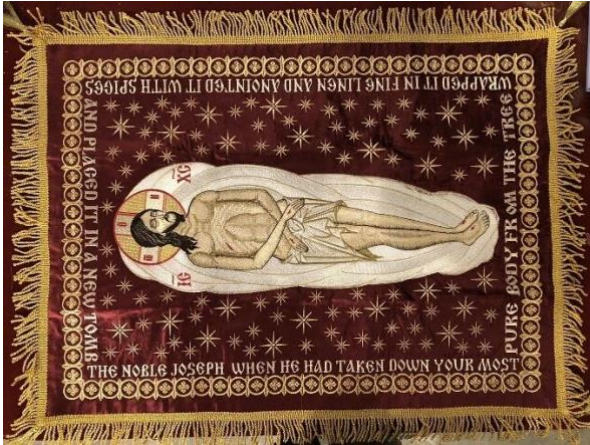
*The **BRIDEGROOM** of the Church is affixed to the Cross with nails. The Son of the Virgin is pierced with a spear.*



The Vespers of Friday at 6:00 pm 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 and is wrapped in a white sheet as did Joseph of Arimathea.

Everything seems over! The **SHROUD** emerges from the Altar through 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 follows as the Lamentations are chanted as the Shroud is incensed and sprinkled with rose water. The Shroud is carried in procession around the Temple commemorating Christ's descent into hades (the place of the dead). Then walking under the Shroud, we are reminded that we have been freed and forgiven and in Baptism we have been buried with Christ to rise with Him into the newness of life.

GREAT AND HOLY SATURDAY – APRIL 15

On Great and Holy Saturday, the Church contemplates the mystery of our 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 loosen 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 Holy Week.

Great Saturday is the day of 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 of the dead, since it was not possible that the author of life would be dominated by corruption.

This Saturday, **April 15**, the Vespers will be celebrated with the Divine Liturgy at **9:00 am**. Before the Gospel, the dark vestments of Holy Week are removed, and the bright vestments of Pascha are put on.

Our sorrow is transformed into joy.

HOLY PASCHA – FEAST OF FEASTS, April 16

Before midnight (11:30 pm) on Saturday evening, the Canon of Holy Saturday Matins is 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 the light from the vigil light, (at St. Elia this light is from the Holy Fire in Jerusalem-1917) and gives it to the faithful who are holding candles. The priest chants:

“Come ye and receive the light from the unwaning light and glorify Christ, Who is risen from the dead.”

All the people join singing the hymn again and again:

“Thy Resurrection, O Christ our Savior, the angels in heaven sing. Enable us on earth to glorify Thee in purity of heart.”

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 faithful outside circling the Temple three times and coming before the doors the Gospel is proclaimed: ***“He is Risen; He is not here.”*** (Mark 16:1-8)

Then comes the breathless moment as the faithful wait for the priest to start the hymn of the Resurrection, which they join 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 as we confess:

“This is 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 risen from the dead!”

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

As part of this marvelous festival the sermon of St. John Chrysostom is read, which calls upon us 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.”

The Divine Liturgy of St. John Chrysostom is then celebrated.

AGAPE VESPERS

Later on Sunday, the faithful gather once more for Agape Vespers. The Gospel according to Saint John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe to all peoples. 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.

BLESSING OF THE ARTOS

Following the Midnight Service of Pascha, the **ARTOS** will be blessed. 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.

RED EGGS

Please ring a half-dozen of Red Eggs to the midnight Service of Pascha. Bring them to the Church Office and then they will be placed, along with the Artos, in the empty tomb. 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!”*

“When the Almighty Lord of the universe began to legislate through the Word and decided to make His power visible to Moses, He sent Moses a divine vision, with appearance of light, in the burning bush.

So too, when the Jesus was concluding His legislation and His stay among men as their Lord, again He permitted Himself to be crowned with thorns a mystic symbol....th.appearing first int bush of thorns and later being surrounded with thorns that He might show that all was he work of the one same power.”

St. Clement of Alexandria

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.

**REMEMBERING THOSE SERVING 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

Archbishop Benjamin
Archbishop Nathaniel
Joseph Boyle (brother of Kathy Gray)
Phyllis (sister of Rose Marie Vronick)
Florence Lambo
Martin Vronick
Rose Marie Vronick
Nicoletta (Nikki) Bober
Pani Dolores Zuder
Matushka Myra Kovalak
Mitered Archpriest Daniel Kovalak
Matushka Christine Zebren
Matushka Laryssa Hutnyan
Ted Theodore
Sarah Costadinova
Geoffrey Michael Lubic
Gerald Gray (father of Subdeacon Aaron Gray)

Rose Marie Vronick
Village of St. Edward
at Green,
3813 Fortuna Drive

Visit the St. Elia Shop

If you haven't visited the little St. Elia "shop" downstairs in the parish hall lately, we are carrying several 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 STEWARDSHIP

Candles:	\$ 70.00
Flower Fund:	20.00
Improvement Fund:	45.00
<u>Sunday Offering:</u>	<u>915.00</u>
TOTAL:	\$1,050.00
Tithely Offering:	152.55
PayPal:	52.50

TOTAL OFFERINGS: \$1,255.05

FLOWER DONATIONS

Flowers adorn the Cross on the Sunday of the Veneration of the Cross, **March 19**, and will adorn the tomb of our Lord on Good Friday, **April 14**, and the Altar Area on Pascha, **April 16**. Please make your donations at the Candle Desk for the flowers and decorations for these celebrations