

# THE ST. ELIZABETH NEWS



## A loving Community of Orthodox Christians



### St. Elizabeth Orthodox Mission Church

2265 E. Cherokee Drive Woodstock, GA 30188

*A parish of the American Carpatho-Russian Orthodox Diocese  
Ecumenical Patriarchate of Constantinople*

Ruling Hierarch: His Eminence Metropolitan Gregory of Nyssa



Reverend Father Matthew Dutko Pastor/Administrator

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[www.stelizabethga.org](http://www.stelizabethga.org)



Christ is among us! He is and always shall be! Welcome to St. Elizabeth Orthodox Church! Thank you for being here to worship our Lord, God, and Savior Jesus Christ! If you have never been to an Orthodox Church before, you are about to participate in the Divine Liturgy. The Divine Liturgy is celebrated every Sunday of the year. Liturgy means the work of the people. That means that we all have special and holy work to do this morning, and that all of your prayers are necessary! We hope you will stay after the Liturgy and join us in fellowship next door. Please feel free to ask Fr. Matthew any questions you might have! May the joy, hope, and salvation found in Christ's Resurrection be with you always and may God grant you many happy and blessed years!

### The Triumphant Entry of our Lord into Jerusalem



Epistle: *Philippians 4:4-9*

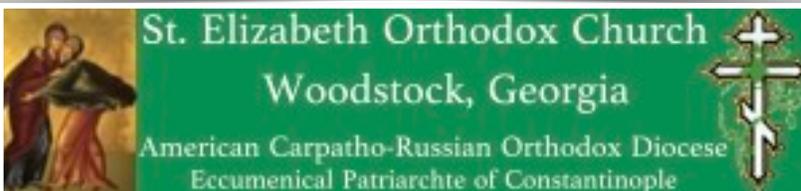
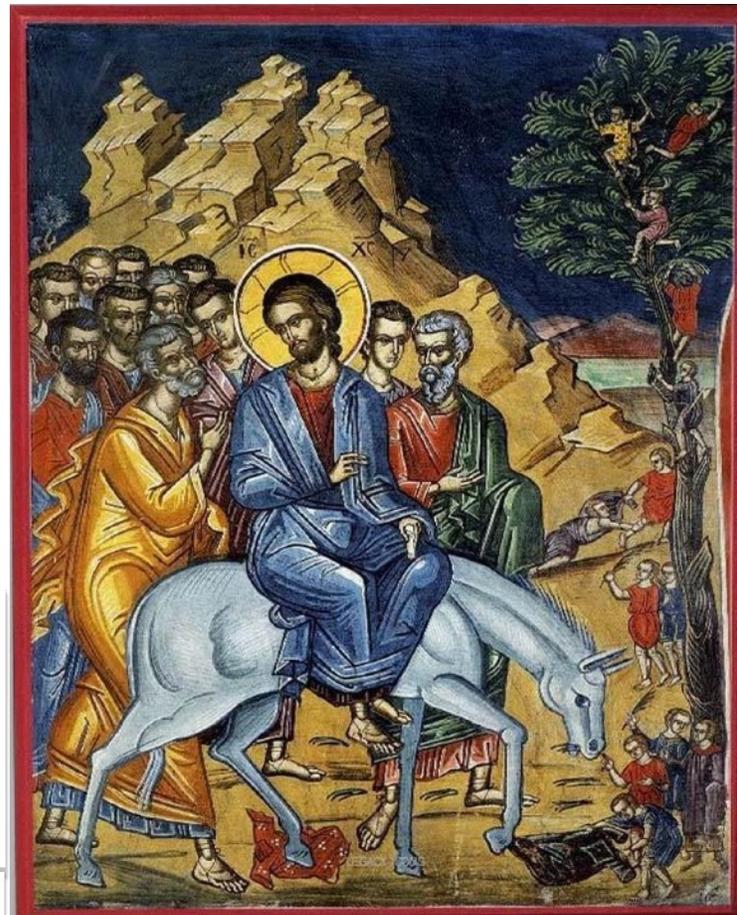
Gospel: *John 12:1-18*



### Christ is Among Us! He is and Always Shall

### This Week's Music...

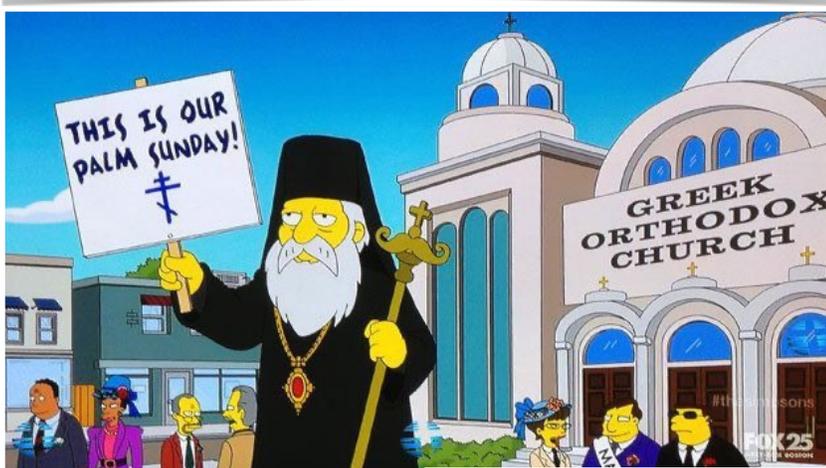
Festal Antiphons, Entrance Hymn, Tropar, Kondak, & other Special Hymns for Palm Sunday can be found on -.Pages 188-190



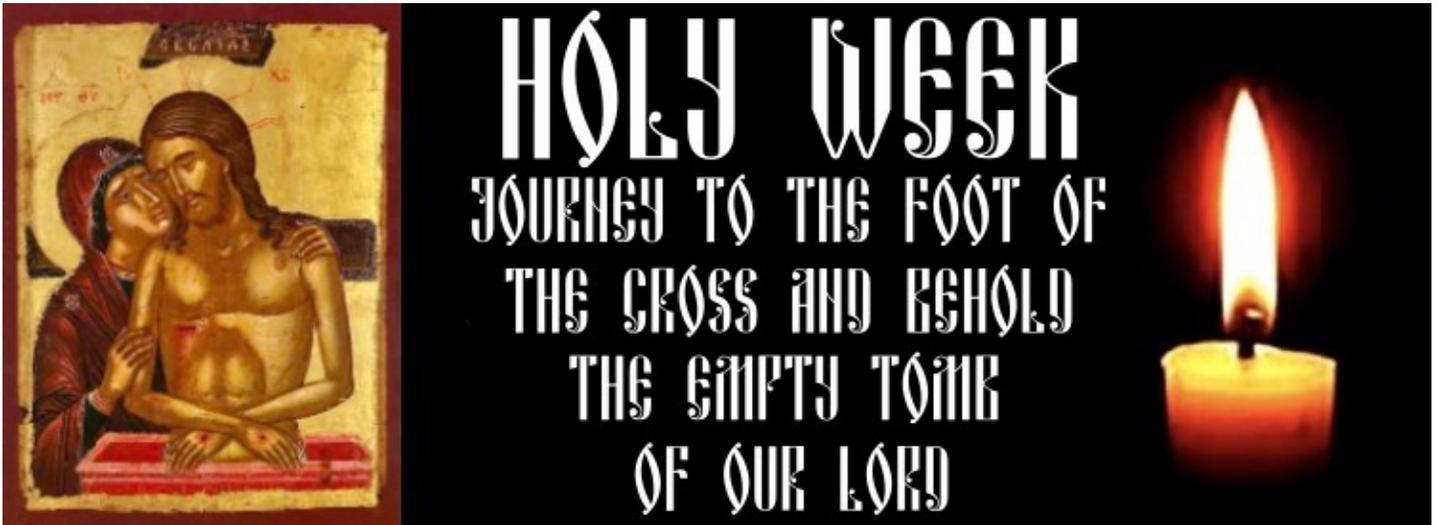
## Hosanna in the Highest!

## Monthly Schedule

**Today 1 pm-** Bridgroom Matins  
**Monday 04/10 9 am-** Presanctified Liturgy  
**6 pm-** Bridgroom Matins  
**Tuesday 04/11 9 am-** Presanctified Liturgy  
**6 pm-** Bridgroom Matins  
**Wednesday 04/12 9 am-** Presanctified Liturgy  
**6:30 pm-** The Sacrament of Holy Unction  
**Thursday 04/13 9 am-** Vespers Divine Liturgy:  
 The Institution of the Eucharist  
**6:30 pm-** Matins of Holy Friday: The Reading of  
 the 12 Passion Gospels  
**Friday 04/14 8:30 am-** The Royal Hours of  
 Good Friday  
**7 pm-** Vespers: The Burial Service of Good  
 Friday  
**Saturday 04/15 9 am-** Vespers Divine Liturgy of  
 Holy Saturday: *The Harrowing of Hades*  
**7 pm-** Resurrection Matins  
**Sunday 04/16 10 am-** Paschal Divine Liturgy:  
 The Great Day of our Lord's Resurrection  
**11:30 am-** Easter Basket Blessing  
**11:45 am-** Parish Family & Friends Easter Picnic  
**12:30 am-** Kids Egg Hunt  
**2 pm-** Paschal Vespers  
**Bright Monday 04/17 9 am-** Divine Liturgy  
*followed by Procession around the Church*  
**Bright Tuesday 04/18 9 am-** Divine Liturgy  
**Bright Wednesday 04/19 9 am-** Resurrection  
 Matins  
**5:30 pm-** Paschal Vespers  
**6:15 pm-** Adult Class led by Dr. Tim Furnish on  
 the Book of Acts  
**Bright Friday 04/21 9 am-** Resurrection Matins  
**6 pm-** Paschal Vespers  
**7 pm-** ACRY Picnic and Meeting- *Everyone is  
 Invited!*  
**Bright Saturday 04/22 4 pm-** Great Vespers  
**Sunday 04/23 10 am-** Divine Liturgy  
**Wednesday 04/26 6 pm-** Adult Class led by Dr.  
 Tim Furnish on the Book of Acts



**Holy, Holy, Holy,  
 Lord of hosts!  
 Heaven and earth  
 are full of Your  
 glory. Hosanna in  
 the highest.  
 Blessed is He Who  
 comes in the  
 Name of the Lord.  
 Hosanna in the  
 highest!**



As we enter into Holy Week, we are called to lay aside our earthly cares and to put all of our attention on Christ and the cross so that we can be made ready and worthy to fully participate in the Resurrection of our Lord. Holy Week is the most sacred and solemn time of the liturgical year for Orthodox Christians, and it is a time for us to deepen our faith and to draw closer to God through prayer, fasting, and repentance.

The journey of Holy Week begins on Palm Sunday, after the Resurrection of Lazarus, when we commemorate Christ's triumphal entry into Jerusalem. During the week, we walk with Christ through the last days of His earthly life, remembering His passion, death, and resurrection. We participate in divine services that lead us to the cross, and ultimately to the empty tomb of our Lord.

To fully participate in Holy Week, we should prepare ourselves through Confession and Holy Communion. Confession is an essential sacrament in the Orthodox Church, and it is especially important during Holy Week as we seek to purify our souls and to turn away from sin. Holy Communion is the ultimate expression of our faith and our union with Christ, and it is a source of strength and renewal for our souls. Confessions can be heard before or after any service, but to make sure that you get to have your Confession heard, make sure to make an appointment with Fr. Matthew.

In addition to Confession and Holy Communion, we are called to fast and to pray with extra diligence and commitment. Fasting is a spiritual discipline that helps us to detach from the world and to focus our attention on God. It is a way of offering our bodies as a living sacrifice, and of preparing ourselves to receive the spiritual nourishment that comes from the divine services. Fasting reminds us to put all of our trust in God as the very source of our lives. Prayer is the foundation of our relationship with God, and it is through prayer that we open our hearts to Him and receive His grace.

During Holy Week, we are also encouraged to stay away from distractions such as TV, phones, news media, and social media. These things can easily pull us away from our spiritual focus and can hinder our ability to fully participate in the divine services of the Church. We should also consider taking time off of work or school to more fully participate in the services.

The services of Holy Week are rich and profound, and they offer us a unique opportunity to enter into the mystery of Christ's passion, death, and resurrection. There will be church services twice a day, once in the morning and once in the evening, every day this week. We should attend as much as we are able as we journey to the cross and behold the empty tomb of our Lord.

Holy Week is such a special time for us to deepen our faith, to draw closer to God, and to prepare ourselves to fully participate in the Resurrection of our Lord. Let us use this time to lay aside our earthly cares, to focus our attention on Christ and the cross, and to pray and fast with diligence and commitment. May we be strengthened and renewed in our faith, and may we be transformed by the grace of God as we journey to the empty tomb of our Lord.

SAINT ELIZABETH ORTHODOX CHURCH

**HELP TO DECORATE  
THE CHURCH WITH  
FLOWERS FOR  
EASTER**

*We Need You!*

**EACH YEAR THE TOMB OF  
CHRIST AND THE CHURCH  
IS BEAUTIFULLY ADORNED  
FOR THE CELEBRATION OF  
HOLY WEEK & PASCHA  
THANKS TO SPECIAL  
DONATIONS FROM PEOPLE  
LIKE YOU!**

**TO MAKE A SPECIAL DONATION  
FOR EASTER FLOWERS GO TO  
[WWW.STELIZABETHGA.ORG](http://WWW.STELIZABETHGA.ORG) &  
CLICK ON THE TAB THAT SAYS,  
"GIVE TO ST. ELIZABETH". ALL  
OFFERINGS FOR FLOWERS ARE  
A "FREE-WILL OFFERING".**

**MAKE SURE TO RIGHT ON THE  
MEMO LINE THE NAMES OF THE  
LIVING & DEPARTED LOVED  
ONES WHOM YOU WOULD LIKE  
TO BE REMEMBERED DURING  
THE PASCHAL DIVINE LITURGY.**

*God Bless You!*

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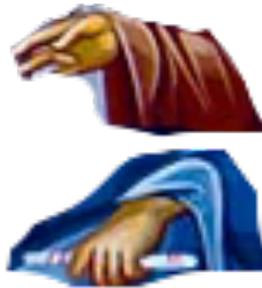


## Icon of Palm Sunday "Search & Find!"

Can you find all the images below in the Icon of Palm Sunday?



Do you see Christ riding into Jerusalem on Donkey? This is the fulfillment of the the Prophecy of Zachariah (9:9) that the King would enter into Jerusalem triumphantly on a donkey.



Can you find Christ's hands? What is He doing? Christ is blessing us with His right hand, and in His left hand He holds a scroll. The scroll symbolizes that Christ is the fulfillment of the Old Testament prophecies; that He is the Messiah Who comes to saves us.



Do you see the disciples? They joyfully entered into Jerusalem with Jesus on Sunday. But after Jesus' arrest crucifixion they all abandoned him. Only John stood by Jesus at the Cross. Do I ever walk with Christ in the daylight, when things are easy and abandon Him in the darkness when life becomes difficult?



Can you find any palms? These palms were waived before the Messiah to acknowledge that He is the King of Glory. These palms are just like the ones we blessed to take home on Palm Sunday.



Do you see the children laying down clothes and blankets for Christ to ride over? Do you see them waiving palms and branches to honor their Savior? This is like rolling out the red carpet for the King as He enters the city.



Can you find the people holding up palms and crying out "Hosanna in the Highest! Blessed is He Who comes in the name of the Lord!" They joyfully greet Christ with palms and branches on Sunday, but by Friday these same people chant for Christ to be crucified. How quickly do I abandon Christ and choose sin?



# Saint Elizabeth Orthodox Church

Beneath Your Cross I  
Stand, O my Loving  
Saviour

When Christ our Saviour rides into Jerusalem on the colt of donkey He is greeted with by people crying out and saying

"Hosanna in the Highest! Blessed is He Who comes in the name of the Lord!"

Just a few days later, those same people, having dropped thier palms and branches chanted the horrifying words:

"Crucify Him! Crucify Him!"

Let us be like John the Beloved Disciple and Mary the Mother of God and follow Christ to the Cross. Hold tight to your palms and branches throughout your life. Worshiping Christ and choosing light and life over sin, darkness, and death.

[www.stelizabethga.org](http://www.stelizabethga.org)

## Announcements

- **Thank you for all your efforts with this years Spring Food Sale!**
- **Thank you to all the folks who wrote an article for the Pascha Newsletter! They have been such a joy to read-** I want to make sure that I publish all the wonderful articles you wrote. Here is a list of the last names of folks who sent in articles. Please let me know if I'm missing yours! - Marion, Sparks, Prince, Filkins (2), Sponhaltz, Melnikoff, Price, and one titled "The Wayside Sacrament" which I need to know the author.
- **Looking for Special Donations for our Paschal Celebration at the Church-** I am hoping to collect enough funds to rent a large tent and bounce house for our Parish Family Picnic on Pascha. The total for the tent and the bounce house is \$700. We didn't budget for this expense, but it could be a very powerful tool for outreach and evangelism. A few families, including my own have put \$50 towards this, but if it's going to happen we need a few more families to contribute. This is about more than having a nice place for us to sit outside and enjoy the day and an activity for the kids, this is a powerful way for us to instill the memory of something good for people who may be worshiping Christ with us for the first time at Saint Elizabeth's.
- **Holy Week-** Make a special effort to turn to Christ this week! Attend as many services as your able and prepare for our Lord's Resurrection by prayer, fasting, repentance, Confession, and receiving Holy Communion. Read the article on page 3 for more info on how to participate in the mystery of Holy Week!
- **Make a Special Donation for Flowers to decorate the Church for Holy Week and Pascha-** The Church is always so beautiful this time of year. Please consider helping to beautify the Church by making a special donations for flowers to decorate the Church. Donations can be made in memory or for the health of a loved one. If you make a special donation, please email me names and intentions to be posted in a special prayer list in the Easter Bulletin.
- **Sisterhood of Saints- First Gathering is this Wednesday following the Presanctified Liturgy at 9 am** - A new opportunity for ministry and fellowship in Christ is now going to be offered to the women of the parish on the 2nd and 4th Wednesdays of the month from 10-11:30am sometimes at the church and other times in the homes of different parishioners. The purpose of this group is for women in the parish to gather together in prayer and learn more about the Orthodox Faith. At each meeting the group will focus on the life of a female saint and discuss educational opportunities for the *Little Saints*, youth Sunday School ministry. If you would like to know more please let Rachel Prince know that you are interested by emailing her at, [rachelbprince@gmail.com](mailto:rachelbprince@gmail.com).
- **Little Saints-** Orthodox Youth Education Ministry- Thanks all the volunteers and to Rachel Prince for coordinating a weekly Sunday School program for our youngsters! Please see or email Rachel Prince if you would like to volunteer. Lesson Plans for volunteers will be posted weekly on our website here.
- **Additional Chairs for the Church and Coffee Hour and more pew books have been ordered!**



# Traditional Saint Elizabeth's Parish Family Paschal Feast

Our Parish family at Saint Elizabeth's has a beautiful tradition we follow as we celebrate the Resurrection of our Lord. Following the Paschal Divine Liturgy, we bless baskets that we've all prepared in our homes, filled with our favorite foods, and share in the feast together. This tradition has become something that we love and look forward to with great anticipation each year. Sharing in the joys of the Resurrection in fellowship with our brothers and sisters in Christ is so important for all of us. It's good for the soul. I ask all of you to please stay after the Liturgy on Pascha (04/16) and share in this joyous event with your parish family. Invite your family and friends and give them the blessing of sharing in the joys salvation given to us by our Lord. There will be seating inside and outside under tents and the grills will be hot! Make the most of the rest of the days of Lent to truly appreciate the joys of the Great Day!



# How do I make an Easter Basket?

The next page has pictures and descriptions of many items that you would find in a Traditional Carpatho-Rusin Easter Basket. Similar foods could be found in any Eastern European or Russian basket. But that doesn't mean that's what you need to put in yours. You can use the picture on the next page as guide. A basket usually has a basket cover and candle (*along with the food of course!*).

The basket is filled with all the foods that we've fasted from in Church over the days of Lent & Holy Week. That means that your basket should be filled with all the things you plan to eat as you *break the fast* and celebrate the Paschal Feast here at Saint Elizabeth's.

As we celebrate the Resurrection of Christ, we celebrate the Feast of Feasts; and so like with any celebration, we should share in a joyous meal. It is a long standing tradition in the Church to prepare a basket with the foods you've been fasting from and bring it to Church to have it blessed by the Priest. At Saint Elizabeth's we bless our Easter Baskets following the Divine Liturgy on Pascha. Bring your basket and share in the feast!

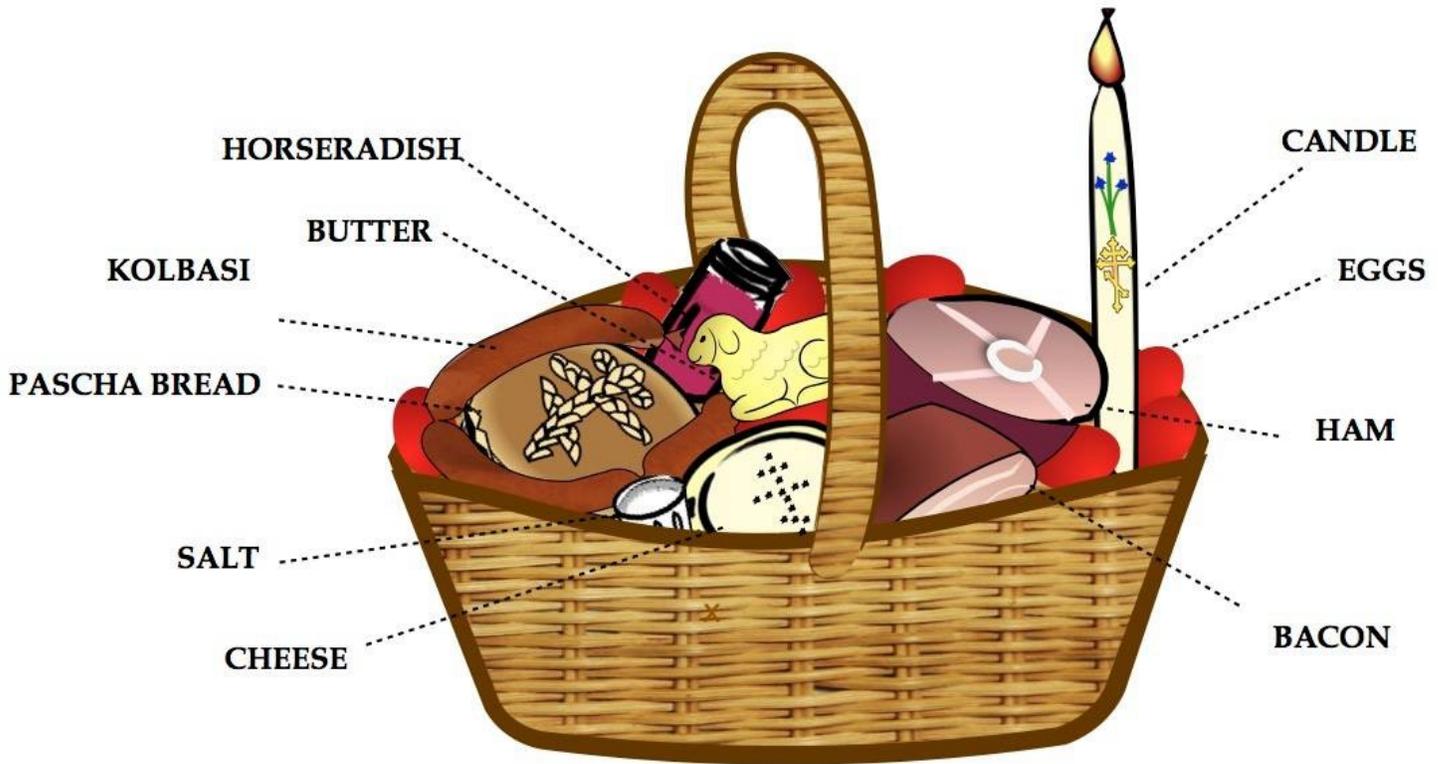
If you have any questions about preparing an Easter Basket please let me know. **You can make this a tradition that your children will cherish, associate with Christ's Resurrection, and look forward to each year!**



*The Blessing of Easter Baskets*

# HOW TO PUT TOGETHER A TRADITIONAL EASTER BASKET

"TEXT ADAPTED FROM AN ARTICLE BY FR. BASIL KRAYNYAK, GCU MESSENGER, APRIL, 1979" ILLUSTRATED BY FR. JONATHAN BANNON

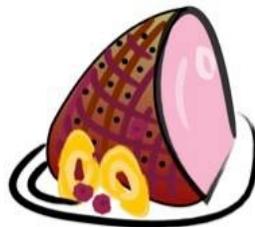


**PASCHA** - The Easter Bread (Pron. Pa-ska.) A sweet yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top encircled by a plait given it a crowned effect or Greek

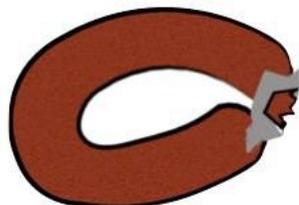
**CHEESE** - (Rusyn: Hrudka or Sirec) A custard type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



**HAM** - (Rusyn: Šunka - pron. shoon-ka.) The Flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so the festivity of the day will not be burdened with preparation and all may enjoy the Feast.

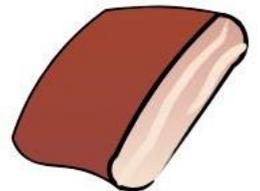


**BUTTER** - (Rusyn: Maslo pron. ma-slo.) This favorite dairy product is often shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.

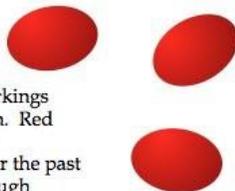


**SAUSAGE** (Rusyn: Kolbasi-pron. kol-bus-i.) A spicy, garlic sausage of pork products indicative of God's flavor and generosity.

**BACON** - (Rusyn: Slanina pron. sla-ni-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



**EGGS** (Rusyn: Pisanki pron. pi-sun-ki) Hardboiled eggs brightly decorated with symbols and markings made with beeswax, indicative of new life and resurrection. Red eggs are also traditional date back to a story with St. Mary Magdalene. Having been dyed with onion skins saved over the past year, red shows the color of life and victory that came through Christ's blood.

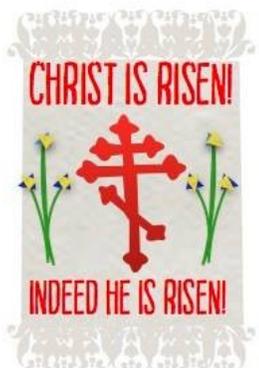


**SALT** - (Rusyn: Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.



**HORSERADISH** (Rusyn: Chrin pron. khirin) Horseradish mixed with grated red beets (optional) symbolizes the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket. A decorated candle is placed inside and is lit at the time of the blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church. In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought



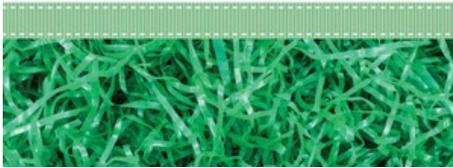
# PARISH LIFE





# Palm Sunday

"Blessed is He who comes  
in the name of the Lord!  
Hosanna in the highest!"  
- Matthew 21:9 -



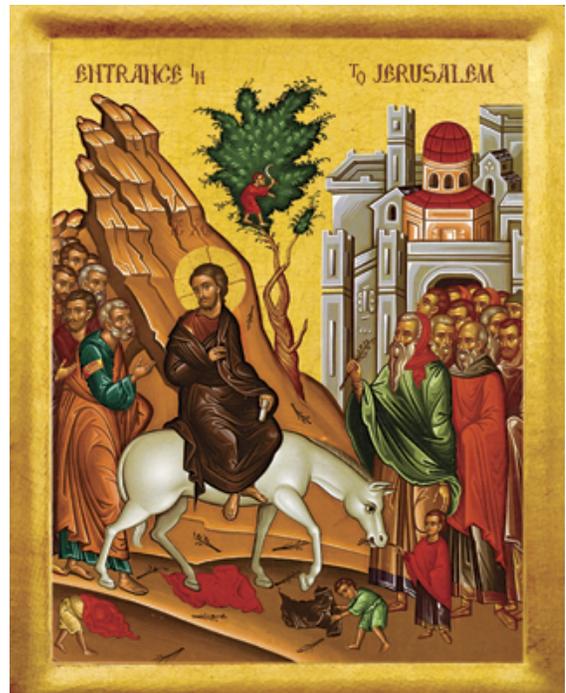
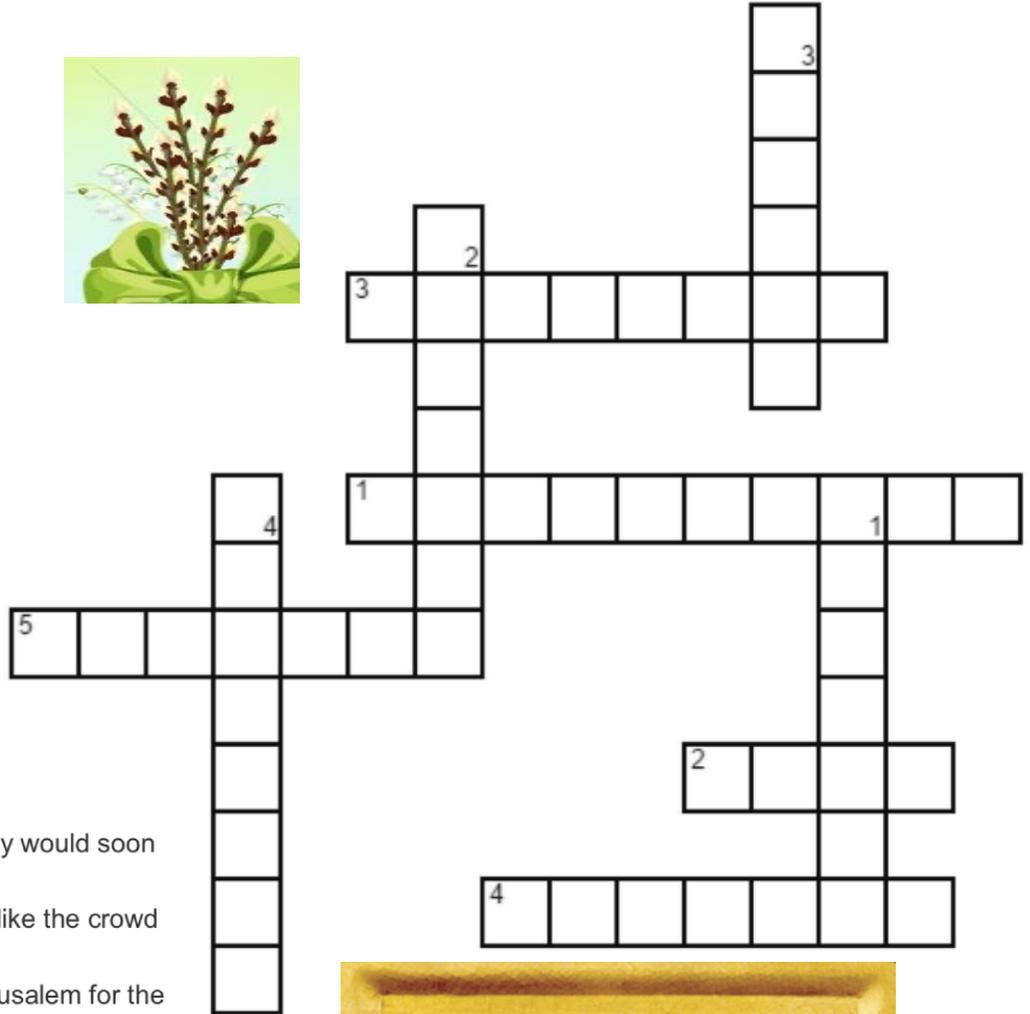
## Across

1. The cheers of the crowd on Sunday would soon turn to the murderous chant...
2. On this day we receive Christ just like the crowd did, as our Lord and...
3. Many people were gathered in Jerusalem for the Jewish \_\_\_\_\_.
4. On Palm Sunday, the crowd in Jerusalem saw Christ as the long anticipated \_\_\_\_\_.
5. The people greeted Christ with branches and they even laid out their own...

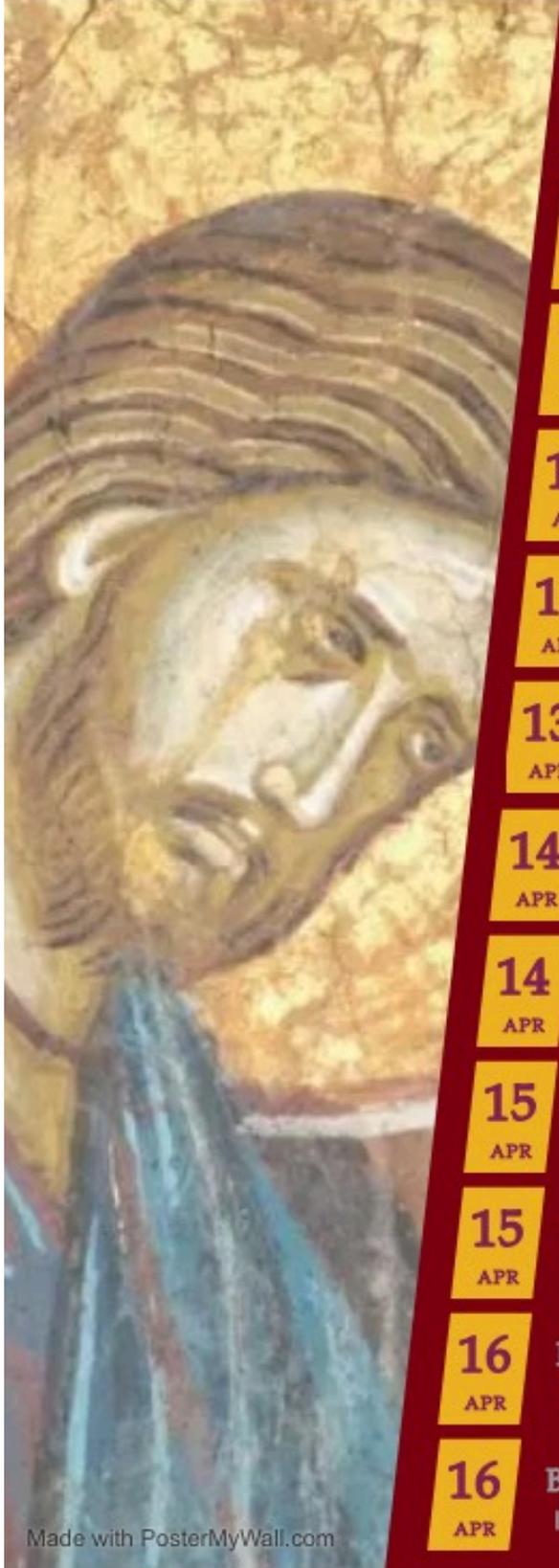
## Down

1. The crowd in Jerusalem greeted Christ saying Blessed is he who comes in the name of the Lord, \_\_\_\_\_ In the Highest!
2. The crowd was amazed because they heard about the raising of \_\_\_\_\_ from the dead.
3. Christ fulfilled the prophecy of Zachariah 9-9 by riding into Jerusalem on the colt of a \_\_\_\_\_.
4. In the Orthodox Church we call Palm Sunday, the Triumphal \_\_\_\_\_ into Jerusalem.

# Palm Sunday Crossword Puzzle



# Holy Week Schedule 2022



09

APR

BRIDEGROOM MATINS

| 1:00 PM

10

APR

PRESANCTIFIED LITURGY

| 9:00 AM

10

APR

BRIDEGROOM MATINS

| 06:00 PM

11

APR

PRESANCTIFIED LITURGY

| 9:00 AM

11

APR

BRIDEGROOM MATINS

| 06:00 PM

12

APR

PRESANCTIFIED LITURGY

| 9:00 AM

12

APR

SACRAMENT OF HOLY UNCTION

| 06:00 PM

13

APR

VESPERAL DIVINE LITURGY

| 09:00 AM

13

APR

MATINS OF HOLY FRIDAY

| 06:30 PM

14

APR

ROYAL HOURS

| 08:30 AM

14

APR

BURIAL SERVICE OF HOLY FRIDAY

| 7:00 PM

15

APR

VESPERAL DIVINE LITURGY

| 09:00 AM

15

APR

RESURRECTION MATINS

| 7:00 PM

16

APR

PASCHAL DIVINE LITURGY

| 10:00 AM

16

APR

BASKET BLESSING, EGG HUNT, & PICNIC

| 11:30 AM

Celebrate the Feast of Feasts at Saint Elizabeth's!  
4/15 7pm- Resurrection Matins  
4/16 10am- Paschal Divine Liturgy  
followed by Basket Blessing, Parish Picnic, Egg Hunt,  
& Kids Games



## A Daily Account of the Services During Holy Week- READ AT THE BEGINNING OF EACH DAY

*Rev. George Mastrantonis- Adapted for parish use from goarch.org*

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that, He was seen of above five thousand brethren at once." 1 Cor. 15:3-6

### Daily Observances of Holy Week at Saint Elizabeth Orthodox Church

#### Saturday Morning of St. Lazarus

"In Remembrance of a Pledge of Resurrection"

*(Saturday before Palm Sunday; the service consists of the Divine Liturgy.)*

On this day, the rising from the dead of St. Lazarus, the righteous friend of Christ, is celebrated. Holy Week begins with the phrase: "Six days before the Passover, Jesus came to Bethany..." (John 12:1) His arrival coincided with the Jewish Passover. It started on the 15th of the month of Nissan in commemoration of the freeing of the Hebrew people, under the leadership of Moses, from the slavery of the Egyptians by the miraculous act of God. The Church relates preparation and redemption to the events of this week.

Six days before the Passover, a feast was given for Christ in Bethany of Judea, where Christ had stopped on His way to Jerusalem. Lazarus, His friend, and his sisters were present. A short time earlier, Christ had raised Lazarus from the dead, thereby gaining the respect and faith of the people, but also the hatred of the fanatics. The Church names this day the "Saturday of Lazarus" in remembrance of the resurrection of Lazarus and its promise of universal resurrection for all men. The Church connects this celebration, by anticipation, with the Entrance of Christ into Jerusalem: "We carry the Symbols of victory and cry Hosanna in the highest."

*The readings are Hebrews 12:28-13:8 and John 11:1-45.*

#### Palm Sunday Morning

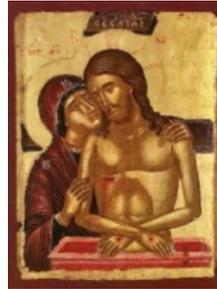
"Blessed is He that cometh in the Name of the Lord..."

*(Palm Sunday service is held in the morning and consists of the Divine Liturgy. On the Eve of Palm Sunday, Great Vespers is served)*

Palm Sunday celebrates the glorious and brilliant feast of the Entrance of Jesus into Jerusalem. Zechariah had prophesied the entrance of the Messiah into Jerusalem, saying: "Rejoice greatly...O daughter of Jerusalem; behold, the King comes unto Thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9) The contemporary Jews associated this prophecy with the expected Messiah. This action of Christ testifies to His nature as Savior, but with the definite declaration that His Kingdom was not of this world. The news that Christ was in Bethany provoked a general enthusiasm of acceptance, but also of indignation among the High Priests, who had decided to kill Christ. The main road leading to Jerusalem was covered with palm trees. The multitudes, with palm branches in their hands, spread their cloaks on the road as a show of respect, crying out, "Hosanna to the Son of David, blessed is He that comes in the name of the Lord. 'All the actions and words of the people and of Christ had a Messianic meaning readily recognized by the Jews of that time. As usual, Christ went immediately to the Temple, where He prayed and taught. That evening He departed for Bethany.

A custom of distributing branches of palms to the people in the Church prevails to this day, commemorating the victory of Christ against the evil powers.

*The Epistle reading is Phil. 4:4-9, and the Gospel reading is John 12:1-18.*



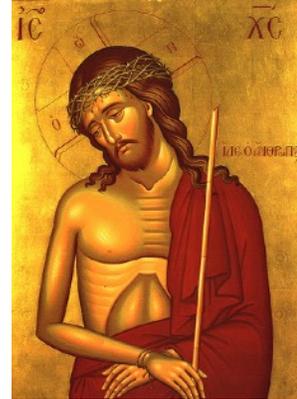
**HOLY WEEK**  
OUR JOURNEY TO  
FOOT OF THE CROSS



**"Behold the Bridegroom Cometh in the Midst of the Night..."**

*(The service is Matins of Great Monday and is sung by anticipation on Palm Sunday afternoon.)*

Monday of Holy Week (sung by anticipation, now on Palm Sunday Evening) commemorates the blessed and noble Joseph and the fig tree which was cursed and withered by the Lord. The withering of the fig tree was a miracle of special symbolism, since the tree had leaves, but no fruit. It is symbolic of the many people who claim ethical and religious identity, but who in reality have empty lives that yield no fruit. This was also the case with some of the Pharisees of that period. Jesus cursed the tree: *"May no fruit ever come from you again!"* (Matt. 21:19) The reference to the story of the virtuous Joseph of the Old Testament (Genesis 37-41) is made only for contrast, since the life of Joseph was a model of propriety and sincere observance of ethical principles.



On this evening, we begin with the Hymn of the Bridegroom, "Behold the Bridegroom comes in the midst of the night...beware, therefore, O my soul, lest thou be borne down in sleep...and lest thou be shut out from the Kingdom..." The canticle hymn also has a symbolic exhortation: "I see thy bridal hall adorned, O my Savior, and I have no wedding garment...O giver of Light, make radiant the vesture of my soul and save me." At this time, the solemn procession of the Icon of Christ-Bridegroom takes place around the church. The people, anticipating the sufferings of Christ, sing: "Thy sublime sufferings, on this day, shine upon the world as a light of salvation."

The Gospel reading during this service is Matthew 21:18-43. It mentions that *"the chief priests and the elders of the people came up to him as he was teaching, and said, 'By what authority are you doing these things, and who gave you this authority?'"* (v. 23) They sought to have Christ accuse Himself in answering this question.

**Great Holy and Monday** *(Presanctified Liturgy is celebrated in the Morning)*

"Both watch and pray..."

*(The service is Matins of Tuesday morning sung by anticipation on Monday evening.)*

Tuesday of Holy Week (sung by anticipation, now on Monday evening) commemorates the parable of the Ten Virgins, Matt. 25:1-13. Ethical preparation and wakefulness are the foundations of vivid faith. The parable of the Ten Virgins is developed around the theme of the Bridegroom: "Why are Thou heedless, O my soul?...Work most diligently with the talent which has been confided to thee; both watch and pray." The hymnologist reminds us, "I do not possess a torch aflame with virtue, and the foolish virgin I imitate when it is the time for action"; and "Into the splendor of thy saints, how can I, who am unholy, enter?" The exhortation is given: "Come, Ye faithful, let us work earnestly for the Master...increase our talent of grace...Wisdom through good works."

*The Gospel is Matthew 22:15-23 through 23:39; 24:26 through 26:2.*

**Great Holy Tuesday** *(Presanctified Liturgy is celebrated in the Morning)*

"When he came to himself...he came to his father..."

*(The service is Matins of Wednesday morning sung by anticipation on Tuesday evening.)*

On Wednesday of Holy Week (sung by anticipation, now on Tuesday evening), it has been ordained by the Holy Fathers of the Church that commemoration should be made of the anointing of Christ with myrrh by the woman in the house of Simon, the leper, in Bethany. Repentance was the mission of the prophets. It would be an apt one-word title for the Bible, because *"repentance"* was the mission of our Lord. This woman who demonstrated her repentance and her warm faith toward our Lord still presents to us the aroma of her virtue for imitation today.

On this evening is sung the beautiful "Hymn of Cassiane," probably a work of Patriarch Photius. It begins: "The woman who had fallen into many sins recognized thy Godhead, O Lord; Woe to me, saith she; receive the sources of my tears, O Thou who doth gather into clouds the water of the sea. Who can trace out the multitude of my sins and the abysses of my misdeeds? "O Thou whose mercy is unbounded."T

The Gospel reading is John 12:17-50.

**Great Holy and Wednesday Morning**

"The light of Christ shines for all..."

*(The Divine Liturgy of Presanctified Gifts)*

The Liturgy of the Presanctified Gifts is celebrated on this day for the last time during Lent. This very ancient Liturgy is a Vesper Service, with the Holy Gifts presanctified in the Liturgy on the previous Sunday. This Liturgy is offered every Wednesday and Friday during Lent so that the people may receive Holy Communion. This Liturgy is solemn and reflects the grandeur and simplicity of the early Church. During Lent, no other Liturgy is held except on Saturday, Sunday, and March 25, when the Liturgies of St. Basil (on Sundays) and St. Chrysostom are officiated.

**Great Holy Wednesday Evening**

"Anointing him sick with oil in the name of the Lord..."

*(The Mystery of Unction)*

The sacred ceremony of the Mystery of the Holy Unction takes place on this Wednesday evening, following an old custom. It is the evening of repentance, confession, and the remission of sins by the Lord, preparing the faithful to receive Holy Communion, usually the next day, Holy Thursday morning. Holy Unction is the Mystery for cleansing sins and renewing the body and the spirit of the faithful. Holy Unction is one of the seven Sacraments of the Church, and it has its origin in the practice of the early Church as recorded in the Epistle of James (5:14-15). At the end of the service, the priest anoints the people with Holy Oil, the visible carrier of the Grace of God.

*(This Holy Oil is used on sick calls by the Priest throughout the year)*

**Great Holy Thursday Morning**

"Do this in remembrance of Me..."

*(The service is the Vespers and Divine Liturgy of Thursday evening which is sung in the morning by anticipation.)*

Jesus drew His last breath of freedom on this Thursday night. Christ knew all the incidents which were about to take place and called to Him His Apostles in order to institute the Holy Eucharist for them and for the Church forever. At the end of March, with the full moon as a brilliant lantern in the sky and the weather mild, the people in Jerusalem enjoyed the beginning of spring. In this atmosphere, Christ presented Bread and Wine as the Elements of His Very Body and His Very Blood; they are the Precious Gifts which have been left as His perpetual Presence in the Church. The institution of the Holy Eucharist and its re-enactment through the centuries, both as a sacrifice and sacred ceremony (Mystery), is the life-giving remembrance which, along with the Crucifixion and Resurrection of Christ, constitutes the basis of salvation for the Christian.

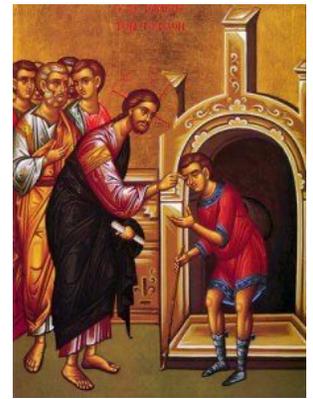
Then followed the incidents of the dramatic closing moments of Christ's life. After the washing of His Apostles' feet, He pointed out the betrayer, inaugurated the Eucharist, and pronounced the new commandment of love for one another. He spoke to them words of comfort, promising the descent of the Holy Spirit to complete man's union with Christ. His departure, Christ said, would bring to them and the world joy. Christ took His Apostles out in the mild night where He could see face-to-face His co-workers in the bright light of the full moon. In this spiritual mood and physical setting, Jesus withdrew to pray. After this agony of the "bloody sweat" came the kiss of Judas and His arrest. He thus became the source of spiritual and physical freedom for mankind.

The Divine Liturgy of St. Basil is officiated on this day. The readings are: 2 Cor. 11:23-32; Matt. 26:2-28; John 13:3-17; Matt. 26:21-39; Luke 22:43-44; Matt. 26:40-75; Matt. 27:1-2.

During this Liturgy, the priest prepares the "Reserved Sacrament," the Holy Communion, which is kept throughout the whole year in the Tabernacle on the Altar, and given the faithful in times of sickness. The Body and Blood of Christ is present in the Church during the entire year and throughout the ages. On this day, with greater feeling than ever, Christians come for Holy Communion singing: "Receive me Today, O Son of God, as a partaker of Thy Mystic Feast; for I will not speak of the Mystery to Thine enemies, I will not kiss Thee as did Judas, but as the thief I will confess Thee. Lord, remember me when I comest to Thy Kingdom."

The St. Elizabeth News

Christ is Among Us!



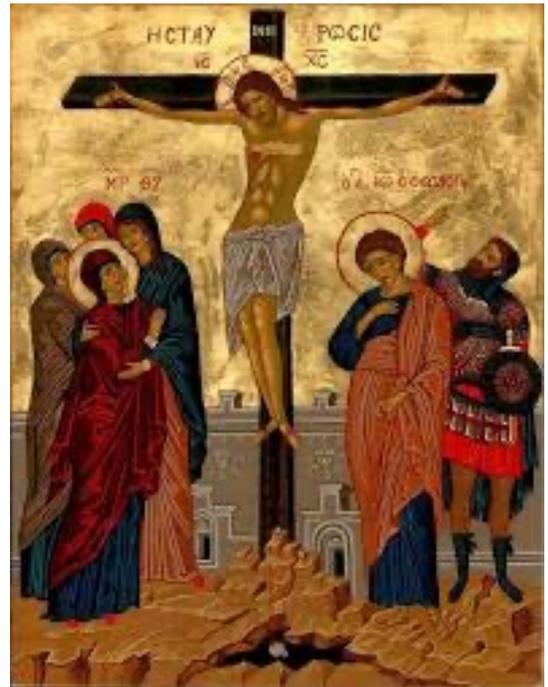
**Great Holy Thursday Evening**

"We worship Thy passion, O Christ..."

*(The service of the HOLY PASSION of our Lord Jesus Christ. The service is Matins of Friday morning sung by anticipation, on Thursday evening.)*

Good Friday celebrates the holy, saving, and awesome Passion of Christ. To take away our sins, Christ willingly endured spitting, scourging, buffeting, scorn, mocking, and purple robe; the reed, sponge, vinegar, nails, spear, and above all, the Cross and Death. The confession from the cross of the penitent thief, crucified with Christ, is celebrated. This service is long, but its content is dramatic and deeply moving for the devout Christian. Participation in the prayers and the historical sequence of the events, as related in the Gospels and hymns, provides a vivid foundation for the great events yet to come. Following are the references of the "Twelve Gospel" readings of this service

1. St. John 13:31 thru Ch. 18:1
2. St. John 18:1-29
3. St. Matthew 26:57-75
4. St. John 18:28 thru Ch. 19:16
5. St. Matthew 27:3-32
6. St. Mark 15:16-32
7. St. Matthew 27:33-54
8. St. Luke 23:32-49
9. St. John 19:38-42
10. St. Mark 15:43-47
11. St. John 19:38-42
12. St. Matthew 27:62-66



These readings relate the last instructions of Christ to His disciples, the prophecy of the drama of the Cross, the dramatic prayer of Christ and His new commandment. The day should be devoted to reading the "Gospel of the Testament" of Christ which He left for all men. The Church services during Holy Week re-enact the events of this Gospel.

After the reading of the fifth Gospel comes the procession with the Crucifix around the church, while the priest chants the 15th antiphon: "Today is hung upon the Tree, He Who did hang the land in the midst of the waters. A Crown of thorns crowns Him Who is King of Angels. He is wrapped about with the purple of mockery Who wrapped the Heavens with clouds. He received buffetings Who freed Adam in Jordan. He was transfixed with nails Who is the Bridegroom of the Church. He was pierced with a spear Who is the Son of the Virgin. We worship Thy Passion, O Christ. Show also unto us thy glorious Resurrection."

During the Procession, the faithful Christian kneels and prays for his spiritual welfare, imitating the thief on the Cross who confessed his faith and devotion to Christ. He then approaches and reverently kisses the Crucifix.

**Good Friday Morning**

"They cast lots upon my vesture..."

According to the Hebrew custom, the "Royal Hours," four in number, are read at this time. These services consist of hymns, psalms, and readings from the Old and New Testaments, all related prophetically and ethically to the Person of Christ. In some churches, the "Hours" are read in the afternoon, before the Vesper services.

**Good Friday Evening**

"Father, forgive them for they know not what they do..."

*(The service is Vespers sung on Friday evening.)*

The Vespers of Good Friday 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 for the terrible events which took place. Once more, excerpts from the Old Testament are read together with hymns, and again the entire story is related, followed by the removal from the Cross and the wrapping of the Body of Christ with a white sheet as did Joseph of Arimathea. Apostle Paul, interpreting the dreadful event, exhorts the

Church: *"For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God...we preach Christ crucified...the power of God and the wisdom of God."* (1 Cor. 1: 18f.)

As the priest reads the Gospel, *"and taking the body, Joseph wrapped it in a white cloth,"* he removes the Body of Christ from the Cross, wraps It in a white cloth, and takes It to the altar. The priest then chants a mourning hymn: *"When Joseph of Arimathea took Thee, the life of all, down from the Tree dead, he buried Thee with myrrh and fine linen...rejoicing. Glory to Thy humiliation, O Master, who clothest Thyself with light as it were with a garment."* The priest then carries the cloth on which the Body of Christ is painted or embroidered around the church before placing It inside the Sepulcher, a carved bier which symbolizes the Tomb of Christ. We are reminded that during Christ's entombment, He descends into Hades to free the dead of the ages before His Incarnation.

The Gospel readings which relate these events are: Matt. 27:1-38; Luke 23:29-43; Matt. 27:29-54; John 19:31-37; Matt. 27:55-61. Good Friday is the only day in the year on which the Divine Liturgy is not officiated.

Today, the devoted Christian ponders in his heart the deep meaning of the Seven Last Words of Christ uttered on the Cross, the first Divine Pulpit of Christianity.

**Great Holy Saturday Morning**

"Arise, O God, and judge Thou the earth..."

*(The service is Vespers and Divine Liturgy of Saturday evening sung by anticipation, on Saturday morning.)*

Psalms are read and Resurrection hymns are sung which tell of Christ's descent into Hades. "Today Hades cried out groaning" is the hymn's description of the resurrection of Adam and the conquering of death. Thus this day's celebration is called "First Resurrection." Most of the readings of this day are from the Old Testament on the prophecies and promise of the conquering of death. On this day, the Divine Liturgy of St. Basil is officiated. Apostle Paul exhorts the faithful: *"We were buried, therefore, with him by baptism unto death, so we, too, might walk in newness of life."* (Romans 6:4)

After the reading of the Epistle, the priest follows the custom of tossing of laurel, saying: "Arise, O God, and judge Thou the earth: for Thou shall take all heathen to Thine inheritance." The Cherubic hymn of this day is: "Let all mortal flesh keep silence and stand with fear and trembling...", a thoughtful hymn of adoration and exaltation. The Divine Liturgy ends with the Communion Hymn: "So the Lord awaked as one out of sleep, and He is risen to save us."

*The readings are from Romans 6:3-11 and Matthew 28:1-20.*



## **The Holy Sunday of Pascha: Saturday Evening**

*(The service is Matins of Pascha is celebrated on Saturday evening in anticipation.)*

The Matins of the Resurrection begins in complete darkness. The priest takes light from the vigil light and gives it to the faithful, who are holding candles. The priest sings: "Come receive light from the Light eternal, and glorify Christ, who is risen from the dead," and all the people join him in singing this hymn again and again. From this moment, every Christian holds the Easter candle as a symbol of his vivid, deep faith in the Resurrection of Jesus Christ as Savior. In many churches, the priest leads the people outside the church, where he reads the Gospel which refers to the Angel's statement: "He is Risen; He is not here." (Mark 16:1-8)

Then comes the breathless moment as the people wait for the priest to start the hymn of Resurrection, which they join him in singing, repeatedly: "Christ has Risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tombs." From this moment, the entire service takes on a joyous Easter atmosphere. The hymns of the *Odes and Praises* of Resurrection which follow are of superb meaning and expression. The people confess, "It is the Day of Resurrection, let us be glorious, let us embrace one another and speak to those that hate us; let us forgive all things and so let us cry, Christ has arisen from the dead." By this hymn, they admit that love of one's fellowman is the solid foundation of the faith in the Resurrection of Christ. At the end of the service, a part of the marvelous festival sermon of St. Chrysostom is read, which calls upon the people 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 Holy Sunday of Pascha: Sunday Morning**

The Divine Liturgy of St. John Chrysostom is celebrated.

The readings are Acts 1:1-8 and John 1: 1-17.

## **Easter Sunday Afternoon Vespers**

*"Peace be unto you..."* On Easter Sunday afternoon, the faithful gather once more for prayer with lighted candles. All sing the hymn, "Christ is Risen from the Dead." The people greet one another joyously, saying: "Christ is Risen," the Easter salutation which is answered, "Truly He is Risen." They sing, "The dark shadows of the Law have passed away by the coming of grace," and standing in exaltation, they exclaim, "Who is so great a God as our God?" The Gospel according to John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe without discrimination. 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. At this time, Christians seek to end misunderstanding and arguments among those with whom they may be at odds. Apostle Paul firmly interprets the Resurrection of Christ, saying: "If Christ has not been raised, then our preaching is in vain and your faith is in vain." (1 Cor. 15:14) The Church also states in its Creed, "The Third day He rose again."

## **A Living Faith**

Remembrance of the events of the last week in the life of Jesus Christ has a practical appeal to the heart of the Christian believer. One's beliefs constitute his being; the more our beliefs are true and firm, the more purposeful meaning life has. The Resurrection of Christ strengthens and illuminates our beliefs; this is our being. It is not only a belief in a historical fact which took place in a certain place and time, but it is marvelous in its nature. The Resurrection of Christ in relation to His Crucifixion and Mystic Supper continue to be present in the mind of the believer as a fact, as well as the source of "the power from above," for which the believer prays. Assurance of a personal participation in the enactment of the same events in the life of Christ becomes an unfaded happiness for the Christian.

This is the divine inheritance that the Church of Christ keeps as its treasure and solid foundation. The goal of a member of the Church is to keep his faith living and working in his everyday life and relations with others. The Christian will be recognized and identified as the friend and disciple of Jesus Christ. His beliefs will be like the flag which flies from the top of the centermost of his own ship, sailing to its divine destiny. The flag's inscription bears the assurance that *"Christ is Risen, Indeed."*



### Parish Family Prayer List

*For the Health of:* Evelyn & the Melnikoff Family, Pani Betty Jean Baranek, Fr. James Gleason, The Paccio Family, Kara, Joanna, James, Anna, Basil, Dianna, Denise, Alex, Jason, Athanasia, Ethel, Tyler, Maria, Page Family, Dean, Margaret, Metropolitan Gregory and his family, Rick, James, David, Joseph, Maria Starcova, David & Paulette Novak, Suzette, Bob, David, Marilyn & family, Mark, Fr. Dcn. Stephen, Michelle, James, Rachel, Kate, Fr. Blaschak & Family, Larry, Alexandra, Tammy, Trahan & Skiba Family, The Hood Family, the Mileshko Family, the Blonar Family, Burt, Sandy, Stephanie, Mary, Tommy, Stephen, Emilia, Simon, Alisha, & Aaron Zak, the Puziculiks Family, Fr. Andy, Davina, & Alexandra, Stan, Fr. Dcn. Charlie & Family, Justin, Charlie, Herbert and Mary Schleining, Spencer, Julie, Anna, Galina & Family, Irinia & Family, Fr. Jim & Pani Kathy Dutko, Rick, Katlain, Elenor, Teddy, Mark, Robert & Cindy, Melissa, Ben, Anthony, Rachel, Christine, Cora, Rick, Michelle, Tim, Robert, Tripp, Rachel & Family, The Kelemecz Family, Leonard, Leo, & the Oлару Family, Joanna Price, Kim, Isaiah, the Wells Family, Dave, Ashley & family, Mary, Tim, Andrew, Robert, Derrick, Michael, Eli, Ean, Ellie, Amber, Christopher, Deborah, Ethan, Rosemary, Mike, Elaiane, Roy, Lin, Dave, Sarah, George, & Edward, Stephen, Caleb, Amelia, Simon, David, the Gdovin Family, the Rodgers Family, Mike & the Kundrat Family

*For the Departed:* Patricia+, James+, Stephen+, Anna+, Charles+, Robert+, Loraine+. Helen+, Lewis+, Jeanne+, Vera+, George+, George+, Ernie+, Eddie+, Maria+, Carl+, Mark+, Barry+, Josph+, Phillip+, Jenny+, Peter+, Bryan+, Rebecca+, Fr. Paul+, Maria+, Fr. Hazuda+, George Smisko+, Helen Spanovich+, Bob+, Alma+, Bo+, Saddle+, Fr. William George+, Violet+, Fr. Kozar+, Benjamin+, John Haddad+, Fred & Helen Mileshko+, Anna+, Natalie+, Lilly+, Christine+, Anna+, Tamara+, Anastasia+, Yvonne+, John+, Betty+, Ada+, Peter+ & Wanda+, George+, Jerry+, Barb+ & Harry+, Beth+, Louise+, Nikolay+, Boris Melnikoff+, David+, Fr. Michael+, Natalie+, Helen+, Ted+, Tom+, Mike+, Madeline+, Tim+, Fr. John Baranek, Reader Stephen+, Dean+, Fr. Larry+, Kris+, Wathen+, Pani Elenor+, Fr. Michael+, Sally+, David+, Gene+, Kenny+, Ava+, Fr. Tony Joseph+ & Pani Patsy+, Anatoly+, Fr. Scott+, Steve+, Claudia+, Dave+, Fr. John Duranko, Michael+

*Through the prayers of the Birthgiver of God and Ever-Virgin Mary, St. Elizabeth, The Holy Fathers & Mothers, and all the Saints, may our Lord God and Saviour Jesus Christ have mercy on us and save us!*

#### Holy Saint Elizabeth Pray for us!



#### Eternal Memory!

Saint Elizabeth Orthodox Church  
**Become a Steward**

I chose you and appointed you that you should go and bear fruit.  
 John 15:16  
 THANK YOU FOR YOUR GENEROSITY  
 Fill out a Stewardship Offering Card Here!

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#### Keep Your Parish Family in Your Prayers!

#### Christ is Among us!