

THE VOICE

Parish Newsletter: June - July 2019

Saint Elia the Prophet Orthodox Church

Office: 330-724-7009

A Parish of the Orthodox Church in America

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**His Beatitude Tikhon, Archbishop of Washington,  
Metropolitan of All America and Canada**

**His Eminence, Archbishop Alexander, Diocese of Toledo**

**Mitred Archpriest Father Don Anthony Freude, Rector**

**Reverend Protodeacon James M. Gresh, *Attached***

## **2019 Parish Council**

President: Subdeacon Terrence A. Bilas

Vice President: John Bohush IV

Secretary: Sandy Graham

Treasurer: Anthony Dodovich

Members: Veronica Bilas, Bud Graham,  
Sarah Niglio, Joshua Wherley

**Choir Director:** Subdeacon Terrence A. Bilas

Assistant Directors: Anastasia Bohush, Deaconisa Heidi Gresh

Reader Michael Luc

## **Church School:**

Coordinator: Popadia Donna Freude

Staff: Reader Aaron Gray, Sarah Niglio

## **2019 Sisterhood of St. Juliana**

President: Veronica Bilas; Vice President: Sandy Graham

Secretary: Sarah Niglio; Treasurer: Mary Magensky

## **Workers of St. Elizabeth the New Martyr**

Coordinators: Reader Aaron Gray, Veronica Bilas

**HOURS AND EPISTLE READERS    June - July 2019**

**Sunday, June 2**

**Hours: Sarah Niglio**

**Epistle: Sarah Niglio**

**Sunday, June 9**

**Hours: Reader Michael Luc**

**Epistle: Reader Michael Luc**

**Sunday, June 16**

**Hours: Bud Graham**

**Epistle: Bud Graham**

**Sunday, June 23**

**Hours: Subd. Terrence Bilas**

**Epistle: Anastasia Bohush**

**Sunday, June 30**

**Hours: Sue Ellen Turscak**

**Epistle: Sue Ellen Turscak**

**Sunday July 7**

**Hours: Reader Aaron Gray**

**Epistle: Rdr. Aaron Gray**

**Sunday, July 14**

**Hours: Sandy Graham**

**Epistle: Sandy Graham**

**Sunday, July 21**

**Hours: Joshua Wherley**

**Epistle: Joshua Wherley**

**REMEMBER THOSE SERVING THE ARMED FORCES**

**Subd, Anthony Freude, son of Fr. Don and Popadia Donna**

**Egor Cravcenco, son of Serghei and Ludmila Cravcenco**

**REMEMBER OUR SICK AND SHUT-IN**

**Mickey Stokich**

**Leonora Evancho**

**Larissa Freude**

**Anastasia Haymon**

**Joseph Boyle**

**Phyllis George**

**Connie Pysell**

**Carl Palcheff**

**Matushka Myra Kovalik**

**Matushka Christine Zebren**

**Elaine Pedder**

**Lisa Nastoff**

**Sandra Dodovich**

**Angelo Lambo**

**Florence Lambo**

**Gary Turner**

**Infant Child Aria**

**Matushka Laryssa Huntyan**

**Matushka Suzanne Senyo**

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**SUMMER SCHEDULE**

**Beginning Sunday, June 2, 2019**

**and continuing through Sunday, August 25, 2019:**

**the Divine Liturgy will begin at 9:30 am.**

**SCHEDULE OF DIVINE SERVICES**  
**JUNE – JULY 2019**

**6<sup>th</sup> SUNDAY OF PASCHA – Tone 5 – Blind Man**

**Saturday, June 1 -**

**5:00 pm Great Vespers and Confessions**

**Sunday, June 2**

**9:15 am Hours – Sarah Niglio**

**9:30 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Sarah Niglio**

**EPISTLE: Acts 16:16-34 GOSPEL: John 9:1-38**

**Holyday - THE ASCENSION OF OUR LORD**

**Wednesday, June 5**

**6:00 pm Vespersal Divine Liturgy of Saint John  
Chrysostom**

**7<sup>th</sup> SUNDAY OF PASCHA – Tone 6. Holy Fathers  
of the First Ecumenical Council. Afterfeast of the  
Ascension**

**Saturday, June 8 -**

**5:00 pm Great Vespers and Confessions**

**Sunday, June 9**

**9:15 am Hours – Reader Michael Luc**

**9:30 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Reader Michael Luc**

**EPISTLE: Acts 20:16-18, 28-36 GOSPEL: John 17:1-3**

**MEMORIAL SATURDAY**

**Friday, June 15**

**6:00 pm Vespers of Memorial Saturday  
General Panakhida for all the Faithful  
Departed**

**8<sup>th</sup> SUNDAY OF PASCHA – Tone 7 HOLY  
PENTECOST, FEAST OF THE HOLY TRINITY  
Father's Day**

**Saturday, June 15 -**

**5:00 pm Vigil of Pentecost**

**Sunday, June 16**

**9:15 am Hours – Bud Graham**

**9:30 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Bud Graham**

**EPISTLE: Acts 16:16-34 GOSPEL: John 9:1-38**

**Pentecost Vespers and Keeling Prayers**

***FAST FREE WEEK June 17 -22***

**1<sup>st</sup> SUNDAY AFTER PENTECOST – Tone 8  
ALL SAINTS**

**Saturday, June 22**

**5:00 pm Great Vespers and Confessions**

**Sunday, June 23**

**9:15 am Hours – Subdeacon Terrene Bilas**

**9:30 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Anastasia Bohush**

**EPISTLE: Hebrews 11:33-12:2**

**GOSPEL: Matthew , 32-33, 37-38 19:27-30**

***THE APOSTLES FAST – June 24 – 28***

**Holyday - THE HOLY, GLORIOUS, AND ALL-  
PRAISED LEADERS OF THE APOSTLES,  
PETER AND PAUL**

**Friday, June 28 – 6:00 pm**

**Vesperal Divine Liturgy of St John Chrysostom**

**2<sup>nd</sup> SUNDAY AFTER PENTECOST – Tone 1**  
**ALL SAINTS OF AMERICA.            Synaxis of the**  
**Holy, Glorious and All-praised Twelve Apostles**

**Saturday, June 29**

**5:00 pm Great Vespers and Confessions**

**Sunday, June 30**

**9:15 am Hours – Sue Ellen Turscak**

**9:30 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Sue Ellen Turscak**

**EPISTLE: Romans 2:10-16 GOSPEL: Matthew 4:18-23**

**3<sup>rd</sup> SUNDAY AFTER PENTECOST – Tone 2**

**Venerable Thomas of Mt. Maleon**

**Saturday, July 6**

**5:00 pm Great Vespers and Confessions**

**Sunday, July 7**

**9:15 am Hours – Reader Aaron Gray**

**9:30 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Reader Aaron Gray**

**EPISTLE: Romans 5:1-10 GOSPEL: Matthew 6:22-33**

**4<sup>th</sup> SUNDAY AFTER PENTECOST – Tone 3**

**Commemoration of the Holy Fathers of the First Six**  
**Ecumenical Councils**

**Saturday, July 13**

**5:00 pm Great Vespers and Confessions**

**Sunday, July 14**

**9:15 am Hours – Sandy Graham**

**9:30 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Sandy Graham**

**EPISTLE: Romans 6:18-23; Hebrews 13:7-16**

**GOSPEL: Matthew 8:5-13; John 17:1-13**

**+CELEBRATION OF THE**

**FEAST SAINT ELIA+**

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**Holyday - TEMPLE FEAST OF THE HOLY  
PROPHET ELIA**

**Friday, July 19 - 6:00 pm**

**Vespers Divine Liturgy of Saint John Chrysostom**

**5<sup>th</sup> SUNDAY AFTER PENTECOST – Tone 4**

**Prophet Ezekiel**

**Saturday, July 20**

**5:00 pm Great Vespers and Confessions**

**Sunday, July 21**

**9:15 am Hours – Joshua Wherley**

**9:30 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Joshua Wherley**

**EPISTLE: Romans 10:1-10 GOSPEL: Matt. 8:28-9:1**

**CROSS PROCESSION AND BLESSING OF  
VEHICLES**

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**6<sup>th</sup> SUNDAY AFTER PENTECOST – Tone 5**

**Holy Apostles of the Seventy: Deacons Prochorus,  
Nicanor, Timon and Parmenas**

**Saturday, July 27**

**5:00 pm Great Vespers and Confessions**

**Sunday, July 28**

**9:15 am Hours – Sarah Niglio**

**9:30 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Sarah Niglio**

**EPISTLE: Romans 12:6-14 GOSPEL: Matt. 9:1-8**

## **PARISH NEWS**

### **MARRIAGE CONGRATUALIONS**

The celebration of the Holy Mystery of Matrimony was celebrated on Sunday, May 26 for **Larissa Freude**, daughter of Fr. Don and Popadia Donna Freude AND **Dr. David Newman**, son of Dr. Carole and the late Dr. Isadore Newman. May God grant them peace, health and happiness for Many Years.

### **BIRTH CONGRATULATIONS**

**Ileana Sophia Bilas** was born to Fr. Gabriel and Matushka Laura Bilas on Monday, February 25, 2019. Congratulations to her parents, grandparents, Subdeacon Terrence and Veronica Bilas, John, Anastasia, Natalia and John Bohush, and Eric and Alexandra Sauder. Many Years!

**Caroline Blair Ritzman** was born to Tom and Hallie Ritzman on March 8, 2019. Congratulations to her parents, baby brother Thomas, grandmother Jeannette Ritzman, uncle John Ritzman and all family members. Many Years!

### **GRADUATE CONGRATULATIONS**

#### **Joshua Wherley**

Josh graduated on May 12, 2019 from Kent State University at Stark with a Bachelor of Arts in Communication Studies.

Josh is starting a full-time Customer Service position at Gemcore Health

## **PARISH NAME DAY OF SAINT ELIA**

Our Parish Name Day of Saint Elia falls this year on **Saturday, July 20<sup>th</sup>** and a **Vespertine Divine Liturgy** will be celebrated on **Friday evening, July 19<sup>th</sup> at 6:00 pm.**

**On Sunday 21<sup>st</sup>,** we will celebrate a 9:30 am, followed by a Cross Procession with the singing of a Molieben to St. Elia, and the blessing of vehicles (cars, trucks, motorcycles, bicycles, skate boards etc.)

A Parish Picnic will follow at the Bilas Home, 4255 Flesher Drive, Norton, Ohio 44203

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## **IN APPRECIATION**

Our Choir and Altar Servers dedicate themselves every time we gather together to celebrate the worship services of the Holy Orthodox Church. We thank Subdeacon Terrence Bilas and all the Choir Members; and our Altar Servers: John Bohush, Anthony Dodovich, Reader Aaron Gray, Andrew Gray, Christopher Di Puccio and Joshua Wherley. **Many Years!!!**

## **CHURCH SCHOOL STAFF APPRECIATION**

Sunday after Sunday our Church School Staff is prepared to help our children grow in the knowledge of our faith and love of our Lord. We wish to thank our dedicated Teachers: Reader Aaron Gray and Sarah Niglio; and our Church School Coordinator: Popadia Donna Freude. **Many Years!!!**

## **IN GRATITUDE**

We wish to thank those who in any way helped in our preparations for Holy Week and Pascha: **THANK YOU** to those who helped prepare the Grave with flowers on Good Friday; and to Mary Marcin for coordinating the Grave Watch; and to all who brought Red Eggs for Pascha – **THANK YOU!** Thank you to all who helped for the processions and to those who assisted on Pascha night with the Grave, the Candles, the Lights and the Bells; and to Veronica Bilas for baking the ARTOS that was blessed on Pascha and partaken of on St. Thomas Sunday



# The Ascension of our Lord



*"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem*

*and in all Judea and Samaria and to the end of the earth."*

*And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight.*

*And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you*

*stand looking into heaven?  
This Jesus, who was taken up from you  
into heaven,  
will come in the same way as you saw him  
go into heaven."  
Acts of the Apostles 1:8-11*

The Ascension of Our Lord Jesus Christ is described in the above passage from the Acts of the Apostles, and is also noted in Mark 16:19 and Luke 24:50-53. Jesus refers to his Ascension in the Gospel of John when he tells Mary Magdalene, "*Stop holding on to me, for I have not yet ascended to the Father, but go to my brothers and say to them, I am ascending to my Father and your Father, to my God and your God*" (John 20:17). Before his Ascension, Christ spent *forty days* teaching the Apostles and disciples about the Kingdom of God (Acts 1:3). The Lord informed them that they would receive power from the Holy Spirit to be his *witnesses* to the ends of the earth (Acts 1:8). The Ascension occurred at Bethany on the Mount of Olives (Luke 19:29). Christ's work of redemption has become known as the Paschal Mystery of Christ and was accomplished principally by his Passion, death, Resurrection, and Glorious Ascension into Heaven. The

Paschal Mystery of Christ constitutes one action for the salvation of mankind, for Jesus “was handed over to death for our trespasses and was raised for our justification” (Romans 4:25).

Jesus Christ made multiple appearances in several locations to his disciples for forty days following his **Resurrection**. For example, Jesus appeared first to Mary Magdalene in Jerusalem (Matthew 28:9-10, Mark 16:9, John 20:14-17), to two disciples on the Road to Emmaus (Luke 24:13-32), to Simon Peter (Luke 24:34, First Corinthians 15:5), to his disciples in the evening of that first day (John 20:19), and a week later to Thomas and the disciples (John 20:26). He appeared to James (First Corinthians 15:7), and to Peter and the Apostles in Galilee (Matthew 28:16-20, John 21:1).

At the same time, Christ Jesus appeared to his disciples even *after* his Ascension into Heaven. Stephen saw Jesus "standing at the right hand of God" prior to his martyrdom (Acts 7:55). Saul experienced Conversion on the road to Damascus when he was blinded by a bright light and told "I am Jesus whom you are persecuting" (Acts 9:3-5). The Lord Jesus appeared to Ananias in Damascus, instructing

him to baptize Saul of Tarsus (Acts 9:10-19). The "Spirit of Jesus" redirected Paul, Silas, Timothy, and Luke on the second missionary journey towards Troas, where they boarded a ship for Macedonia, the first recorded introduction of Christianity into Europe (Acts 16:7-10). The Lord reassured Paul to stay in Corinth after he had baptized Crispus, the ruler of the synagogue (Acts 18:9). Jesus actually appeared to Paul in the Temple of Jerusalem (Acts 22:17-18)! The Lord stood by Paul in Jerusalem and advised him that he was to "bear witness" to Him in Rome (Acts 23:11). His final appearance in Scripture was to John on the island of Patmos in the Book of Revelation (1:10-1:20).

His glorious Ascension signified the completion of his time on earth, which is celebrated by the Church forty days after the Resurrection and ten days before the Pentecost, the coming of the Holy Spirit. Our Lord Jesus Christ gave us hope by promising that *"when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also"* (John 14:3).

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# Holy Pentecost

Commemorated on [June 16](#)



In the Church’s annual liturgical cycle, Pentecost is “the last and great day.” It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the “birthday” of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the “day without evening” of God’s eternal Kingdom. With the descent of the Holy Spirit upon Christ’s disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to “appropriate” these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

## THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

***“Let us celebrate Pentecost, the coming of the Holy Spirit, The appointed day of promise, and the fulfillment of hope,***

*The mystery which is as great as it is precious.”*

In the coming of the Spirit, the very essence of the Church is revealed:

*“The Holy Spirit provides all,  
Overflows with prophecy, fulfills the  
priesthood,  
Has taught wisdom to illiterates, has revealed  
fishermen as theologians,  
He brings together the whole council of the  
Church.”*

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God “would pour out His Spirit upon all flesh.” This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: “O Heavenly King, the Comforter, the Spirit of Truth...,” the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose “descent” upon us

in this festal Vigil, is indeed the very experience of the Holy Spirit “coming and abiding in us.”

Having reached its climax, the Vigil continues as an explosion of joy and light for “verily the light of the Comforter has come and illumined the world.” In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles’ preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God’s Kingdom.

## THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is “added” to it as its own fulfillment. The service begins as a solemn “summing up” of the entire celebration, as its liturgical synthesis. We enter to the joy of the eternal spring, inaugurated by the coming of the Holy Spirit.



After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

*“Who is so great a God as our God?”*

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the **first prayer**, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God. In the **second prayer**, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our

earthly existence. Finally, in the **third prayer**, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Pascha has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory. Thus is completed the feast of Pentecost and we enter “the ordinary time” of the year. Yet, every Sunday now will be called “after Pentecost”—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church “never grows old, but is always young.” It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—“the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity,” and fills our life with meaning, love, faith and hope.

Father Alexander Schmemmann (1974)

# **Holy, Glorious Prophet Elia**

**Commemorated on July 20**

**The Holy Prophet Elijah is one of the greatest of the prophets and the first dedicated to virginity in the Old Testament. He was born in Tishba of Gilead into the Levite tribe 900 years before the Incarnation of the Word of God. Called to prophetic service, which put him in conflict with the Israelite king Ahab, the prophet became a fiery zealot of true faith and piety.**

**During this time the Israelite nation had fallen away from the faith of their Fathers, they abandoned the One God and worshipped pagan idols, the worship of which was introduced by the impious king Jereboam. Jezebel, the wife of king Ahab, was devoted to idol worship. She persuaded her husband to build a temple to the pagan god Baal, which led many Israelites away from the worship of the true God. Beholding the ruin of his nation, the Prophet Elia began to denounce King Ahab for impiety, and exhorted him to repent and turn to the God of Israel. The king would not listen to him. The Prophet Elia then declared to him, that as punishment there would be neither rain nor dew upon the ground, and the drought would cease only by his prayer. Indeed, the word of Elia was a torch (Eccles. 48: 1) The heavens were closed for three and a half years, and there was drought and famine throughout all the land.**

**During this time of tribulation, the Lord sent him to a cave beyond the Jordan. There he was miraculously fed by ravens. When the stream Horath dried up, the Lord sent the Prophet Elijah to Sarephtha to a poor widow, a Sidonian Gentile who suffered together with her children, awaiting death by starvation. At the request of the prophet, she prepared him a bread with the last measure of flour and the remainder of the oil. Through the prayer of the Prophet Elijah, flour and oil were not depleted in the home of the widow for the duration of the famine. By the power of his prayer the prophet also performed another miracle: he raised the dead son of the widow.**

**After the end of three years of drought the Merciful Lord sent the prophet to appear before King Ahab, and promised to send rain upon the earth. The Prophet Elijah told the king to order all of Israel to gather upon Mount Carmel, and also the priests of Baal. When the nation had gathered, the Prophet Elijah proposed that two sacrificial altars be built: one for the priests of Baal, and the other for the Prophet Elijah who served the True God.**

**The Prophet Elijah told them to call on their gods to consume the sacrificial animals with fire, and he would call on his. Whichever was first to send fire on the sacrifice would be acknowledged as the true God. The prophets of Baal called out to their idol from morning**

till evening, but the heavens were silent. Towards evening the holy Prophet Elijah built his sacrificial altar from twelve stones, the number of the tribes of Israel. He placed the sacrifice upon the wood and gave orders to dig a ditch around the altar and commanded that the sacrifice and the wood be soaked with water. When the ditch had filled with water, the prophet turned to God in prayer. Through the prayer of the prophet fire came down from heaven and consumed the sacrifice, the wood, and even the water. The people fell down to the ground, crying out: "Truly, the Lord is God!" Then the Prophet Elijah had all the pagan-priests of Baal put to death, and he began to pray for rain. Through his prayer the heavens opened and an abundant rain fell, soaking the parched earth.

King Ahab acknowledged his error and repented of his sins, but his wife Jezebel threatened to kill the prophet of God. The Prophet Elijah fled into the Kingdom of Judea and, grieving over his failure to eradicate idol worship, he asked God to let him die. An angel of the Lord came before him, strengthened him with food and commanded him to go upon a long journey. The Prophet Elijah traveled for forty days and nights and, having arrived at Mount Horeb, he settled in a cave.

The Lord told him that the next day Elijah would stand in His presence. There was a strong wind that crushed the rocks of the mountain, then an earthquake, and a

**fire, but the Lord was not in them. The Lord was in “a gentle breeze” (3 Kings 19: 12). He revealed to the prophet, that He would**

**preserve seven thousand faithful servants who had not worshipped Baal.**

**Later, the Lord commanded Elijah to anoint Elisha into prophetic service. Because of his fiery zeal for the Glory of God the Prophet Elijah was taken up alive into Heaven in a fiery chariot. The Prophet Elisha received Elijah’s mantle, and a double portion of his prophetic spirit.**

**According to the Tradition of Holy Church, the Prophet Elijah will be the Forerunner of the Dread Second Coming of Christ. He will proclaim the truth of Christ, urge all to repentance, and will be slain by the Antichrist. This will be a sign of the end of the world.**

**The life of the holy Prophet Elijah is recorded in the Old Testament books (3 Kings; 4 Kings; Sirach/Ecclesiastes 48: 1-15; 1 Maccabees 2: 58). At the time of the Transfiguration, the Prophet Elijah conversed with the Savior upon Mount Tabor (Mt. 17: 3; Mark 9: 4; Luke. 9: 30).**