

WEEKLY BULLETIN

March 17, 2024, Vol. 41, No. 11

Sunday of Cheesefare

Forgiveness Sunday

THE VOICE



SAINT ELIA ORTHODOX CHURCH

A Parish of the Orthodox Church in America

64 W. Wilbeth Rd., Akron, Ohio 44301

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Office: 330-724-7009

www.saintelia.com

www.facebook.com/sainteliakron

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

SUNDAY, MARCH 17, 2024

Vespers for the beginning of Great Lent will be celebrated on Sunday evening, March 17, at 5:00 pm followed by the Mutual Forgiveness Service.

This day is called **Forgiveness Sunday** since everyone must enter the Lenten effort by forgiving and asking forgiveness of each other. The significance of the act of giving and receiving forgiveness is obvious. **God does not forgive us if we do not forgive each other. It is that simple: *For if you forgive men their trespasses, your Heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. (Matthew 6:14-15)***

The Christian life is called the “**imitation of God**” by the fathers of the Orthodox Church. The greatest possible is “**imitation of God**” is to by forgiving.

SUNDAY, MARCH 24, 2024

Next Sunday is the **Sunday of Orthodoxy** celebrating the Incarnation of the Son of God becoming man. This belief is expressed especially in the proper use of Icons in the Church.

At the conclusion of the Divine Liturgy, we will process around the church (weather permitting). Everyone is asked to bring their Icon from home and carry them in the procession.

SAINT ELIA THE PROPHET PARISH

2024 Parish Council

President: Veronica Bilas

V. President: Sandy Graham

Secretary: Subdeacon Aaron Gray

Treasurer: Reader Joshua Wherley

Members: Subdeacon Terrence Bilas, Bud Graham,
Jefferson Hodge, Nicholas Morelli

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 - 2024

Sunday, March 17 - Sue Ellen Turscak

Sunday, March 24 - Daneil Slife

Sunday, March 31 - Bud Graham

Sunday, April 7 - Sandy Graham

Sunday, April 14 - Reader Michael Luc

Sunday, April 21 - Reader Nicholas Morelli

Sunday, April 28 - Reader Joshua Wherley

SCHEDULE OF DIVINE SERVICES

4th Pre-Lenten Sunday

SUNDAY OF CHEESEFARE– Tone 8

**THE EXPULSION OF ADAM FROM PARADISE
FORGIVENESS SUNDAY**

Saturday, March 16

5:00 pm Great Vespers and Confessions

Sunday, March 17

9:10 am 3rd and 6th Hours: Sue Ellen Turscak

9:30 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Sue Ellen Turscak

Epistle: Romans 13:11-14:4 Gospel: Matt. 6:14-21

**5:00 pm VESPERS AND MUTUAL FORGIVENESS
SERVICE. *Great Lent begins – Strict Fast***

GREAT LENT

***The Lenten Spring has come! The light of repentance! Let us
cleanse ourselves from evil, crying to the Giver of Light:
Glory to Thee, O Lover of Mankind!***

FIRST WEEK OF GREAT LENT

Monday, March 18 – 6:00 pm

Great Canon of Repentance of St. Andrew of Crete - 1st Section

Tuesday, March 19 – 6:00 pm

Great Canon of Repentance of St. Andrew of Crete - 2nd Section

Wednesday, March 20 – 6:00 pm

Great Canon of Repentance of St. Andrew of Crete- 3rd Section

Thursday, March 21 – 6:00 pm

Great Canon of Repentance of St. Andrew of Crete- 4th Section

Friday, March 22 – 6:00 pm

**Liturgy of the Presanctified Gifts – Blessing of Boiled Wheat in
Commemoration of the Greatmartyr Theodore. Covered Dish**

SECOND WEEK OF GREAT LENT

FIRST SUNDAY OF GREAT LENT – TONE 1 SUNDAY OF ORTHODOXY. FOREFEAST OF THE ANNUNCIATION OF THE THEOTOKOS

Saturday, March 23

5:00 pm Great Vespers and Confessions

Sunday, March 24

9:10 am 3rd and 6th Hours: Daniel Slife

9:30 am Divine Liturgy of Saint Basil the Great

Epistle Reader: Daniel Slife

Epistle: Hebrews 11:24-26 Gospel: John 1:43-51

**5:00 pm SUNDAY OF ORTHODOXY VESPERS
at Anunciation Greek Orthodox Church**

ANNUNCIATION OF OUR MOST-HOLY LADY THEOTOKOS AND EVER-VIRGIN MARY

Monday, March 25

**6:00 pm Vespersal Divine Liturgy of Saint John
Chrysostom**

Friday, March 29

**6:00 pm Liturgy of the Presanctified Gifts
Lenten Covered Dish**

THIRD WEEK OF GREAT LENT

SECOND SUNDAY OF GREAT LENT – Tone 2

Saint Gregory Palamas

Saturday, March 30

5:00 pm Great Vespers and Confessions

Sunda, March 31

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

9:30 am Divine Liturgy of Saint Basil the Great

Epistle Reader: Bud Graham

Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12

**5:00 pm Lenten Vespers at Presentation of our Lord
Orthodox Church**

TODAY'S SCRIPTURE READINGS

Forgiveness Sunday

Epistle: Romans 3:11-14:4

Put on Christ

13 ¹¹ And *do* this, knowing the time, that now *it* is high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed. ¹² The night is far spent; the day is at hand. Therefore, let us cast off the works of darkness, and let us put on the armor of light. ¹³ Let us walk ^[a] properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. ¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

The Law of Liberty

14 Receive one who is weak in the faith, *but* not to disputes over doubtful things. ² For one believes he may eat all things, but he who is weak eats *only* vegetables. ³ Let not him who eats despise him who does not eat and let not him who does not eat judge him who eats; for God has received him. ⁴ Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Gospel: Matthew 6:14-21

¹⁴ "For if you forgive men their trespasses, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Fasting to Be Seen Only by God

¹⁶ "Moreover, when you fast, do not be like the ^[a]hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. ¹⁷ But you, when you fast, anoint your head and wash your face, ¹⁸ so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you ^[b]openly.

Lay Up Treasures in Heaven

¹⁹ "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.

GREAT LENT

“Make me to know Thy ways, O Lord; teach me Thy paths. (Psalm 25:4)

The longing expressed in this psalm speaks for each of us from the depths of our soul seeking God and it is the voice of a pilgrim entering on the road of faith. This road described in the Gospel is not a broad avenue but a narrow path leading to life:

***‘Enter by the narrow gate, for the gate is wide and the way is easy that leads to destruction. For the gate is narrow and the way is hard that leads to life.’
(Cf. Matthew 7:13)***

Great Lent is a very valuable season of the Church Year and the appointed time for our spiritual renewal. In truth, it is a ***gift from God***.

Accordingly, we pray: ***‘Open to me the Gates of repentance, O Giver of life...in Thy compassion purify me by the loving-kindness of Thy mercy.’***

Indeed, Great Lent is that Gate that opens into the atmosphere of repentance and to a life of repentance that places us on the road and the journey to Pascha, the Feast of Feasts, to Eternal Life in Christ Jesus, our Risen Lord.

Lent re-emphasizes to all true Orthodox believers the true depth of faith. It is a time set aside for taking inventory of our personal life and self-examination. It is a time to follow the road signs pointing to decisive commitment, to deep love of God and love of others – our fellow travelers.

Prayer, fasting, alms giving, and silence pour out into our hearts the breath of faith. Conversion and renewal appear to us as rests stops for opening ourselves again and again to the urgency of love.

LENTEN WORSHIP

Great Lent consists of six weeks of forty days. It begins on **Monday, March 18**, and ends on Friday evening before Palm Sunday. The Saturday of Lazarus' resurrection, Palm Sunday and Holy Week form a special liturgical cycle.

The meaning and the spirit of Great Lent find their first and most important expression in worship. Not only individuals but the whole Church acquires a penitential spirit and the beautiful Lenten Services more than anything else help us to deepen our spiritual vision, to reconsider our life in the light of the Orthodox teaching about man.

In the **First Week of Great Lent** the **Great Canon of Repentance** of St. Andrew of Crete will be served in four sections Monday through Thursday, March 18 -22, and the **Presanctified Liturgy** will be celebrated on Friday evening, March 22. **Services are at 6:00 pm.**

THE GREAT CANON OF ST. ANDREW OF CRETE

Great Lent begins with the Great Penitential Canon of St. Andrew of Crete. The Canon is served each evening, Monday through Thursday in the first week of Lent. Written in the seventh century, the Canon is the purest expression of repentance. The author, St. Andrew, contemplates the great history of salvation, recorded in the Old and New Testaments, and applies it in various images to the state of the sinful soul.

In this Great Prayer each of us places ourselves in the spirit of a lamentation of a Christian who discovers again and again how much God has loved him, how much God has done for him, and how little response comes from him.

Thus, we pray:

‘Where shall I begin to lament the deeds of my wretched life? What beginning shall I make, O Christ, to this lament? But since Thou art compassionate, grant me remission of my trespasses.

Like the potter gives life to the clay, Thou hast bestowed upon me flesh and bones, breath and life. Today, O my Creator, my Redeemer and my Judge, receive me a penitent.’

And to each one of these Troparia, we respond:
‘Have mercy on me, O God, have mercy on me.’

THE LITURGY OF THE PRESANCTIFIED GIFTS

On weekdays of Great Lent (Monday through Friday) the celebration of St. John Chrysostom or St. Basil the Great is not permitted. The only exception to this rule is for the Feast of the Annunciation of the Mother of God. The reason for this rule is that the Divine Liturgy – the Eucharist – is by its very nature a festal celebration, the joyful commemoration of Christ’s Resurrection and glorification and His Presence among His disciples.

But twice a week, on Wednesday and Friday evenings, so that the faithful may receive the true nourishment of soul and body during this Fast, the Church prescribes the celebration of the Liturgy of the Presanctified Gifts. It consists of Vespers and Communion with the Holy Gifts consecrated on the previous Sunday. These days of Lent being days of strict fast are “crowned” with the partaking of the Bread of Life, the ultimate fulfilment of our Lenten efforts...as the Liturgy prays:

‘...having freed us all and all Thy faithful people from all uncleanness, sanctify our souls and bodies with the sanctification which cannot be taken away, that partaking with a clean conscience, with faces unashamed, with heart illumined, of these divine sanctified Things, and by them being given life, we may be united to Thy Christ Himself our true God, Who has said: Who so eats my Flesh and drinks my Blood abides in Me, and I in him, that by Thy Word, O Lord, dwelling within us, and sojourning among us,

we may become a temple of Thine all-holy and adorable Spirit...’ (Prayer of the Presanctified Gifts)

During the reading of the psalms of Vespers. The Presanctified Gifts of the Body and Blood of Christ are transferred from the Holy Altar Table where they have been reserved since the Sunday Divine Liturgy and are placed on the Table of Oblation.

After the Entrance with the incense and the evening hymn, O Gladsome Light, greeting Christ the Light of the world, the Old Testament Readings from Genesis and Proverbs are read, between which the celebrant blesses the kneeling congregation with the lighted candle while chanting: ***‘The Light of Christ illumines all.’*** indicating and proclaiming that all wisdom is given by Christ in the Church through the Scriptures and the Sacraments.

After the second offering of incense, the Presanctified Gifts are brought to the Holy Altar Table in a solemn, silent procession. In adoration, the priest, carrying the Body and Blood of Christ, covers his head and face while the faithful prostrate before this Sacred Mystery. The Hymn of the Entrance calls the faithful to Holy Communion:

‘Now the powers of heaven do serve invisibly with us. Lo, the King of Glory enters. Lo, the mystical sacrifice is upborne, fulfilled. Let us draw near in faith and love and become communicants of life eternal. Alleluia! Alleluia! Alleluia!’

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34:

‘O taste and see that the Lord is good. Alleluia! Alleluia! Alleluia!’

The Hymn after Communion and the Litany of Thanksgiving are sung and the faithful depart with this prayer to God:

‘O Almighty Master, Who in wisdom has fashioned all creation, Who through Thine ineffable providence and great goodness has led us to these all-revered days for purification of souls and bodies, for the restraint of passions, and for the hope of the resurrection, Who during the forty days didst put into the hands of Thy servitor Moses the tables in letters divinely inscribed, grant unto us also, O Good One, to fight the good fight, to complete the course of the Fast, to preserve the faith undivided, to crush the heads of the invisible serpents, to be shown to be conquerors of sins, and without condemnation also to attain unto and to worship the holy Resurrection. For blessed and glorified is Thine all-honorable and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.’

Amen!

AKRON LENTEN SERVICES

Great Lent begins this year on Monday, March 18, 2024

The first Sunday of Great Lent is called the **Sunday of Orthodoxy**, celebrating the “*Triumph of Orthodoxy*” over Iconoclasm and the restoration of the veneration of Icons. On the **Sunday of Orthodoxy, March 24, the Eve of the Feast of the Annunciation of the Theotokos**, the Akron Orthodox Churches this year will gather to celebrate **Vespers at Annunciation Greek Orthodox Church at 5:00 pm.**

The **Combined Lenten Vespers** will be served each Sunday during Great Lent at **5:00 pm:**

March 24 – Annunciation Greek Orthodox Church

March 31 – Presentation of our Lord Orthodox Church

April 7 - St. Elia the Prophet Orthodox Church

April 14 - St. Thomas Eastern Orthodox Church

April 21 - **Holy Unction** at St. Nicholas Orthodox Church at **5:00 pm.**

ANNUNCIATION OF OUR MOST-HOLY LADY THEOTOKOS AND EVER-VIRGIN MARY

The Feast of the Annunciation will be celebrated at Saint Elia on Monday evening, March 25, with the Vesperal Divine of St. John Chrysostom at 6:00 pm.

Prepare for Pascha by Praying the Psalms!



The Goal

This year, we will continue our annual tradition, since 2008, at St. Elia of praying the Psalms together as a parish community during Lent. It's an opportunity for us to draw nearer to Christ and one another during the fast, as we journey toward Holy Pascha.

How It Works

The Orthodox Church has traditionally divided the book of Psalms into 20 sections. In our St. Elia prayer group, we will all pray a new section each day throughout the 40 days of Lent, beginning on March 18, so that we will pray through the entire book of Psalms twice during the course of the fast.

Bonus

As we all join together in praying the Psalms, we can use this opportunity to pray for one another, for our

parish, and for any special intentions that any of us may have by sharing prayer requests with one another via email. Additionally, you will receive Lenten reflections throughout the fast via email with quotes from the saints and other edifying material.

What You Need

To participate, all you need is a Bible and a little bit of time to set aside each day.

How Do I Join

You can join by going and filling in the online form using this account: sainteliaakron@gmail.com

Shortly before Great Lent begins, you will receive an email with a schedule of which Psalms to pray each day and the names of everyone else who is participating in the prayer group, so that we can remember one another in our daily prayers.

One Last Thing

May the Lord bless us as we pray the Psalms together, and may He draw us nearer to Himself and to one another during this Lent. Have a blessed 40 days!

Praise the Lord!

For it is good to sing praises to our God!

For it is pleasant, and praise is beautiful!

Psalms 147:1

St. Elia Prayer Group

A ministry of St. Elia Orthodox Church

Prayer Group Moderator: Subdeacon Aaron Gray

REMEMBERING THOSE SERVING IN THE ARMED FORCES

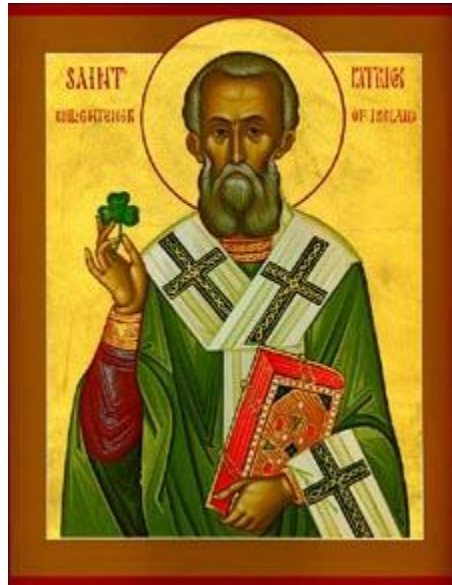
Subdeacon Anthony Freude, son of Fr Don and
Popadia Donna Freude
Egor Cravcenco, son of Serghei and Ludmila
Cravcenco

REMEMBER OUR SICK AND SHUT-INS

Archbishop Alexander
Archbishop Benjamin
Archbishop Nathaniel
Phyllis (sister of +Rose Marie Vronick)
Florence Lambo
Martin Vronick
Nicoletta (Nikki) Bober
Pani Dolores Zuder
Mitered Archpriest Daniel Kovalak
Matushka Myra Kovalak
Matushka Christine Zebren
Matushka Laryssa Huntyan
Subdeacon Martin Paluch
Sarah Nigilo
Melissa Trace
Subdeacon David Trace
Louis Hakim
Deaconisa Heidi Gresh
Mary Elizabeth Marcin
Carl Nickoloff

Saint Patrick, Bishop of Armagh, Enlightener of Ireland

Commemorated on [March 17](#)



Saint Patrick, the Enlightener of Ireland was born around 385, the son of Calpornius, a Roman decurion (an official responsible for collecting taxes). He lived in the village of Bannavem Taberniae, which may have been located at the mouth of the Severn River in Wales. The district was raided by pirates when Patrick was sixteen, and he was one of those taken captive. He was brought to Ireland and sold as a slave and was put to work as a herder of swine on a mountain identified with Slemish in Co. Antrim. During his period of slavery,

Patrick acquired a proficiency in the Irish language which was very useful to him in his later mission.

He prayed during his solitude on the mountain and lived this way for six years. He had two visions. The first told him he would return to his home. The second told him his ship was ready. Setting off on foot, Patrick walked two hundred miles to the coast. There he succeeded in boarding a ship and returned to his parents in Britain.

Sometime later, he went to Gaul and studied for the priesthood at Auxerre under Saint Germanus (July 31). Eventually, he was consecrated as a bishop, and was entrusted with the mission to Ireland, succeeding Saint Palladius (July 7). Saint Palladius did not achieve much success in Ireland. After about a year he went to Scotland, where he died in 432.

Patrick had a dream in which an angel came to him bearing many letters. Selecting one inscribed "The Voice of the Irish," he heard the Irish entreating him to come back to them.

Although Saint Patrick achieved remarkable results in spreading the Gospel, he was not the first or only missionary in Ireland. He arrived around 432 (though this date is disputed), about a year after Saint Palladius began his mission to Ireland. There were also other missionaries who were active on the

southeast coast, but it was Saint Patrick who had the greatest influence and success in preaching the Gospel of Christ. Therefore, he is known as “The Enlightener of Ireland.”

Saint Patrick founded many churches and monasteries across Ireland, but the conversion of the Irish people was no easy task. There was much hostility, and he was assaulted several times. He faced danger, and insults, and he was reproached for being a foreigner and a former slave. There was also a very real possibility that the pagans would try to kill him. Despite many obstacles, he remained faithful to his calling, and he baptized many people into Christ. He ascribes his success to God, rather than to his own talents: “I owe it to God’s grace that through me so many people should be born again to Him.”

By the time he established his episcopal See in Armagh in 444, Saint Patrick had other bishops to assist him, many native priests and deacons, and he encouraged the growth of monasticism.

Saint Patrick is often depicted holding a shamrock, or with snakes fleeing from him. He used the shamrock to illustrate the doctrine of the Holy Trinity. Its three leaves growing out of a single stem helped him to explain the concept of one God in

three Persons. Many people now regard the story of Saint Patrick driving all the snakes out of Ireland as having no historical basis.

Saint Patrick died on March 17, 461 (some say 492). There are various accounts of his last days, but they are mostly legendary. Muirchu says that no one knows the place where Saint Patrick is buried. Saint Columba of Iona (June 9) says that the Holy Spirit revealed to him that Patrick was buried at Saul, the site of his first church. A granite slab was placed at his traditional grave site in Downpatrick in 1899.

<u>OUR STEWARDSHIP, March 10, 2024</u>	
Candles:	\$ 95.00
Special Offering:	25.00
<u>Tray Offering:</u>	<u>1,441.00</u>
TOTAL:	\$1,586.00
Tithely Donations:	\$ 605.36
 <u>TOTAL OFFERINGS:</u>	 <u>\$2,191.36</u>

WISH LIST

If you are able, please consider making special donations of the Parish needs of items listed:
Incense (\$20.00 for a half pound)
Censor Charcoal (\$35.50)
4-hour votive candles (\$38.50 a gross)
Day Votive Candles (\$52.00 for a case of 12



4th annual

NATIONAL ORTHODOX BABY SHOWER

ORTHODOX CHRISTIANS FOR LIFE

Our community outreach group, ***The Workers of Saint Elizabeth***, is joining with Orthodox parishes across the country to hold a “baby shower” to support mothers who choose life for their unborn children. Join us in collecting the listed items below to benefit ***Zoe for Life*** located in Cleveland.

Bring your items to church **from March 17th to April 7th** and place them in the Pack and Play located in the Church Hall.

Questions? Please contact Veronica Bilas or Subdeacon Aaron Gray

Diapers sizes Newborn to 6

Pullups (any size)

Baby Wipes

Baby Clothes (new up to 2T)

Blankets

Toys (new)

Cribs (new)

Target/Walmart gift cards

Pacifiers (new)

Baby Socks

Bottles (new)

Diaper Bags

Car Seats (new)