

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

Father Deacon Steven Hanes

Phone: 404-268-6359 **Email:** fatherdutko@gmail.com

www.stelizabethga.org



21st Sunday after Pentecost

Epistle: [Galatians 2:16-20](#)

Gospel: [Luke 8:26-39](#)



Christ is among us! He is and always shall be! Welcome to St. Elizabeth Orthodox Church and thank you for celebrating the Divine Liturgy with us!! What a joy it is to be together in God's House. If you have never been to an Orthodox Church before, you are about to participate in the Divine Liturgy. The Liturgy is the work of the people and that means that all of your prayers are necessary and you have a job to do this morning! We hope you will stay and join us for coffee hour in the atrium. Please feel free to ask Fr. Matthew any questions you might have! May God's blessing be with all of you!

Christ is Among us!

This Week's Music...

Tropar & Kondak Tone 4- Page 90

Kondak, Tone 6- O unashamed intercessor of Christians, * ever loyal advocate before the Creator, * do not disregard the prayerful voice of sinners * but in your goodness* hasten to assist us who trustfully cry out to you: ** Intercede always, O Mother of God, in behalf of those who honor you!

Look on page two of the bulletin for more details on how to follow the order of the Divine Liturgy with the Blue Pew Book.



Join us next door for
Coffee, Food, and
Fellowship in Christ!



Icon of Christ Healing the Demon Possessed



Monthly Schedule

- Wednesday 11/01 9 am-** Divine Liturgy
- 5:30 pm-** Moleben & Class
- Saturday 11/04 4 pm-** Great Vespers followed by Parish Appreciation Potluck Dinner & Bonfire
- Sunday 11/05 10 am-** Divine Liturgy
- Tuesday 11/07 5:30 pm-** Great Vespers & Class
- Wednesday 11/08 9 am-** Divine Liturgy: Feast of the Synaxis of Archangels Michael & Gabriel & All Heavenly Hosts & 40th Day Memorial of Evelyn Melnikoff+
- Sunday 11/12 10 am-** Deacon's Service followed by Special Presentation from Lou Zagami on IOCC Humanitarian Work
- Wednesday 11/15 -** Nativity Fast Begins
- 9 am-** Divine Liturgy
- 5:30 pm-** Vespers Followed by Parish Family Planning Meeting - *Focus on Youth Ministry*
- Thursday 11/16 9 am-** Divine Liturgy
- Saturday 11/18 4 pm-** Great Vespers
- Sunday 11/19 10 am-** Divine Liturgy
- Monday 11/20 5:30 pm-** Great Vespers: Entrance of the Mother of God into the Holy Temple
- Tuesday 11/21 9 am-** Divine Liturgy: Entrance of the Mother of God into the Holy Temple
- Wednesday 11/22 5:30 pm-** Akathist of Thanksgiving
- Thursday 11/23 9 am-** Divine Liturgy: Thanksgiving Day
- Saturday 11/25 4 pm-** Great Vespers
- Sunday 11/26 10 am-** Divine Liturgy
- Wednesday 11/29 5:30 pm-** Moleben & Class
- Thursday 11/30 9 am-** Divine Liturgy
- Saturday 12/02 4 pm-** Great Vespers
- Sunday 12/03 10 am-** Divine Liturgy
- Tuesday 12/05 5:30 pm-** Great Vespers

Divine Liturgy of St. John Chrysostom

using the Blue Pew Book

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Holy Communion is reserved for Orthodox Christians who have properly prepared themselves, non-Orthodox visitors and inquirers are invited to come forward at the end if the Liturgy to venerate the cross and receive the Antidoron (blessed bread).



INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES



BEACON OF HOPE: IOCC's Humanitarian Work

Sunday November 12, 2023

Saint Elizabeth Orthodox Church

2265 East Cherokee Drive

Woodstock, GA 30188

Louis Zagami, IOCC Development Officer,
will lead a discussion on IOCC's worldwide humanitarian programs and answer questions about how you support people in need around the world.

IOCC, in the spirit of Christ's love, offers emergency relief and development programs to those in need, without discrimination, and strengthens the capacity of the Orthodox Church to so respond.



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Orthodoxy, Violence, War, and the Gospel of Peace

In a world marred by violence and conflict, where the echoes of wars persist and suffering abounds, the Orthodox Christian community finds solace and guidance in the enduring wisdom of our shared Faith. This past week we commemorated the feast day of Saint Demetrius, a revered soldier, martyr, and saint, it is fitting to explore the Orthodox Church's perspective on war, violence, and the enduring call to pursue peace.

The Soldier-Saints: Saint George and Saint Demetrius

Before we delve into the complex moral questions surrounding war and violence, let us first remember the inspiring lives of two prominent soldier-saints, Saint George and Saint Demetrius.

Saint George the Great Martyr: Saint George, one of Orthodoxy's most renowned soldier-saints, lived in the 3rd century in Cappadocia, modern-day Turkey. He served as a high-ranking officer in the Roman army but remained steadfast in his Christian faith, refusing to make sacrifices to pagan gods. His unyielding commitment to Christianity led to his torture and eventual martyrdom. Saint George is celebrated as the patron saint of soldiers and his Icon symbolically depicts the famous tale of his victory over a dragon, symbolizing his protection of the Church and the triumph of good over evil.

Saint Demetrius of Thessaloniki: Saint Demetrius, a Christian soldier in the early 4th century Roman army, was known for his unwavering bravery in battle. When the Roman Emperor ordered the persecution of Christians, Demetrius refused to comply and was imprisoned and later martyred for his faith. His relics are revered in the Church of Saint Demetrius in Thessaloniki, where he is honored as the city's patron saint and sought for intercession, especially in times of war and conflict.

These soldier-saints serve as examples of courage, faith, and devotion to Christ, showing that redemption and holiness are attainable for all those who love Christ.

Theological Perspectives on War within Orthodoxy

It is essential to acknowledge that within the Orthodox Church, theological perspectives on war vary among bishops and theologians. There is no universally agreed-upon stance on matters related to war. Rather, the Church's tradition embraces a spectrum of viewpoints, guided by the transformative power of God's love and forgiveness.

Christ's Teachings and Example: A Foundation for Peace

To understand the Orthodox Church's view on war and violence, we must begin with the teachings and example of Christ himself. The words of Christ, especially those found in the Sermon on the Mount, provide a rich and life giving foundation for the pursuit of peace and non-violence.

In the Sermon on the Mount, as recorded in the Gospel of Matthew (chapters 5-7), Jesus imparts some of his most enduring teachings. His call for non-resistance, illustrated by the directive to "turn the other cheek" when faced with aggression, stands as a testament to his commitment to non-violence. This teaching has profoundly influenced Christian ethics and discussions about non-resistance, pacifism, and the just war theory.

Blessed are the peacemakers, for they will be called children of God, and Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. These teachings encapsulate the essence of Christ's message and his call for unwavering love, even toward enemies.

Furthermore, the actions of Christ throughout his ministry emphasize compassion, healing, and forgiveness, even to those considered sinners or adversaries. His teachings underscore the importance of reconciliation and love as seen in the parable of the Prodigal Son, the story of the Samaritan woman at the well, and the forgiveness of the adulterous woman.

These teachings serve as a compelling call for Orthodox Christians to embrace non-violence, seek reconciliation, and love even those who would hate or harm them.



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Orthodox Perspectives on War Throughout History

The following is meant to be a few non comprehensive examples of how the Church has approached war throughout the centuries.

1. **Just War Theory:** What is a “just war”? While popularized in western Christian traditions, Orthodox theology has developed its own version of the Just War Theory. This theory outlines the moral conditions under which a war can be considered justifiable, such as having a just cause, a legitimate authority, a reasonable chance of success, and a commitment to minimizing harm to non-combatants. Although not a central theological concept in Eastern Orthodoxy, there have been historical instances where wars were justified based on various principles within the Eastern Orthodox tradition. Christian theologians such as St. Basil the Great and St. Augustine of Hippo articulated the early Christian understanding of a just war. They argued that war could be morally justified under certain conditions, with a strong emphasis on seeking peace and reconciliation.
2. **Historical Defense of the Byzantine Empire:** Throughout its existence, the Byzantine Empire faced numerous threats, including invasions by barbarian groups and Islamic forces. The Byzantine Emperors often framed their military campaigns as defensive measures to protect the empire and preserve Christianity. Prayer for peace and trust in God's providence was elevated even amid the threat of attack.
3. **Greek War of Independence (1821-1829):** The Greek War of Independence against the Ottoman Empire was driven by nationalistic and religious motivations. The Greek Orthodox Church played a crucial role in inspiring and supporting the uprising, framing the war not only as a struggle for Greek independence but also for religious freedom. As it has been throughout the centuries, the Greek victory on the Feast of the Annunciation was seen as a sign of God's Providence and protection of His people.
4. **Pacifism and Non-Resistance:** Advocates for pacifism and non-resistance within Orthodoxy argue that Christ's teachings call for non-violence, even in times of conflict. Figures like St. Isaac the Syrian emphasized non-violence and love for one's enemies, highlighting the transformative power of God's love.



A Call to Prayer for Peace

Despite the diversity of perspectives within Orthodoxy on matters of war and violence, there is a unifying call to prayer for peace. Orthodox Christians are encouraged to pray for an end to conflicts, the well-being of soldiers and civilians affected by war, wise leadership in civil governments, and reconciliation among nations. This commitment to prayer for peace is woven into the liturgical services of the Church, creating a constant plea for harmony and healing in a fractured world.

The enduring message of Orthodoxy is one of love and forgiveness, even toward enemies. As St. John of Kronstadt reminds us, to forgive our enemies is to respect the divine image in every person and to realize that the bad actions of individuals, even those committed against us, are ultimately permitted by the Lord.

In the words of St. Gregory of Nyssa, even our enemies, when in captivity, share in our common nature, endowed with reason by the Creator. We are called to advance toward the good, which is to live according to reason.

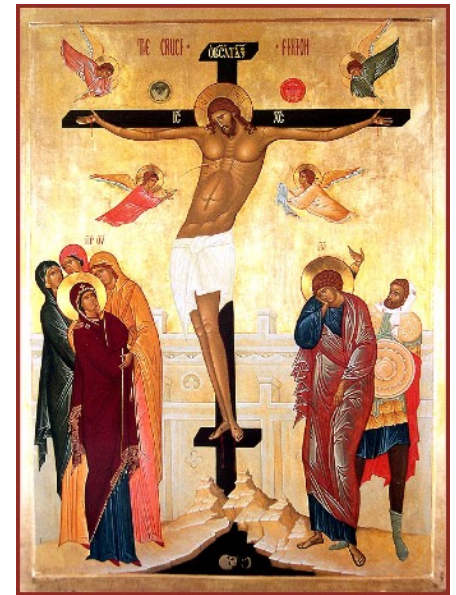
In the spirit of St. John Chrysostom, we must understand that forgiveness is not merely a choice but a means to obtain the grace of the Holy Spirit. It is through the embodiment of Christ's teachings on love, forgiveness, and reconciliation that Orthodox Christians become bearers of the Gospel of peace.

The journey towards peace, as guided by the Orthodox faith, begins within the depths of our own souls. When we trust in God and open our hearts to His Holy Spirit and the transformative grace that He bestows upon us, we allow peace to flourish in our very beings. This inner peace, kindled by God's love, becomes a wellspring of hope and reconciliation that extends far beyond our individual selves.

As the Holy Spirit and God's grace dwell within us, we become bearers of that peace in our homes, our churches, and our local communities. We become agents of healing in a warring world. Just as the Holy Spirit is described as "everywhere present and filling all things," the peace and comfort offered by God's grace can be pervasive, reaching into every corner of our lives and the lives of those around us. By living out the Gospel of peace, we carry the transformative power of Christ's love into our families, our churches, our neighborhoods, and ultimately, throughout the world. In this way, we become living testaments to the enduring message of Orthodoxy: that peace, grounded in God's love, has the potential to transform the world and heal its wounds, one soul at a time.

In a world scarred by conflict, the Orthodox Christian community must stand as a beacon of hope, guided by the enduring message of Christ's love, which challenges us to love not just those who love us, but even our enemies. This love is not only a reflection of God's character but also a means to participate in His holiness, bringing personal and societal transformation and bearing witness to our faith in God's redemptive love.

Saint John Chrysostom's profound words guide us, urging us to embrace the challenge of taking up our cross and following in the footsteps of our Lord, who willingly suffered for our salvation. He reminds us that "A person who is not a lover of the enemy, who does not pray for him, will never obtain the grace of the Holy Spirit." In these timeless words, we find the essence of the Orthodox Christian faith—a call to love, to forgive, and to pray for our enemies, a path to embrace the grace of the Holy Spirit, and a blueprint for spreading peace and presence of the living Christ throughout the world.

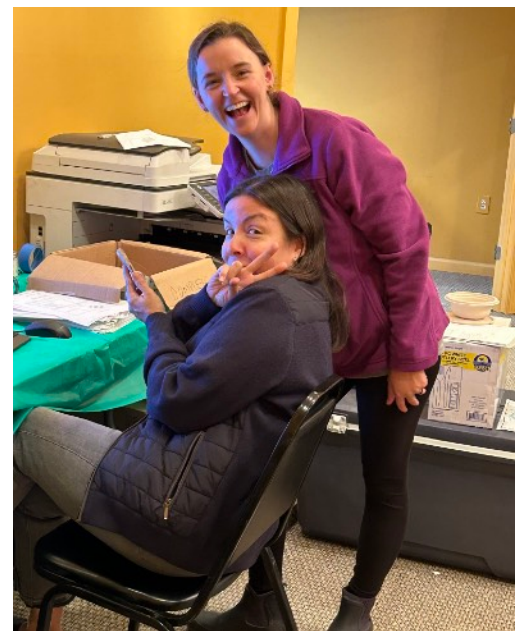
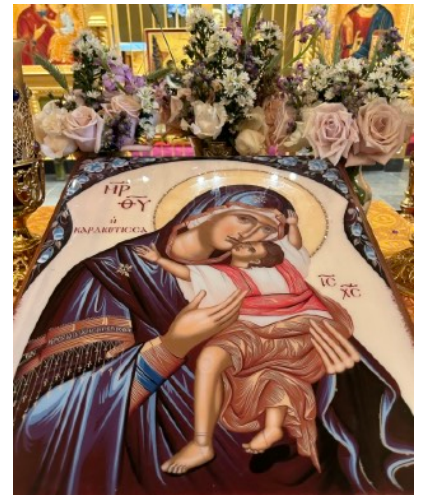


The Memory of Something Good...

“You must know that there is nothing higher and stronger and more wholesome and good for life in the future than some good memory...if one has only one good memory left in one's heart, even that may sometime be the means of saving us.” -The Brothers Karmazov







The St. Elizabeth News

Christ is Among us!

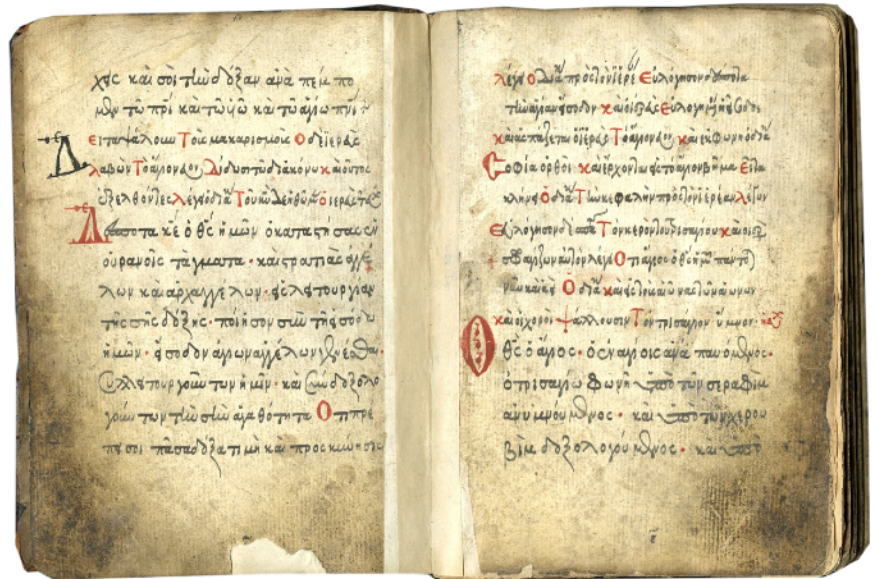






Canon Law and Its Enduring Relevance in the Orthodox Church Today: Steering the Way Towards Salvation

In the ever-evolving landscape of the modern world, the Orthodox Church remains steadfast in its commitment to preserving and upholding the ancient traditions and Apostolic teachings that have been passed down through the ages. One of the cornerstones of this commitment is the application of Canon Law, a body of regulations and guidelines that have guided the life of the Church for centuries. It is through the wisdom and guidance of the Bishops that the principles of "akrivia" (strictness) and "economia" (pastoral discernment) are uniquely applied in a way that recognizes the individuality of each soul in order to provide personalized care on their journey towards salvation.



Canon Law, or "kanon" in Greek, derives from the root meaning "straight" or "rule." These canons serve as a set of ecclesiastical rules that regulate the life of the Orthodox Christian community, providing a framework for how the Church should operate, the conduct of its clergy and laity, and the maintenance of its spiritual and moral standards. While it may seem archaic or even rigid at first glance, Canon Law remains a vital, living, and relevant part of the Orthodox Christian Tradition in the contemporary world.

The extensive body of canonical laws within the Orthodox Church serves as an invaluable source of insights into the Church's doctrine. These canons effectively apply the teachings of the Orthodox Faith and the principles rooted in Christian morality, as informed by faith, to specific, local, and historical contexts.

Throughout the ages, the canons of the Church have been an example of the intent of the Church to re-express its teaching and readjust its strategy for proclaiming the true Faith according to contemporary needs. Furthermore, many of these canons, particularly the ones referred to as "dogmatical," clearly articulate the Church's doctrine, matching the clarity and irrefutability of the creeds and faith decrees established by the Ecumenical Councils. These canons serve as significant testaments to the Church's faith.

The Historical Significance of Canon Law

Canon Law has deep historical roots, with its foundations traced back to the early Church and Ecumenical Councils, where it was developed to maintain order and unity in Christian communities. The canons were established in response to various challenges, heresies, and controversies faced by the early Church, including theological disputes, issues of discipline, and disputes among the faithful. As the Church spread across the world, these canons evolved and expanded to address the changing needs and circumstances of the Christian community. Though initially crafted to address particular circumstances, similar to how Supreme Court case law can be adapted to various scenarios, the Church's canons are scrutinized and employed in response to contemporary events in the modern world.

The canons are not mere legalistic regulations but are seen as the practical application of the Gospel and the teachings of Christ in the life of the Church. They serve as a means of ensuring the Church's faithfulness to its mission and its preservation through time.

Canonical Principles in Action Today

Despite the age of Canon Law, its principles continue to guide the Orthodox Church in the 21st century. Here are a few ways in which Canon Law remains relevant today:

1. Church Governance: Canon Law provides a framework for the organization and governance of the Church. It outlines the roles and responsibilities of clergy, the hierarchy of the Church, and the procedures for ecclesiastical elections and appointments.

2. Liturgical Life: Canon Law governs the worship and sacramental life of the Church, ensuring that the liturgical practices and traditions are upheld and preserved.

3. Marriage and Family Life: Canons pertaining to marriage and family life provide guidance on the sacrament of marriage, family relations, and the pastoral care of families.

4. Discipline and Accountability: Canon Law addresses

issues of discipline and accountability, both for clergy and laity. It outlines the procedures for dealing with disputes, ethical violations, and the restoration of penitent individuals.

5. Doctrinal Orthodoxy: Canon Law plays a significant role in preserving the doctrinal purity of the Church. It safeguards the faith from heretical teachings and deviations from the Orthodox doctrine.

It is important to note that while numerous canons do outline provisions for a form of disciplinary medicine or penance, it is crucial to understand that the application of disciplinary canons is ultimately subject to the bishop's discretion. The Bishops may choose to apply the canon with either *akrivia* (strictness) or *economia* (pastoral leniency), depending on his judgment and the specific circumstances, as best suited for the salvation of the individual.

The Living Tradition of Canon Law

In essence, Canon Law is a living tradition within the Orthodox Church. It serves as a guidepost that helps the Church remain faithful to its Tradition, while navigating the complexities of the modern world. The canons are not static but adapt to address new challenges and circumstances while maintaining the timeless spiritual principles of the faith.

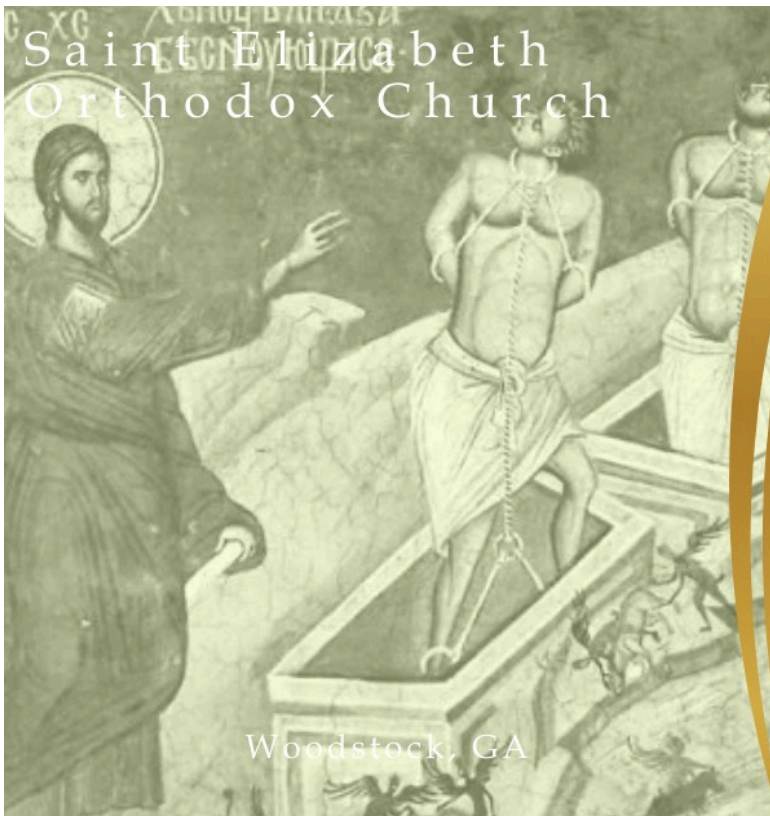
The canons for discipline are not meant to be applied uniformly but rather on a case-by-case basis, with the salvation of the individual at the forefront of the decision-making process. This approach reflects the wisdom and pastoral care of the Bishops, ensuring that the Church's teachings and canons serve as a means of healing and restoration, rather than mere legalism.

The book that contains Canon Law in the Orthodox Church is known as the "Rudder," aptly named because it is meant to steer the ship of the Church heavenward to the calm harbor of salvation in Christ. It is a guide, a source of wisdom, and a testament to the enduring and eternal relevance of the life of the Orthodox Church in the modern world. The way in which the canons are interpreted remind us that our faith's journey is not just about adhering to ancient traditions, but about actively seeking the path that leads us to Christ and to salvation in Him.

Diving into the intricate realm of canon law, without a comprehensive understanding of the historical context of its application and without spiritual guidance, can often lead to a great deal of confusion. Canon law, like any body of legal and ethical principles, must be understood within the historical and spiritual context of its authorship to be fully grasped. It is essential to recognize that beyond the doctrinal canons that define the core tenets of the Faith, many other canons may not be applied in the same manner today as they were at the time of their inception.

Canon Law is the result of historical events, cultural influences, and the changing needs and challenges of the living Church. So, it's important to understand that the spiritual context behind each canon still matters in today's Church life even when the canon may seem archaic or difficult to understand. This understanding is essential for dealing with the complexities and traditions of the canons. If you want to learn more about canon law, do research, or have questions, please feel free to reach out to Fr. Matthew.





The Church Fathers on Today's Gospel

"The man possessed by demons is a symbol of our human race. We were created good by God, but we were led into sin and spiritual captivity. Yet, Christ can free us from the bondage of sin and restore our humanity." - St. Ambrose

"The healing of the demoniac shows that nothing is beyond the reach of Christ's mercy and power. No matter how deeply we are ensnared by evil, Jesus can set us free and restore us to wholeness."

-St. Cyril of Alexandria

The healing of the demoniac reminds us that there is hope for even the most desperate and troubled souls. In Christ, we find the source of our liberation and the restoration of our true selves."

-St. Gregory of Nyssa

Become a Member of
Saint Elizabeth's!

www.stelizabethga.org

Announcements:

- **Eternal Memory!** - God grant rest to His newly departed servant Evelyn, our beloved sister in Christ, friend, and founder of Saint Elizabeth's. Thank you for all the pictures you sent in of Evelyn. An updated picture board will be posted in the bulletin the Sunday following Evelyn's 40th day memorial.
- **Sunday School Today!**- Special pumpkin carving project. Please have the kids eat first and wait for Fr. Matthew to be ready to begin Sunday School.
- **Parish Appreciation Night**- Join us on Saturday November 4th to celebrate our community. We will be celebrating Vespers at 4 pm and you and your friends are invited to come. Bring a dish for potluck and plan to spend the evening in thanksgiving, enjoying fellowship in Christ. There will be a bonfire.
- **Sisterhood of Saints**- This group is for any woman in the church! We will be meeting twice a month, one Wednesday morning and one Friday night. You do not have to make all the meetings to be a part of this group, please join as often as you are able! We will be reading "Seven Holy Women" and discussing the book together as a group. If you are interested in joining us please email Rachel Prince at Rachelbprince@gmail.com. She would be happy to order you a book if needed! **Dates: Oct. 11th- 9am, Oct. 27th- 6:30pm, Nov. 8th- 9am, Dec. 13th- 9am, and Dec. 29th - 6:30 pm.**
- **Parish Testimonial Booklet**- *Take a look at the stories people shared for the Festival Booklet and considering adding your own. This will be an ongoing project. If you submitted your story, please send me a picture of yourself that you would like to be included in the booklet.*
- **Are You Receiving The Saint Elizabeth News and other important emails?**- Sign up on our website or by using this QR code. If you are still not receiving emails please check your spam folder.



St. Elizabeth Orthodox Church *A Mission Parish of the American Carpatho-Russian Orthodox Diocese*

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Phone: 404-268-6359
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October 29, 2023

Christ is Among us! He is and Always Shall be!

Dear Parish Family,

The Holiday Season of Thanksgiving and Christmas is soon to be upon us as the year draws to a close.

Are you looking for a special way to give back to God this Holiday Season? Become a Distinguished Diocesan Donor! Your Diocese invites you to become a part of the Distinguished Diocesan Donors Program. The Distinguished Diocesan Donors Program (DDD) which was founded By His Grace, Bishop John of Thrice-Blessed-Memory, offers the faithful and friends of the American Carpatho-Russian Orthodox Diocese an opportunity to assist, in a meaningful way to our Diocesan apostolates and ministries.

The Distinguished Diocesan Donors Program has become an instrumental source of funding for the expansion and maintenance of Camp Nazareth, the Information Technology Ministry, Christ the Saviour Seminary, Mission & Evangelization, and other Diocesan Apostolates and Ministries, having raised over \$2.5 million dollars.

The seminary is soon to receive brand new facilities to house and educate our future priests. With a new seminary building project soon to be underway, supporting the DDD Fund during this time is very important. As a Mission Parish we have greatly benefited from the funds given out of love by the many members of our Diocese. What better way to say *thank you* this holiday season than by become a *Distinguished Diocesan Donor*.

To be an Orthodox Parish is to be part of an Orthodox Diocese. Just like we support our local Church as best as we are able, we are also all invited to support the important efforts of our Diocese as well. When we look at the beauty around us here at Saint Elizabeth's, we should feel gratitude for the steadfast support of our Diocese over the years. They have helped us take out loans to grow, supported our priests financially, and blessed us in so many ways.

For over 25 years the faithful members of our Diocese have helped us, so that by the Grace of God we can flourish and grow. This *Thanksgiving Season*, I invite you to say *thank you*, become a *Distinguished Diocesan Donor*, and support important Diocesan institutions like *Christ the Saviour Seminary* and *Camp Nazareth*. [Click Here to Give!](#)

With love in Christ,

Fr. Matthew Dutko



Parish Family Prayer List

For the Health of: The Melnikoff Family, Pani Betty Jean Baranek, Fr. James Gleason, The Paccio Family, Kara, Joanna, James, Athanasia, Ethel, Tyler, Maria, Page Family, Dean, Margaret, Metropolitan Gregory and his family, 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 Mileszko 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, The Kelemecz Family, Leonard, Leo, & the Olaru Family, Joanna Price, Kim, Isaiah, the Wells Family, Dave, Ashley & family, Mary, Tim, Andrew, Robert, Derrick, Michael, Eli, Ean, Ellie, Amber, Christopher, Deborah, Nick & Rosemary, Mike, Elaiane, Roy, Lin, Dave, Sarah, George, & Edward, Stephen, Caleb, Amelia, Simon, David, the Gdovin Family, the Rodgers Family, Mike & the Kundrat Family, Yvone, George, Amberly, & baby Stella, Jessie, Dexter, Julia, Dan, Cora, Gabriel, Ethan, Tripp, Rachel, Lilly, Emmie, Charlie, Michelle, Serge, Mark

For the Departed: Evelyn & Boris Melnikoff+, 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 Mileszko+, Anna+, Natalie+, Lilly+, Christine+, Anna+, Tamara+, Anastasia+, Yvonne+, John+, Betty+, Ada+, Peter+ & Wanda+, George+, Jerry+, Barb+ & Harry+, Beth+, Louise+, Nikolay+, 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 Josph+ & Pani Patsy+, Anatoly+, Fr. Scott+, Steve+, Claudia+, Dave+, Fr. John Duranko, Michael+, Sarah Elizabeth+ Ester+

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!

www.stelizabethga.org

Keep Your Parish Family in Your Prayers!

Christ is Among us!