



WEEKLY BULLETIN

SAINT ELIA THE PROPHET ORTHODOX CHURCH

A Parish of the Orthodox Church in America

64 West Wilbeth Road, Akron, Ohio 44301 Church Hall: 330-724-7129

Office: 330-724-7009 www.saintelia.com www.facebook.com/sainteliaakron

His Grace Alexander, Bishop of Toledo, Bulgarian Diocese, OCA

Archpriest Father Don Anthony Freude, Parish Rector

Protodeacon Joel M. Chupp, Attached

Sunday, January 22, 2017

Vol. 33 No. 4

SCHEDULE OF DIVINE SERVICES

SANCTITY OF LIFE Sunday

Thus, the word of the Lord came to me, saying.

“Before I formed you in the womb,
I knew you.” Jeremiah 1:5

31st SUNDAY AFTER PENTECOST – Tone 6 SANCTITY OF LIFE SUNDAY

Apostle Timothy of the Seventy. Monk Martyr Anastasius the Persian

Saturday, January 21 - 5:00 pm Great Vespers and Confessions

Sunday, January 22

9:45 am Hours: Reader Michael Luc

10:00 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Reader Michael Luc

EPISTLE: 1 Timothy 1:15-17 GOSPEL: Luke 18:35-43

32nd SUNDAY AFTER PENTECOST – Tone 7 – SUNDAY OF ZACCHAEUS

Saturday, January 28 - 5:00 pm Great Vespers and Confessions

Sunday, January 29

9:45 am Hours: Reader Aaron Gray

10:00 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Reader Aaron Gray

EPISTLE: 1 Timothy 4:9-15 GOSPEL: Luke 19:1-10

We WELCOME ALL visitors to the Divine Liturgy. While Holy Communion may only be received by prepared Orthodox Christians, our non-Orthodox guests are welcome to join us in venerating the Cross and receiving the blessed bread at the conclusion of the Divine Liturgy and join us for Coffee Hour.

REMEMBER THOSE SERVING IN THE ARMED FORCES

Anthony Freude, son of Fr. Don and Popadia Donna Freude
Egor Cravcenco, son of Serghei and Ludmila Cravcenco

REMEMBER OUR SICK AND SHUT-INS

Mickey Stokich
Leonora Evancho
Bessie Alexandrovich
Larissa Freude
Anastasia Haymon
Joseph Boyle, (Kathy Grays' brother)
Joseph Boyle (Kathy Gray's father)
Phyllis George (sister of Rose Marie Vronick)
Connie Pysell
Lisa Nastoff
Mary Drakage (sister-in-law of Fr. Don and Popadia Donna)
Matushka Laryssa Huntyan (St. Andrew Church, Maple Heights, Ohio)
Reader Bill Paluch - Cleveland Clinic
Elaine Pedder

Please see Fr. Don for contact info. Addresses are never published in the e-Bulletin.

PROSPHORA OFFERING – Michele Lambo COFFEE HOUR – Mary Magensky

OUR STEWARDSHIP: January 8, 2017

PARKING LOT DONATIONS

Sunday Offering: \$ 904.00 To Date: \$16,424.20
Christmas Offering: 100.00
Candle Desk Donation: 5.00

<u>Candles:</u>	<u>25.00</u>	<u>CHURCH</u>	<u>PAINTING</u>	<u>PROJECT</u>
TOTAL	\$1,034.00	To Date: \$3,600.00		

PRIESTHOOD ORDINATION

Bishop Alexander will ordain **Deacon Mikel Hill** to the Priesthood this coming **Saturday, January 28th, 2017** at St. Nikolay Mission Alliance, Ohio. The Bishop will be greeted at 9:00 am and the Divine Liturgy will begin at 9:30 am. Following Fr. Mikel's graduation at St. Tikhon Seminary, he will be assigned as Parish Priest of St. Nikolay Mission in Alliance, Ohio

CHURCH SCHOOL

Our Church School classes are held on Sunday mornings in the Church Hall following the Holy Communion of the Divine Liturgy.

Q&A – Questions and Answers for adults follow the Divine Liturgy in Church.



2017 Stewardship

“The rich man is not one who has much, but one who *gives much*, for what he gives away *remains his forever.*” –St. John Chrysostom

In filling out your **2017 Membership/Pledge Card**, please consider that your gift is a spiritual exercise. A primary goal of Stewardship is to promote spiritual growth and strengthen faith. Prayerfully consider how God has blessed you. In true stewardship, we are giving back to God with joy in thanksgiving for what He has done for us. Stewardship cheerfully offers back to God a portion of the gifts with which we have been blessed.

Please turn in your **2017 Membership/Pledge Card** before the Annual Meeting on January 29nd, 2017. As of the printing of this Weekly Bulletin 13 Membership/Pledge Cards have been returned – representing 17 members.

ANNUAL MEETING PARISH – NEXT SUNDAY

The Annual Parish Meeting of St. Elia the Prophet Orthodox Church has been changed to SUNDAY JANUARY 29, 2017 following the Divine Liturgy. There will be a covered dish dinner following the Liturgy. Meat will be provided with a Free Will Offering. Everyone is asked to bring a side dish

A General Parish Meeting was held ON Sunday, November 20, 2016, following the Divine Liturgy. The Members for the **2017 Parish Council** were elected and will be installed at the Annual Meeting: (***in alphabetical order***) Subdeacon Terrence Bilas, Veronica Bilas, John Bohush, Bud Graham, Reader Aaron Gray, Michele Lambo, Reader Joseph Turner, Sue Ellen Turscak. **Many Years!**

All are encouraged to attend and participate in important past-year assessment and next year planning session for our parish. The 2017 Parish Council will be installed. The minutes will be read, the Treasurer’s Report, the Sisterhood Report, Church School Report and the Rector’s Report will be presented.

THIS WEEK: FEAST DAYS AND SCRIPTURE READINGS

Monday, January 23 – Hieromartyr Clement, Bishop of Ancyra and Martyr Agathangel

James 2:14-26

Mark 10:46-52

Tuesday, January 24 – Venerable Xenia of Rome and her two female slaves

James 3:1-10

Mark 11:11-23

**Wednesday, January 25 – St. Gregory the Theologian, Archbishop of Constantinople -
*Fast Day***

1 Corinthians 12:7-11

John 10:9-16

**Thursday, January 26 – Venerable Xenophon, his wife Mary and their two sons, Arcadius
and John of Constantinople**

James 4:7-5:9

Mark 11:27-33

**Friday, January 27 – Translation of the Relics of St. John Chrysostom, Archbishop of
Constantinople - *Fast Day***

Hebrews 7:26-8:2

John 10:9-16

Saturday, January 28 – Venerable Ephraim the Syrian

1 Thessalonians 5:14-23

Luke 17:3-10



Archpastoral Message of His Beatitude, Metropolitan Tikhon Sanctity of Life Sunday - January 22, 2017

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

My beloved brothers and children in Christ:

When Christ approached the River Jordan to go down into its waters, John the Baptist trembled. With spiritual vision, he recognized the Lord that day, for they had met years earlier, before either of them had yet emerged from their mothers' wombs. Elizabeth felt John leaping within her upon hearing the voice of the Holy Virgin. John's little heart already burned with joy at perceiving the presence of Him Who was to take away the sins of the world. John was to spend his entire life preparing for a future encounter with this same Lamb of God, but what happened that day at the river was unlike anything he could have foreseen.

Christ, who had no sins of His own, took the weight of our sins upon Himself. At the Jordan, He submitted to a ritual purification of sins, in order to cleanse us from the grime of the passions. He descended into the waters as into a grave, so that we might be given new and everlasting life.

These bright themes echo in our ears in early January each year with the Church's celebration of the Feast of Theophany. The joy of sins forgiven, of hearts made clean, of spiritual eyes washed and illumined by the shining face of Christ: these are joys that "no one can take away from us" (*cf.* John 16:22).

It is only with such corrected vision, with such purified thoughts and hearts that, later in January each year, we can turn our attention, with sobriety and indeed with sorrow, to the anniversary of the *Roe v. Wade* Supreme Court decision and all that it entails.

And what, in fact, has legalized abortion led to? We need to ask this question and provide a frank, if only partial, answer, because in the nearly five decades since *Roe*, a deep cultural and moral cynicism has set in, and I fear that our ears, our minds and our hearts may have grown dull to the full horror of abortion. For many, this is but one among several political "issues"—stale, overemphasized, and divisive—while for others, it can bring long-hidden pain and grief to the surface. In either case, the Church, so it is sometimes suggested, is better off not speaking out.

The Lord, however, has endowed His Church with a voice of mercy and truth, a voice of righteousness and peace (*cf.* Psalm 84:10). And as long as Rachel continues to weep for her children because they are no more, the Church's voice cannot be silent (*cf.* Matthew 2:18).

Therefore, the Church cannot refrain from consoling women who, for whatever reason—whether pressured or abandoned by others or overwhelmed by a sense of helplessness or despair—have had recourse to abortion. Where there is grief, the Church must offer hope; where there is trauma, she must offer healing, and where there is repentance, she must offer forgiveness and reconciliation.

The Church also has a perennial duty to educate her younger members about the sanctity of marriage and sexuality which are inextricably bound to the holy gift of new life. Where the world eagerly teaches our youth to identify with and serve their passions, adult Christians, by their word and example, must form them in a life of ascetic restraint, without which the passions bring about turmoil and destruction.

And, perhaps more controversially but no less true, the Church must provide a prophetic witness and forthright correction to the powerful of this world, to the abortion industry and those who give it financial and legal support. By introducing lethal instruments into the sacred intimacy of a mother's womb, the abortion industry has succeeded in commodifying human vulnerability and fragility. While deeming itself a provider of "reproductive health," it leaves in its wake the wreckage of psychological and physical trauma, spiritual ruin, and a death toll of staggering proportions, all the while amassing its own profit and prestige. No Christian can "stand with" such evil. No Church can fail to denounce it.

Our words, of course, must be confirmed by our deeds. In the many grassroots efforts of the Pro-Life Movement, such as neighborhood crisis pregnancy centers, volunteer counseling hotlines, and campus student groups, we see the commandment to "bear one another's burdens, and so fulfill the law of Christ" put into action (Galatians 6:2). The humility and selflessness exhibited in such good works gives the lie to the caricature of the Pro-Life Movement as fueled by Pharisaical rancor.

Indeed, the Pharisees laid heavy burdens on their neighbors' shoulders (Matthew 23:4), but our Savior came to take away the heavy yoke of sin. He stood among sinners on the shores of the Jordan, not in order to support or condone sin, but that all the world's sins should be laid on His shoulders.

As His disciples, we have a mandate to bring all nations to Christ the Giver of Life, by baptizing them and by teaching them to observe all that He has commanded (Matthew 28:20). In our society this will often involve us in voicing unpopular opinions that, however gently and lovingly expressed, may well lead others to marginalize or reject us. The Lord repeatedly warned His disciples of this likelihood. But if we are to take part in Christ's saving work of lightening His people's heavy load of sin, then we cannot neglect such faithful witness. In humility, but also with boldness, we must stand with Christ. And—though the evil one tells us otherwise—Christ's commandments are not burdensome. His yoke is easy. His burden is light (1 John 5:3; Matthew 11:30).

With love in Christ,

+ Tikhon
Archbishop of Washington
Metropolitan of All America and Canada