

WEEKLY BULLETIN

SAINT ELIA THE PROPHET ORTHODOX CHURCH

A Parish of the Orthodox Church in America

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His Eminence Alexander, Archbishop of Toledo, Bulgarian Diocese, OCA

Very Rev. Mitred Archpriest Father Don Anthony Freude, Parish Rector

Rev. Protodeacon James M. Gresh, Attached

Pentecost Sunday - June 7, 2020

Vol 37

SCHEDULE OF DIVINE SERVICES

All Services are "Lived Streamed"

8th SUNDAY OF PASCHA – Tone 7 – HOLY PENTECOST

FEAST OF THE HOLY TRINITY. *Fast FreeWeek*

Saturday, June 6

5:00 pm GENERAL PANAKHIDA for the faithful departed this life in the hope of the resurrection. If you have new names to be added please contact Fr. Don

VESPERS OF PENTECOST

Sunday, June 7

9:10 am 3rd and 6th Hours

9:30 am Divine Liturgy of St. John Chrysostom

Vespers - Kneeling Prayers of Pentecost

Epistle Reader: Joshua Wherley

1st SUNDAY AFTER PENTECOST – ALL SAINTS SUNDAY

Saturday, June 13

5:00 pm Great Vespers and Confessions

Sunday, June 14

9:10 am 3rd and 6th Hours

9:30 am Divine Liturgy of St. John Chrysostom

Epistle Reader: Joshua Wherley

MEMORY ETERNAL

Please remember in your prayers **+Carl Palcheff** who fell asleep in the Lord on Saturday, May 30, 2020. His Funeral was held on Friday, June 5, and burial at Rose Hill Cemetery. May his Memory be Eternal. Vecnaja Pamjat!

BIBLE STUDY – PASCHAL GOSPELS OF ST. JOHN

Our “Zoom” Bible Study will be held this week **on Wednesday, June 10: 6:30 pm – 7:30 pm**. We will continue with Chapters 1-5. If you are interested in joining the study please contact Fr. Don by phone (330.724.7009) so as to have the ZOOM link emailed to you. Any questions or concerns regarding accessing the ‘ZOOM’ please contact Veronica. We would love to have you join!

“SPRING CLEAN-UP”

Thank you for responding to the call for “spring” clean-up. We are in need during the “summer” months for grass cutters, flower beds cleaners, wood choppers and weed pullers.

If anyone would like FREE tree branches, please help yourself (branches and logs are located on the west side of the shed).

PARISH STEWARDSHIP

A great thank you to all for maintaining your stewardship to St. Elia. Your regular generous donations have enabled the Parish to meet the bills and maintain stability during these unprecedented times.

AMAZON SMILE - Support St. Elia

Step 1: Go to: www.smile.amazon.com

Step 2: search and select “St. Elia the Prophet Eastern Orthodox Church” as your preferred charity. There are several St. Elia churches listed. We are the only one in Akron

Important Update on Current Service Schedule & Gradual Reopening

We have been given the blessing from our Diocese to begin the process of the gradual reopening for the faithful to attend liturgical services. Please read completely as there are important procedures and guidelines we all must follow. All services will continue to be streamed online. We encourage those who cannot or should not be with us in person to join us via online streaming. **Saturday Evening Vespers will begin via streaming at 5 p.m. and Sunday Divine Liturgy at 9:30 a.m.**

In accordance with the State of Ohio, CDC, and Diocesan guidelines we all must follow these simple steps when attending:

- 1) If you or your family member is sick please stay home.
- 2) Only enter and exit through the front church door.
- 3) Please... there will be no gathering in the vestibule/office/and in the parish hall.
- 4) All side and hall doors will be locked (in keeping with AFD and codes all of our church doors can be exited from the inside).
- 5) Sanitize your hands before entering the church (sanitizer is located in the vestibule).
- 6) All must wear masks in church (disposable masks are provided in the vestibule).
- 7) Sanitize your hands before exiting the church building.

In church: it is required to keep 6 feet social distancing. Therefore, pews will be marked for available and not available seating. There will be assigned ushers to assist you and/or your family to be seated (it may not be in your 'usual' place).

So sorry to say but we cannot kiss the icons, cross, chalice, gospel book, and/or father's hand.

Lastly, due to limited seating to ensure safe distancing and Diocesan guidelines, parishioners must pre-register to attend liturgical services. Please call Fr. Don at (330) 724-7009 or (330) 472-6456 by Saturday morning before 12 noon to attend.

...where two or three are gathered together there am I," says our Lord according to St. Matthew's Gospel.

Love in Christ our Lord, Fr. Don

Holy Pentecost



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 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 hold flowers in our hands symbolizing 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 Easter 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)

FAST FREE WEEK

Pentecost Week – June 7 -13 – is Fast Free Week including Wednesday and Friday.