WEEKLY BULLETIN

April 28, 2024, Vol. 41, No. 17

PALM SUNDAY

Entrance of our Lord into Jerusalem

THE VOICE

SAINT ELIA ORTHODOX CHURCH

A Parish of the Orthodox Church in America

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

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:

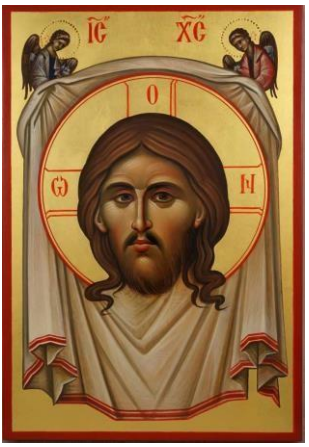
President: Anastasia Bohush,
V. President: Sandy Graham
Secretary: Katherine Hodge
Treasurer: Mary Magensky

Workers of St. Elizabeth the New Martyr:

Coordinators: Subdeacon Aaron Gray, Veronica Bilas

Scheduled Readers - 2024

Sunday, April 28 - Reader Joshua Wherley
Sunday, May 5 - Subdeacon Aaron Gray
Sunday, May 12 - Mary Beth Gray
Sunday, May 19 - Hours – Subdeacon Terence Bilas
Epistle -Anastasia Bohush
Sunday, May 26 - Sue Ellen Turscak



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

SCHEDULE OF DIVINE SERVICES

GREAT AND HOLY WEEK

LAZARUS SATURDAY

Friday, April 26

6:00 pm Vigil of Lazarus Saturday

Beginning of Great and Holy Week

Saturday, April 27

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

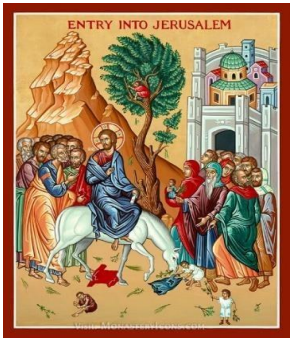
***Sunday*, April 28**

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*

CHRIST THE BRIDEGROOM

GREAT AND HOLY BRIDEGROOM MONDAY
Monday, April 29
6:00 pm Matins of the Bridegroom

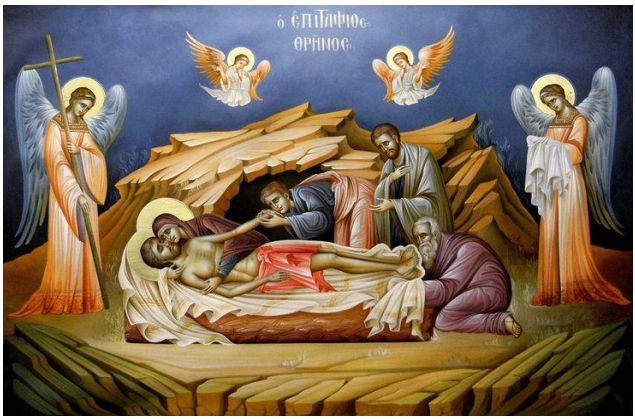
GREAT AND HOLY BRIDEGROOM TUESDAY
Tuesday, April 30
6:00 pm Matins of the Bridegroom

GREAT AND HOLY BRIDEGROOM WEDNESDAY
Wednesday, May 1
6:00 pm Mystery of Holy Unction

GREAT AND HOLY THURSDAY
Thursday, May 2
8:00 am Vesperal 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, May 3

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 Holy Vigil at the Tomb of Christ is also referred to as Grave Watch. After our Lord died the Cross, Joseph of Arimathea and Nicodemus took the Body of Jesus down from the Cross, bound it in linen cloths with spices and buried it in a new tomb. Mary Magdalene and the other women sat opposite the tomb watching where the Lord was buried.

A Holy Vigil at Christ's tomb is our opportunity to spend time in spiritual reading, meditation and prayer while one or more people read the Psalms and the

Gospel before the Tomb in the Church. The Vigil is kept after the services on Friday night until services on Holy Saturday.

A Sign-up sheet is 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, May 4

9:00 am Vesperal Divine Liturgy of Saint Basil the Great
11:30 pm Nocturnes
Removal of the Shroud from the Grave

THE HOLY PASCHA

Holy Resurrection of our Lord Jesus Christ

Sunday, May 5

12:00 Midnight
Resurrection Matins
Divine Liturgy of Saint John Chrysostom
Epistle Reader: Subdeacon 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, May 6
9:00 am Divine Liturgy of Saint John Chrysostom

SECOND SUNDAY OF PASCHA. Tone 1
SAINT THOMAS SUNDAY – *Mother's Day*

Saturday, May 11

5:00 pm Great Vespers and Confessions

Sunday, May 12

9:10 am 3rd and 6th Hours: Mary Beth Gray

9:30 am Baptismal Divine Liturgy of Saint John Chrysostom

Baptism of Elias Ivan Hodge, son of Jefferson and Katherine and brother of August

Godparents: Subdeacon Aaron and Catherine Gray

As many as have been baptized into Christ, have put on Christ. Alleluia

Epistle Reader: Mary Beth Gray

Epistles: Acts 5:12-20 Romans 6:3-11

Gospels: John 20:19-31 Matthew 28:16-20

THIRD SUNDAY OF PASCHA. Tone 2
Myrrh-bearing Women

Saturday, May 18

5:00 pm Great Vespers and Confessions

Sunday, May 19

9:10 am 3rd and 6th Hours:Subdeacon Terrence Bilas

9:30 am Divine Liturgy of St. John Chrysostom

Epistle Reader: Anastasia Bohush

Epistle: Acts 6:1-7

Gospel: Mark 15:43-16:8

CHRIST IS RISEN! INDEED, HE IS RISEN!
Christos Voskrese! Al Masseh Qam! Hristos a Inviat!
Krishti U Ngjail! Hristos Vaskrese! Christo e'resorto!
Krisztus Feltamad! Christus ist Aufrsandent!
Le Christ est Ressucite! Christus Resurexit!

PALM SUNDAY SCRIPTURE READINGS

Epistle: Philippians 4:4-9

4 Rejoice in the Lord always. Again, I will say, rejoice!
5 Let your [a]gentleness be known to all men. The Lord *is* at hand. **6** Be anxious for nothing, but in everything by prayer and supplication,
with thanksgiving, let your requests be made known to God; **7** and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Meditate on These Things

8 Finally, brethren, whatever things are true, whatever things *are* noble, whatever things *are* just, whatever things *are* pure, whatever things *are* lovely, whatever things *are* of good report, if *there is* any virtue and if *there is* anything praiseworthy—meditate on these things. **9** The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

Gospel: John 12:1-18

The Anointing at Bethany

1 Then, six days before the Passover, Jesus came to Bethany, where Lazarus was [a]who had been dead, whom He had raised from the dead. **2** There they made Him supper; and Martha served, but Lazarus was one of those who sat at the table with Him. **3** Then Mary took a pound of very costly oil of spikenard, anointed

the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of oil.

4 But one of His disciples, Judas Iscariot,
Simon's *son,* who would betray Him, said, **5** "Why was this fragrant oil not sold for [b]three hundred denarii and given to the poor?" **6** This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.

7 But Jesus said, "Let her alone; [c]she has kept this for the day of My burial. **8** For the poor you have with you always, but Me you do not have always."

The Plot to Kill Lazarus

9 Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. **10** But the chief priests plotted to put Lazarus to death also, **11** because on account of him many of the Jews went away and believed in Jesus.

The Triumphal Entry

12 The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, **13** took branches of palm trees and went out to meet Him, and cried out:

"Hosanna!
'Blessed *is* He who comes in the name of the LORD!'
The King of Israel!"

14 Then Jesus, when He had found a young donkey, sat on it as it is written:

15 "Fear not, daughter of Zion;
Behold, your King is coming,
Sitting on a donkey's colt."

16 His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him.

17 Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. **18** For this reason the people also met Him, because they heard that He had done this sign

Troparion of Palm Sunday

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."

Kontakion of Palm Sunday

Sitting on Thy throne in Heaven, carried on a foal on earth, O Christ God, accept the praise of angels and the songs of children, who sing:
"Blessed is He Who comes to recall Adam!"

Beginning of HOLY WEEK
Lazarus Saturday
April 27

On the Saturday before Holy Week, the "Orthodox Church commend orates 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.

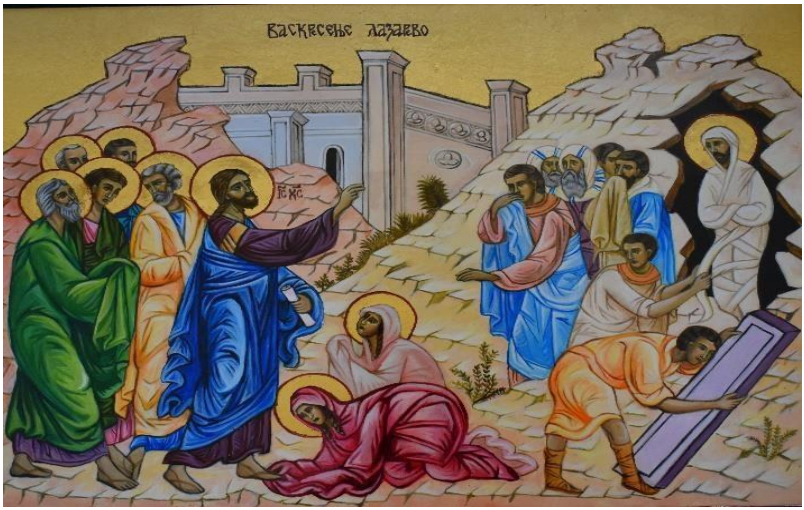
This miracle is performed by Christ as a reassurance to His disciples before the coming Passion: they are to understand that, though He suffers and dies, yet He is Lord and Victor over death.

The resurrection of Lazarus is a prophecy in the form of action. It foreshadows Christs 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 26, 6:00 pm – Vigil
Saturday, April 27, 9 am – Divine Liturgy

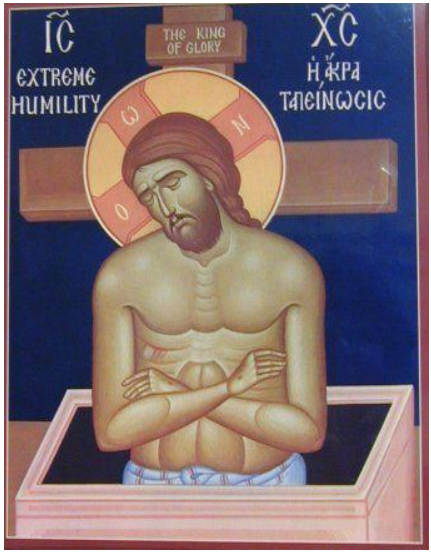
Holy Week - Palm Sunday
April 28

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 Passover. Jesus came from Bethany to Jerusalem. Having sent two of His disciples to bring Hm 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 worship Christ in the same manner as King and Lord.

Palm Sunday Services
Saturday, April 27, 5:00 pm - Vigil and Blessing of Palms and Willows
Sunday, April 28, 9:30 am - Divine Liturgy of Saint John Chrysostom and Procession

The Bridegroom Matins – Orthodox Holy Week



Bridegroom Matins

Services of the Bridegroom Matins
5:00 pm Sunday, April 28
6:00 pm: Monday and Tuesday, April 29 and 30

Beginning on the evening of **Palm Sunday, April 28,** 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 29,** 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 of and to impress upon us that perdition awaits the soul that does not bear good fruit.

On **BRIDEGROOM TUESDAY, APRIL 30, 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, May 1,** 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.

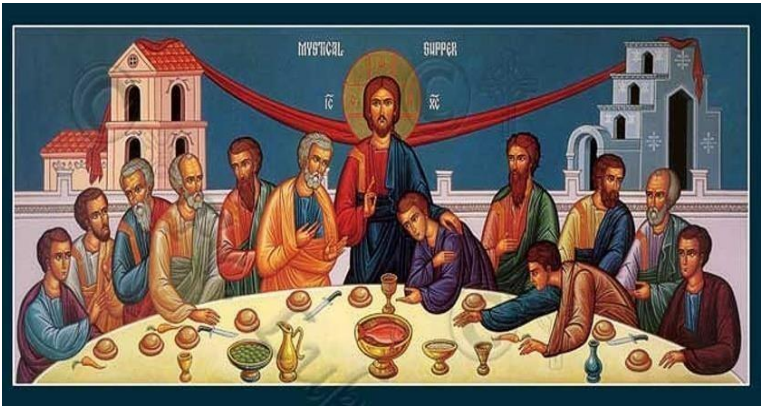
After the reading of the Seven Epistles and Seven Gospels, and the offering of Seven Prayers, which are devoted to healing, the anointing takes place.

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 – May 2

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.

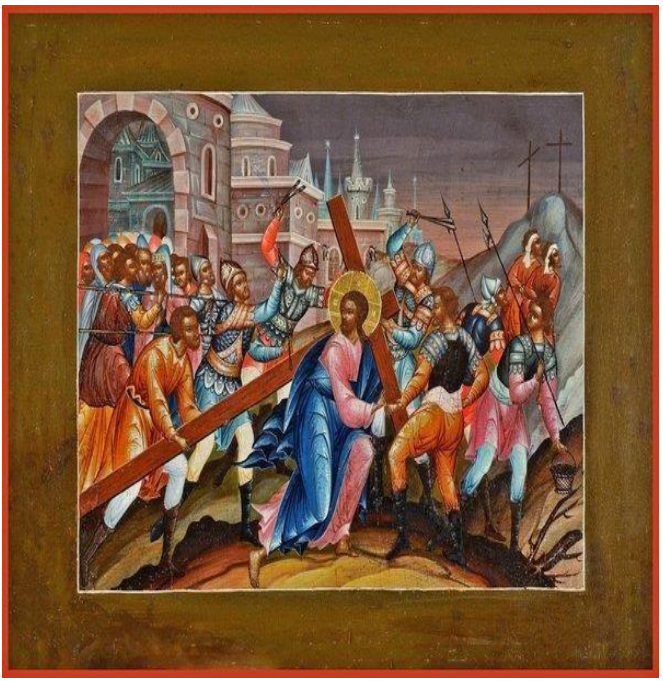
Our new life in Christ is constantly renewed and increased by the Eucharist. The Eucharist imparts life and the life it gives is the life of God. In the Eucharist we receive and partake of the Resurrected Christ. We share in His sacrificed, risen, and defied Body ***"for the forgiveness of sins and life 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, May 2, 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.

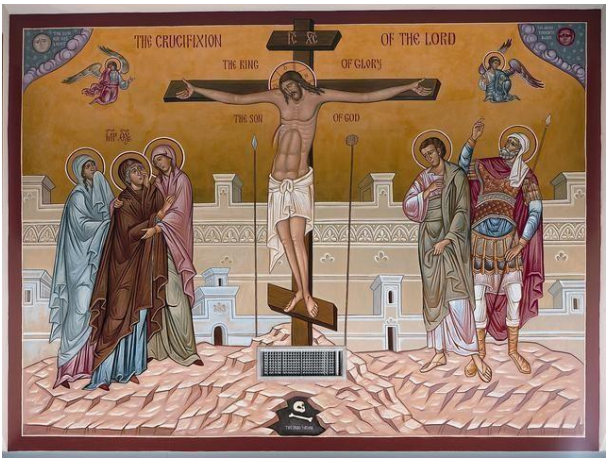


GREAT AND HOLY FRIDAY – MAY 3

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

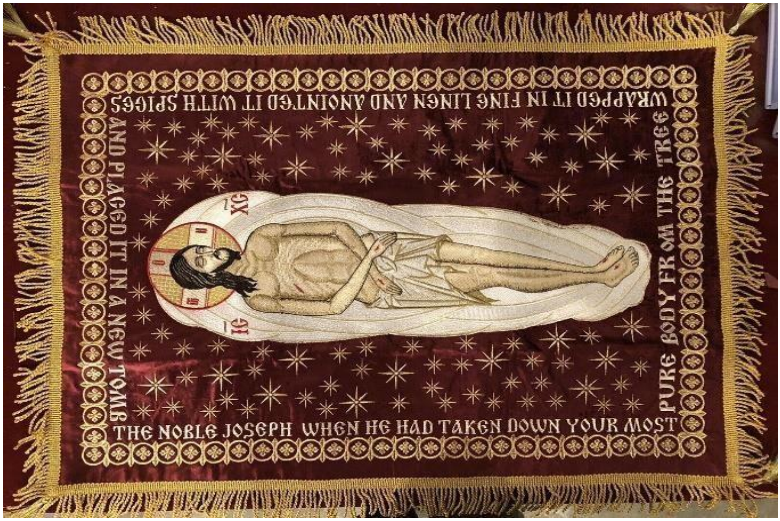
At 9:00 am the ROYAL HOURS will be prayed before the Cross of our Crucified Lord on Golgotha as we keep the silence and fast of this day.

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 GOOD FIRDAY 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 – MAY 4

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 loosened 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, **May 4,** 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, MAY 5

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 morning at11:00 am, 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.

RED EGGS

Please bring 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. 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.

OUR STEWARDSHIP, April 21,2024

Candles:	$ 136.95
Flower Fund:	50.00
"Wish List" Incense	20.00
Envelope Offerings:	1.075.35
TOTAL:	$1,282.30
Tithely Donations:	$ 945.55
PayPal Donations:	70.00
TOTAL:	$1,085.55
TOTAL OFFERINGS:	$2,367.85

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
Sacramental Wine ($48.00 for a case of 12)

FLOWER DONATIONS

Flowers adorn the tomb of our Lord on Good Friday, **May 3**, and the Altar Area on Pascha, **May 5**. Please make your donations for the flowers and decorations for these celebrations

ENVELOPES labeled "Fower Fund" are available on the counter in the Vestibule and on the Candle Desk in the Church.

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
Archpriest Emil Huntyan
Florence Lambo
Martin Vronick
Pani Dolores Zuder
Mitered Archpriest Daniel Kovalak
Matushka Myra Kovalak
Matushka Christine Zebren
Matushka Laryssa Huntyan
Subdeacon Martin Paluch
Sarah Nigilo
Melissa Trace
Halina Woroncow
Louis Hakim
Mary Elizabeth Marcin
Carl Nickoloff
Joseph Taylor (nephew of DiPuccio Family)
Archie Alexander

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.

Items can be brought to church **until April 28th** and placed them in the Pack and Play located in the Church Hall.
Questions? Please contact Veronica Bilas or Subdeacon Aarron 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