WEEKLY BULLETIN

May 5, 2024, Vol. 41, No. 18

HOLY PASCHA

Resurrection of our Lord Jesus Christ

THE VOICE

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/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

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, 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
Sunday, June 2 - Daniel Slife

SCHEDULE OF DIVINE SERVICES

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.

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!

PASCHAL SCRIPTURE READINGS

Epistle: Acts 1:1-8

Prologue

1 The former account I made, O Theophilus, of all that
Jesus began both to do and teach, **2** until the day in
which [a]He was taken up, after He through the Holy
Spirit had given commandments to the apostles whom
He had chosen, **3** to whom He also presented Himself
alive after His suffering by many [b]infallible proofs,
being seen by them during forty days and speaking of
the things pertaining to the kingdom of God.

The Holy Spirit Promised

4 And being assembled together with *them,* He
commanded them not to depart from Jerusalem, but to
wait for the Promise of the Father, "which," *He*
said, "you have heard from Me; **5** for John truly
baptized with water, but you shall be baptized with the
Holy Spirit not many days from now." **6** Therefore,
when they had come together, they asked Him, saying,
"Lord, will You at this time restore the kingdom to
Israel?" **7** And He said to them, "It is not for you
to know times or seasons which the Father has put in
His own authority. **8** But you shall receive power when
the Holy Spirit has come upon you; and you shall
be [c]witnesses to Me in Jerusalem, and in all Judea
and Samaria, and to the end of the earth."

Gospel: John 1:1-17

The Eternal Word

1 In the beginning was the Word, and the Word
was with God, and the Word was God. **2** He was in the
beginning with God. **3** All things were made through
Him, and without Him nothing was made that was
made. **4** In Him was life, and the life was the light of
men. **5** And the light shines in the darkness, and the
darkness did not [a]comprehend it.

John's Witness: The True Light

6 There was a man sent from God, whose
name *was* John. **7** This man came for a witness, to bear
witness of the Light, that all through him
might believe. **8** He was not that Light but *was sent* to
bear witness of that Light. **9** That[b] was the true Light
which gives light to every man coming into the world.

10 He was in the world, and the world was made
through Him, and the world did not know Him. **11** He
came to His [c]own, and His [d]own did not receive
Him. **12** But as many as received Him, to them He gave
the [e]right to become children of God, to those who
believe in His name: **13** who were born, not of blood,
nor of the will of the flesh, nor of the will of man, but
of God.

The Word Becomes Flesh

14 And the Word became flesh and dwelt among us,
and we beheld His glory, the glory as of the only
begotten of the Father, full of grace and truth.

15 John bore witness of Him and cried out, saying,
"This was He of whom I said, 'He who comes after
me [f]is preferred before me, for He was before me.' "

16 [g]And of His fullness we have all received, and
grace for grace. **17** For the law was given through
Moses, *but* grace and truth came through Jesus Christ.

****

GREAT AND HOLY FRIDAY

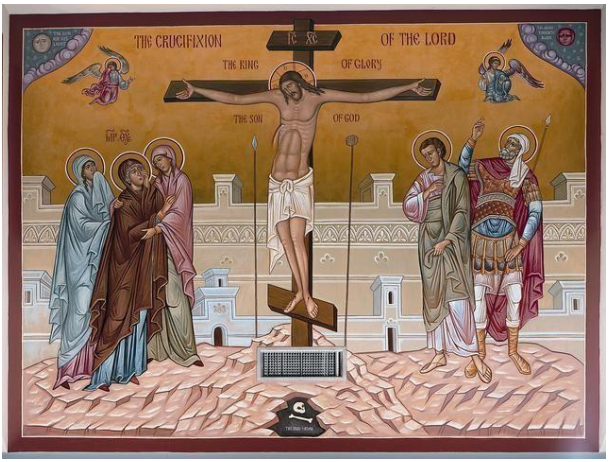
The commemoration of our Lord's Passion begins on Thursday evening, May 2, at 6:00 pm with the Matins of Holy Friday and the reading of the Twelve Gospels.

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

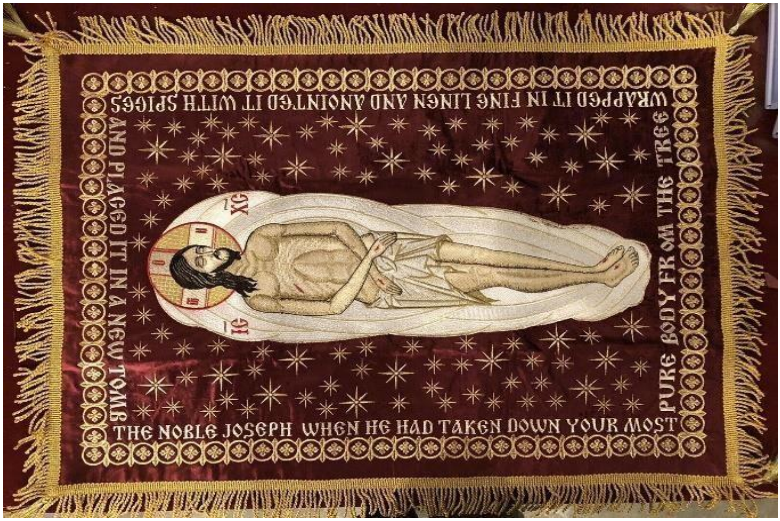
At 9:00 am the ROYAL HOURS will be prayed before the Cross of our Crucified Lord on Golgotha as we keep the silence and fast of this day.

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 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 – 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.

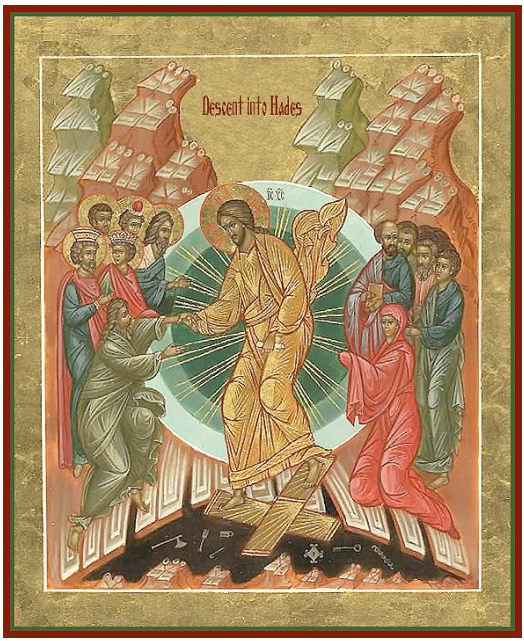
AGAPE VESPERS

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.

The Resurrection of Christ 2024

Archpastoral Message of His Beatitude Metropolitan Tikhon Pascha 2024



To the Clergy, Monastics, and Faithful of the Orthodox Church in America,

My Beloved Children in the Lord,

CHRIST IS RISEN!
INDEED HE IS RISEN!

Now all is filled with light: heaven and earth and the lower regions. Let all creation celebrate the rising of Christ: in him we are established. (St. John of Damascus, Paschal Canon, Ode Three)
Today we greet the most radiant feast of feasts, the king and lord of days, the Pascha of Christ our true God. Standing in the light of the Resurrection, we glimpse the true and unfading joy of the life to come.

To be sure, even on this chosen and holy day of light-bearing festival, my own heart remains heavy as I look out upon the world and behold wars and terrorism, unjust imprisonment and persecution, civil strife and political divisions. Indeed, "the dark places of the earth are full of the habitations of iniquity" (Ps. 73:20). The world and its troubles present a threefold temptation to Christians who behold this multitude of "dark places": we are tempted to despair; we are tempted to indifference; and we are tempted to conform and subordinate our holy Orthodox Christian faith to some worldly political program or ideology.

However, with his Pascha, Christ offers us a different response: a hope beyond this world, yet already present in this world. As we sing in the Paschal Canon of St. John of Damascus, everything is filled with the light of the Resurrection, even the lower regions. Life has burst forth from the grave; a light has shone in darkness (Jn. 1:5).

We dwell in a world of real trouble, real sorrow, real pain. The Lord came down into this world and became a man of sorrows, acquainted with grief, and he felt pain in his heart—on the night in which he was given up, his soul was "exceedingly sorrowful, even unto death"—and pain in his flesh (Is. 53:3; Mt. 26:38). But out of pain, the Lord has brought forth healing; out of sorrow, he has wrought an incorruptible source of joy. He died, but now he lives forever, and he offers us the same hope: eternal life.

And the eternal life that he offers is not just an extension of life in this world, with its ups and downs, sorrows and joys, sins and foibles and accidents. Rather he offers us abundant life, true life, by restoring our communion with God, who is the Source of life.

This true and incorruptible life, a life of constant trust and love and joy, is not only available in the world to come. Whenever we believe in Christ and his Resurrection and accept the joy of his Pascha, we are already, through faith and hope, getting a foretaste of that life—a life without fear of suffering or death, that sees sorrow as a source of joy, since even in sorrow, Christ, the Man of Sorrows, is there, ready to draw near to us in a union of love.

It is because of this that the holy Psalmist could write: "If I go up into heaven, thou art there; if I go down into hell, thou art present. If I take up my wings at

dawn and dwell in the uttermost parts of the sea, even there shall thy hand guide me, and thy right hand shall hold me" (Ps. 138:8–10).

Wherever we are, whatever troubles we experience in our lives, whatever troubles we behold in this world, Christ is there with us, suffering with us in our suffering and offering us the hope of the unfailing happiness of his Pascha, inviting us to be in the world and not of the world, storing up all our hope and all the treasure of our hearts with him, in the kingdom that has no end, where neither moth nor rust can destroy and where no thief can break in and steal (Mt. 6:20).

May he who rose from the dead on the third day, kindling the light of hope for all the world, always shine upon our hearts with Paschal light, filling us with a joy-making desire for the good things to come and changing all our troubles and cares into opportunities to hope and trust.

To him, the Risen Lord, be all glory and adoration, together with his Father and his All-holy Spirit, now and ever and unto ages of ages!

Yours in the Risen Christ,

+ TIKHON
Archbishop of Washington
Metropolitan of All America and Canada

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 28,2024

Candles:	$ 141.00
Flower Fund:	165.00
Bookstore:	35.00
Tray Offerings:	761.00
TOTAL:	$1,102.00
Tithely Donations:	$172.56
TOTAL OFFERINGS:	$1,274.56

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