

THE VOICE

Parish Newsletter: August - September 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, August 4**

Hours: Reader Aaron Gray  
Epistle: Reader Aaron Gray

**Sunday, August 11**

Hours: Reader Michael Luc  
Epistle: Reader Michael Luc

**Sunday, August 18**

Hours: Joshua Wherley  
Epistle: Joshua Wherley

**Sunday, August 25**

Hours: Subd. Terrence Bilas  
Epistle: Anastasia Bohush

**Sunday, September 1**

Hours: Sue Ellen Turscak  
Epistle: Sue Ellen Turscak

**Sunday, September 8**

Hours: Reader Aaron Gray  
Epistle: Rdr. Aaron Gray

**Sunday, September 15**

Hours: Bud Graham  
Epistle: Bud Graham

**Sunday, September 22**

Hours: Sandy Graham  
Epistle: Sandy Graham

**Sunday, September 29**

Hours and Epistle: Sarah Niglio

**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 Newman

Anastasia Haymon

Joseph Boyle

Phyllis George

Connie Pysell

Carl Palcheff

Matushka Myra Kovalik

Matushka Christine Zebren

Sarah Niglio

Lisa Nastoff

Sandra Dodovich

Angelo Lambo

Florence Lambo

Gary Turner

Infant Child Aria

Matushka Laryssa Huntyan

Matushka Suzanne Senyo

Bud Graham

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**DIVINE LITURGY SCHEDULE**

Beginning Sunday September 1, 2019 and  
continuing through Sunday, May 31, 2020:  
the Divine Liturgy will begin at 10.00 am.

# **SCHEDULE OF DIVINE SERVICES**

## **AUGUST**

### **DORMITION FAST – AUGUST 1 - 14**

**7<sup>TH</sup> SUNDAY AFTER PENTECOST – Tone 8**  
**BLESSING DAY: Cross Procession, Blessing of**  
**New Entrance and Cornerstone**

**Sat., August 3**

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

**Sunday, August 4**

**9:15 am Hours – Reader Aaron Gray**

**9:30 am Hierarchical Divine Liturgy of St. John**  
**Chrysostom – Archbishop Alexander**

**Epistle Reader: Reader Aaron Gray**

**EPISTLE: Romans 15:1-7 GOSPEL: Matthew 9:27-35**

**TRANSFIGURATION OF OUR LORD GOD AND**  
**SAVIOR JESUS CHRIST – *At Saint Elia Church***

**Monday, August 5**

**6:00 pm Great Vespers and Litija**

***Blessing of Fruit***

**TRANSFIGURATION OF OUR LORD GOD AND**  
**SAVIOR JESUS CHRIST**

***At the Transfiguration Monastery, Elwood, Pa.***

**9:30 am Akathist, “*Glory to God for All***  
***Things*”**

**10:00 am Hierarchical Divine Liturgy**  
**Blessing of Fruit**

**12:30 pm Picnic Luncheon; Gift Shop Open**

**2:30 pm Holy Unction-Anointing of Pilgrims**

**8<sup>th</sup> SUNDAY AFTER PENTECOST – Tone 7 –  
Afterfeast of the Holy Transfiguration**

**Saturday, August 10 -**

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

**Sunday, August 11**

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

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

**Epistle Reader: Reader Michael Luc**

**EPISTLE: 1 Cor. 1:10-18 GOSPEL: Matt 14:14-22**

**THE DORMITION OF OURMOST HOLY LADY  
THEOTOKOS AND EVER-VIRGIN MARY**

**Wednesday, August 14**

**6:00 pm Vesperal Divine Liturgy of St. John**

**Chrysostom – *Blessing of Flowers & Herbs***

**9<sup>th</sup> SUNDAY AFTER PENTECOST – Tone 8  
Afterfeast of the Dormition**

**Saturday, August 17**

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

**Sunday, August 18**

**9:15 am Hours – Joshua Wherley**

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

**Epistle Reader: Joshua Wherley**

**EPISTLE: 1 Cor. 3:9-17 GOSPEL: Matt 14:22-34**

**10<sup>th</sup> SUNDAY AFTER PENTECOST – Tone 1**

**Saturday, August 24**

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

**Sunday, August 25**

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

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

**Epistle Reader: Anastasia Bohush**

**EPISTLE: 1 Cor. 4:9-16 GOSPEL: Matt. 17:14**

**Holyday – THE BEHEADING OF THE HOLY  
GLORIOUS PROPHET, FORERUNNER AND  
BAPTIST JOHN**

**Wednesday August 28 - 6:00 pm**

**Vesperal Divine Liturgy of St John Chrysostom**  
*Thursday, August 29 - Strict Fast Day*

**SEPTEMBER**

**11<sup>th</sup> SUNDAY AFTER PENTECOST – Tone 2  
CHURCH NEW YEAR. St. Simeon the Stylite**

**Saturday, August 31**

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

**Sunday, September 1**

**9:45 am Hours – Sue Ellen Turscak**

**10:00 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Sue Ellen Turscak**

**EPISTLE: 1 Cor. 9:2-12 I Timothy 2:1-7**

**GOSPEL: Matt. 18:23-25 Luke 4:16-22**

**12<sup>th</sup> SUNDAY AFTER PENTECOST – Tone 3  
THE NATIVITY OF OUR MOST HOLY  
THEOTKOS AND EVER-VIRGIN MARY**

**Sunday Before the Exaltation of the Holy Cross**

**Saturday, September 7**

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

**Sunday, September 8**

**9:45 am Hours – Reader Aaron Gray**

**10:00 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Reader Aaron Gray**

**EPISTLE: Philippians 2:5-11 Galatians 6:11-18**

**GOSPEL: Luke 10:38-42;11:27-38 John 3:13-17**

**Holyday - THE UNIVERSAL EXALTATION OF  
THE PRECIOUS AND LIFE-GIVING CROSS**

**Friday, September 13 – 6:00 pm**

**Vesperal Divine Liturgy of St. John Chrysostom**

*Saturday, September 14 - Strict Fast Day*

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

**Sunday After the Exaltation of the Holy Cross**

**Saturday, September 14**

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

**Sunday, September 15**

**9:45 am Hours – Bud Graham**

**10:00 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Bud Graham**

**EPISTLE: Galatians 2:16-20 GOSPEL: Matt. 8:34-9:1**

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

**Saturday, September 21**

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

**Sunday, September 22**

**9:45 am Hours – Sandy Graham**

**10:00 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Sandy Graham**

**EPISTLE: 2 Cor. 1:21-2:4 GOSPEL: Luke 5:1-11**

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

**Saturday, Sept. 28 - 5:00 pm Great Vespers and Confessions**

**Sunday, September 29**

**9:45 am Hours – Sarah Niglio**

**10:00 am Divine Liturgy of St. John Chrysostom**

**Epistle Reader: Sarah Niglio**

**EPISTLE: 2 Cor. 4:6-15 GOSPEL: Luke 6:31-36**

## **“THE CHURCH TREASURER RESIGNS”**

The day the Parish treasurer resigned, the Parish asked the local grain elevator manager to take the position. He agreed under two conditions.

That no treasurer’s report would be given for the first year.

That no questions would be asked about finances during the year.

The people were surprised but finally agreed since most of them did business with him and he was a trusted man.

At the end of the year he gave this report:

\*The church indebtedness of \$228,000 had been paid.

\*The minister’s salary had been increased by 8%.

\*The charitable gifts had been increased by 200%.

\*There were no outstanding bills.

\*And there was a cash balance of \$11,252!

Immediately the shocked congregation asked, “How did you do it? Where did the money come from?”

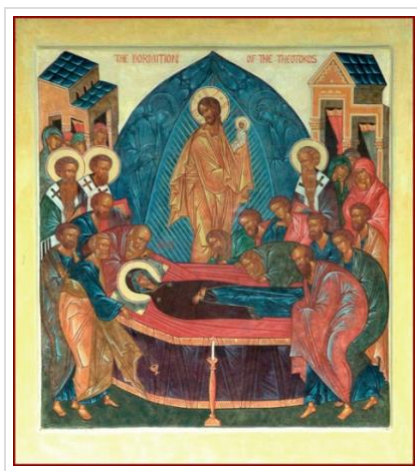
He quietly answered: “Most of you bring your grain to my elevator. Throughout the year, I simply withheld 10% on your behalf and gave it to the church in your name. You didn’t even miss it”

“Do you see what you can do for the Lord if you are willing to give at least the tithe to God, who really owns you?”

And so the new treasurer had made his point.

# Commitment vs. Convenience: The Dormition Fast

[OCA]



On Thursday, August 1, 2019, we begin the observance of the relatively brief Dormition Fast that prepares us for the celebration of the Great Feast of the Dormition of the Mother of God on August 15. And, as with every fast, we once again are presented with a challenge and a choice. In this instance, the Dormition Fast presents us with a choice between “convenience” and “commitment.” We can choose convenience because of the simple fact that to fast is decidedly inconvenient. It takes planning, vigilance, discipline, self denial, and an overall concerted effort. It is convenient to allow life to flow on at its usual summer rhythm, which includes searching for that comfort level of least resistance. To break our established patterns of living is always difficult—something we would only contemplate with reluctance. So, one choice is to do nothing different during the Dormition Fast—or perhaps



just doing something minimal, as a kind of token recognition of our life in the Church. Such a choice may not yield in terms of further growth in our life “in Christ.” It may, rather, mean a missed opportunity.

Yet, the choice remains to embrace the Dormition Fast, a choice that is decidedly “counter-cultural” and one that manifests a conscious commitment to an Orthodox Christian “way of life.” Such a commitment signifies that we are looking beyond what is convenient toward what is meaningful. It would be a choice in which we recognize our weaknesses, and our need precisely for the planning, vigilance, discipline, self denial and overall concerted effort that distinguishes the seeker of the “mind of Christ” which we have as a gift within the life of the Church. That is a difficult choice to make, and one that is perhaps particularly difficult within the life of a family with children who are often resistant to any changes. However, such a difficult choice has its “rewards,” and such a commitment will bear fruit in our families and in our parishes. (If embraced legalistically and judgmentally, however, we will lose our access to the potential fruitfulness of the fast and only succeed in creating a miserable atmosphere in our homes.) It is a choice that is determined to seize a good opportunity as at least a potential tool that leads to spiritual growth.

Combining the “convenient” with our “commitment” within our contemporary social and cultural life is, to some degree, an option. We often don’t allow the Church to “get in the way” of our plans and goals, and that may be hard to avoid in the circumstances and conditions of our present “way of life.” It is hard to prevail in the never-ending “battle of the

calendars.” The surrounding social and cultural milieu no longer supports our commitment to Christ and the Church. In fact, it is usually quite indifferent and it may even be hostile toward such a commitment. Though we may hesitate to admit it, we find it very challenging not to conform to the world around us. But it is never impossible to choose our commitment to our Orthodox Christian way of life over what is merely convenient – or simply desired. That may just be one of those “daily crosses” that the Lord spoke of – though it may be a stretch to call that a “cross.” This also entails choices, and we have to assess these choices with honesty as we look at all the factors that make up our lives. In short, it is very difficult – but profoundly rewarding – to practice our Orthodox Christian Faith today!

The heart of a sincere Orthodox Christian desires to choose the hard path of commitment over the easy (and rather boring?) path of convenience. During the Dormition Fast, we now have the God-given opportunity to escape the summer doldrums that drain our spiritual energy. With prayer, almsgiving and fasting, we can renew our tired bodies and souls. We can lift up our “drooping hands” in an attitude of prayer and thanksgiving. The Dormition of the Theotokos has often been called “Pascha in the summer.” It celebrates the victory of life over death—or of death as a translation into the Kingdom of Heaven. The Dormition Fast is our spiritually vigilant preparation leading up to that glorious celebration honoring the Mother of God and contemplate our own entrance into the Kingdom of God. “Behold, now is the acceptable time; behold; now is the day of salvation!” [2 Corinthians 6:2].

# Church New Year

Commemorated on [September 1](#)

The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, “to impose.” It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1.

According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2), the Savior proclaimed, “The spirit of the Lord is upon me; because He has anointed me to preach the gospel to the poor; He has sent me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord...” Tradition says that the Hebrews entered the Promised Land in September

## ***TROPARION OF THE NEW YEAR***

***O Lord, Maker of the universe. Who alone ahs power over season and times, bless this year with Your bounty, preserve our country in safety, and keep Your people in peace. Save us through the prayers of the Mother of God.***

# The Universal Exaltation of the Precious and Life-Giving Cross

Commemorated on **September 14**

The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter.

Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped.

The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict of Milan extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to Saint Macarius, Patriarch of Jerusalem.

Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful.

Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription

ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).

In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found.

Christians came in a huge throng to venerate the Holy Cross, beseeching Saint Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326.

During the discovery of the Life-Creating Cross another miracle took place: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Cyriacus and afterwards was consecrated Bishop of Jerusalem. During the reign of Julian the Apostate (361-363) he accepted a martyr's death for Christ (see October 28).

The holy empress Helen journeyed to the holy places connected with the earthly life of the Savior, building more

than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings and where the Mother of God was buried after her death.

Saint Helen took part of the Life-Creating Wood and nails with her to Constantinople. The holy emperor Constantine gave orders to build at Jerusalem a majestic and spacious church in honor of the Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. Saint Helen did not survive until the dedication of the temple, she died in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen year captivity. During the reign of the Byzantine emperor Phocas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zachariah (609-633).

The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610-641), who with the help

of God defeated Khozroes and concluded peace with his successor and son Syroes, was the Cross of the Lord returned to the Christians.

With great solemnity the Life-creating Cross was transferred to Jerusalem.

Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church.

In a sermon on the Exaltation of the Cross, Saint Andrew of Crete (July 4) says: "The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast".

***Before Thy Cross, O Master, we bow down in  
worship and Thy Holy Resurrection we glorify!***