WEEKLY BULLETIN

The Voice

April 13, 2025, Vol. 42, No. 15

Palm Sunday

St. ELIA
ORTHODOX ✝ CHURCH

A Parish of the Orthodox Church in America

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

SAINT ELIA THE PROPHET PARISH

2025 Parish Council

President: Veronica Bilas
V. President: Sandy Graham
Secretary: Deacon Aaron Gray
Treasurer: Daniel Slife
Members: Anthony Dodovich Bud Graham, Jefferson Hodge, Daniel Ralich

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

Church School Coordinator: Popadia Donna Freude
Staff: Natalie Slife, Eve Tavenier, Reader Nicholas Morelli. Frances Hakim, Subdeacon David Trace

Sisterhood of St. Juliana:

President: Sandy Graham
V. President: Kathy Gray
Secretary: Katherine Hodge
Treasurer: Mary Magensky
Assistant Treasurer: Anastasia Bohush

Workers of St. Elizabeth the New Martyr:

Coordinators: Subdeacon Aaron Gray, Veronica Bilas

Scheduled Readers 2025

Sunday, April 13 - Reader Nicholas Morelli
Pascha, April 20 - Reader Joshua Wherley
Sunday, April 27 - Deaconisa Heidi Gresh

SCHEDULE OF DIVINE SERVICES
GREAT AND HOLY WEEK

LAZARUS SATURDAY

Friday, April 11

6:00 pm Vigil of Lazarus Saturday
Beginning of Great and Holy Week

Saturday, April 12

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

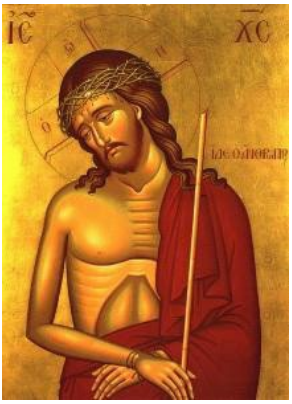
Sunday, April 13

9:10 am 3rd and 6th Hours: Nicholas Morelli
9:30 am Divine Liturgy of Saint John Chrysostom
Epistle Reader: Reader Nicholas Morelli
Epistle: Philippians 4:4-9 Gospel: John 12:1-18

5:00 pm Matins of the Bridegroom - *Sad Sunday*

As we stand in the church on the evening of Palm Sunday, we are sunk in darkness. This is the end.

We have seen the light. Christ has trampled over the darkness of death by raising his friend Lazarus, He has sought – and received – the acclamation of His Kingship by His people Israel: "Hosanna in the highest. Blessed is He that comes in the name of the Lord." We have held high our palm branches and accepted His Kingdom. But now the palms lie at home, and we stand in darkness. The end has cume.



GREAT AND HOLY BRIDEGROOM MONDAY

Monday, April 14
6:00 pm Matins of the Bridegroom

GREAT AND HOLY BRIDEGROOM TUESDAY
Tuesday, April 15
6:00 pm Matins of the Bridegroom

GREAT AND HOLY BRIDEGROOM WEDNESDAY
Wednesday, April 16
6:00 pm Mystery of Holy Unction

GREAT AND HOLY THURSDAY
Thursday, April 17
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, April 18
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

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 time of watch. For more information, please contact Mary Marcin at 330-730-0963

GREAT AND HOLY SATURDAY

Saturday, April 19

9:00 am Vesperal Divine Liturgy of St. 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, April 20

12:00 Midnight
Resurrectin Matins
Divine Liturgy of Saint John Chrysostom
Epistle Reader: Reader Joshua Wherley
Epistle: Acts 1:1-8 Gospel: John 1:1-17

Blessing of Paschal Baskets in the hall

11:00 am
Agape Vespers of Holy Pascha Gospel: John 20:19-25

BRIGHT WEEK

BRIGHT MONDAY, April 21
9:00 am Divine Liturgy of Saint John Chrysostom

"SCHEDULING YOUR LENTEN CONFESSION"

God has provided the way for man to rid himself of the excess baggage of sin and guilt. The way is through repentance and confession. The noted psychiatrist, Dr. Paul Tournier writes: "I have been accused of over-emphasizing the importance of confession, as if the whole care of souls were contained in it…I speak of my own experience as a doctor…nothing can be compared in importance with confession."

Please plan your confession time on or before Good Friday.

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.

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

Gospel: John 12:1-18

12 Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.
2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4 Then saith one of his disciples, Judas Iscariot, Simon's

son, which should betray him,
5 Why was not this ointment sold for three hundred pence, 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 bag, and bare what was put therein.
7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
8 For the poor always ye have with you; but me ye have not always.
9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
10 But the chief priests consulted that they might put Lazarus also to death;
11 Because that by reason of him many of the Jews went away, and believed on Jesus.
12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
14 And Jesus, when he had found a young ass, sat thereon; as it is written,
15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
18 For this cause the people also met him, for that they heard that he had done this miracle.

PRAYER FOR THE BLESSING OF PALMS

O Lord our God, Who sittest upon the Cherubim; Who didst reaffirm the power of Thy Son, our Lord Jesus Christ, that He might save the world through his Cross, Burial and Resurrection: (And when He had come to Jerusalem for His voluntary Passion, the people that sat in darkness and the shadow of death took, as emblems of the Resurrection, boughs of tress and palm branches, thus signifying the Resurrection). Do Thou Thyself, O Master, keep and preserve us also, who, following their example on the Eve of the Feast, bear in our hands palms and branches. As Thou didst those people and children that [cried out] "Hosanna" unto Thee, save us also, that in hymns and spiritual songs we may be counted worthy to attain unto the lifegiving Resurrection on the Third Day: in Christ Jesus, our Lord, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

Beginning of HOLY WEEK
Lazarus Saturday
April 12

On the Saturday before Holy Week, the "Orthodox Church commemorates major feast of the year, the miracle of our Lord and Savior Jesus Christ when He raised Lazarus from the dead after he had lain in the grave four days.

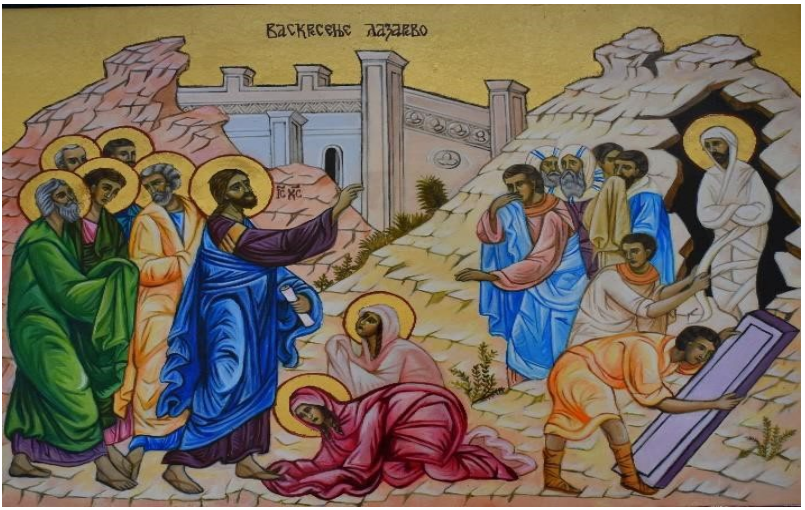
Here, at the end of Great Lent and the forty days of fasting and penitence, the Church combines this celebration with that of Palm Sunday. In triumph and joy the Church bears witness to the power of Christ over death and exalts Him as King before entering the most solemn week of the year, one that leads the faithful in remembrance of His suffering and death and concludes with the great and glorious feast of Pascha.

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

The resurrection of Lazarus is a prophecy in the form of action. It foreshadows 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 11, 6:00 pm – Vigil
Saturday, April 12, 9 am – Divine Liturgy

Holy Week - Palm Sunday
April 13

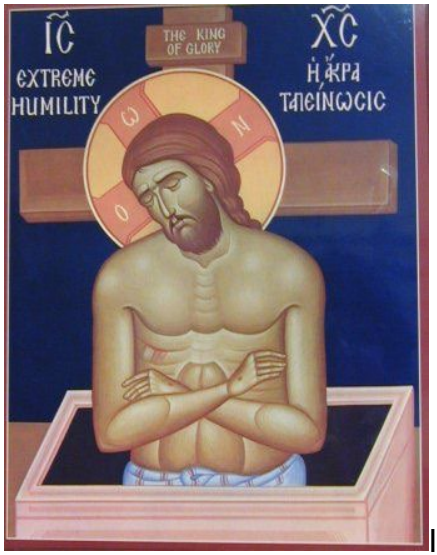
On the Sunday before the Feast of Great and Holy Pascha, and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year – Palm Sunday, commemorating the Entrance of our Lord into Jerusalem.

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 12, 5:00 pm --= Vigil and Blessing of Palms and Willows

Sunday, April 13, 9:30 am - Divine Liturgy of Saint John Chrysostom and Procession

The Bridegroom Matins – Orthodox Holy Week



Bridegroom Matins

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

Paradise and the absence of God. 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 14**, 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 15**, **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.

Services of the Bridegroom Matins
5:00 pm Sunday, April 13
6:00 pm: Monday and Tuesday, April 14 and 15

On **BRIDEGROOM WEDNESDAY, April 16,** the **Sacrament or Mystery of Holy Unction will be served at 6:00 pm..** 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, healing 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 17

Vespers with Divine Liturgy will be served at 8:00 am on Thursday morning of 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 17, 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 18 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 19

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 lossen 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 19, 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 20

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.

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

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"*

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.

AGAPE VESPERS

Later on Sunday, at 11:00 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 Named; therefore, this day is called "Sunday of Agape" (love feast), a day dedicated to Christian principles, especially to forgiveness and charity.

REMEMBERING THOSE SERVING IN THE ARMED FORCES

Subdeacon Anthony Freude, son of Fr Don and Popadia Donna
Egor Cravcenco, son of Serghei and Ludmila
Khristopher Barnhart, son of Diego and Chanelle

REMEMBERING OUR SICK AND SHUTINS

Archbishop Onuphry of the Ukraine
Archbishop Benjamin
Archbishop Nathaniel
Archpriest Anderew Moulton
Archpriest Emil Huntyan
Priest Gabriel Bilas
Priest John Manuel
Mitered Archpriest Daniel Kovalak, Matushka Myra Kovalak
Matushka Christine Zebren
Matushka Laryssa Huntyan
Matushka Valerie Zahersky
Subdeacon Martin Paluch, Reader John Paluch
Florence Lambo
Mary Magensky
Sarah Niglio
Melissa Trace
Martin Vronick
Frances Hakim
Louis Hakim
Joey Gresh
Halina Woroncow
Joseph Taylor
Brian Gable
Ellen Rees
David Elioff

Please make your PASCHAL FLOWER DONATIONS. Envelopes are available on the vestibule counter or on the candle desk.

NATIONAL ORTHODOX BABY SHOWER

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 9th to April 13th** and place them in the Pack and Play located in the Church Hall.

Questions? Please contact Veronica Bilas or Deacon 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
Car Seats (new)

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OUR STEWARDSHIP
Sunday, April 6, 2025

Candles:	**$ 132.00**
Sun. Tray Offerings:	**520.00**
Bookstore:	**45.00**
PayPal Offerings:	**30.00**
Tithely Offerings:	**403.62**
TOTAL:	**$1,130.62**