

# WEEKLY BULLETIN

June 20, 2021

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HOLY PENTECOST



St. ELIA  
ORTHODOX  CHURCH

**A Parish of the Orthodox Church in America**

**64 W. Wilbeth Rd., Akron, Ohio 44301**

**Church Hall: 330-724-7129**

**Office: 330-724-7009**

**[www.saintelia.com](http://www.saintelia.com)**

**[www.facebook.com/sainteliaakron](https://www.facebook.com/sainteliaakron)**

*His Eminence Alexander, Archbishop of Toledo, Bulgarian Diocese, OCA  
Very Rev. Mitred Archbishop Father Don Anthony Freude, Parish Rector  
Rev. Protodeacon James M. Gresh, Attached*

# **SCHEDULE OF DIVINE SERVICES**

**EIGHTH SUNDAY OF PASCHA – Tone 7**

**HOLY PENTECOST.**

**FEAST OF THE HOLY TRINITY     *Father's Day***

**Saturday, June 19**

**5:00 pm Vigil of Pentecost**

**Sunday, June 20**

**9:10 am 3<sup>rd</sup> & 6<sup>th</sup> Hours: Sue Ellen Turscak**

**9:30 am Divine Liturgy of Saint John Chrysostom**

**Epistle Reader: Sue Ellen Turscak**

Epistle: Acts 2 1-11    Gospel: John 7:37-52;8:12

**VESPERS OF PENTECOST and  
KNEELING PRAYERS**

**FAST FREE WEEK – JUNE 21 – 26**

*We celebrate the feast of Pentecost and the coming of the Spirit, the appointed day of the promise, the fulfillment of hope. How majestic and great is the mystery !Therefore we cry aloud to Thee: "Glory to Thee, O Lord and Creator of all!"*

Idomelia of Pentecost

**FIRST SUNDAY AFTER PENTECOST – ALL SAINTS**

**Saturday, June 26**

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

**Sunday, June 27**

**9:10 am 3<sup>rd</sup> & 6<sup>th</sup> Hours: Bud Graham**

**9:30 am Divine Liturgy of Saint John Chrysostom**

**Epistle Reader: Bud Graham**

Epistle: Hebrews 11:33-12:2

Gospel: Matthew 10:3-33,37-38; 19:27-30

# Today's Epistle Reading- Acts 2:1-11

## Coming of the Holy Spirit

**2** When the Day of Pentecost had fully come, they were all <sup>[a]</sup>with one accord in one place. **2** And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. **3** Then there appeared to them <sup>[b]</sup>divided tongues, as of fire, and *one* sat upon each of them. **4** And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

## The Crowd's Response

**5** And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. **6** And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. **7** Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans?" **8** And how *is it that* we <sup>12</sup>Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." hear, each in our own <sup>[c]</sup>language in which we were born? **9** Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup>Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, <sup>11</sup>Cretans and <sup>[d]</sup>Arabs—we hear them speaking in our own tongues the wonderful works of God."

# Today's Gospel Reading-John 7:37-5;8:12

## The Promise of the Holy Spirit

<sup>37</sup> On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. <sup>38</sup> He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." <sup>39</sup> But this He spoke concerning the Spirit, whom those <sup>[a]</sup>believing in Him would receive; for the <sup>[b]</sup>Holy Spirit was not yet *given*, because Jesus was not yet glorified.

## Who Is He?

<sup>40</sup> Therefore <sup>[c]</sup>many from the crowd, when they heard this saying, said, "Truly this is the Prophet." <sup>41</sup> Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? <sup>42</sup> Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" <sup>43</sup> So there was a division among the people because of Him. <sup>44</sup> Now some of them wanted to take Him, but no one laid hands on Him.

## Rejected by the Authorities

<sup>45</sup> Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" <sup>46</sup> The officers answered, "No man ever spoke like this Man!" <sup>47</sup> Then the Pharisees answered them, "Are you also deceived? <sup>48</sup> Have any of the rulers or the Pharisees believed in Him? <sup>49</sup> But this crowd that does not know the law is accursed." <sup>50</sup> Nicodemus (he who came to <sup>[d]</sup>Jesus <sup>[e]</sup>by night, being one of them) said to them, <sup>51</sup> "Does our law judge a man before it hears him and knows what he is doing?" <sup>52</sup> They answered and said to him, "Are you also from Galilee? Search and look, for no prophet <sup>[f]</sup>has arisen out of Galilee.

<sup>8:12</sup> Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

# 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 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 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 Pascha.** 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)

### **REMEMBER THOSE IN THERMED FORCES**

Subdeacon Anthony Freude, son of Fr .Don and Popadia Donna

Egor Cravcenko. Son of Serghei and Ludmila Cravcenko

### **REMEMBER OUR SICK AND SHUT-INS**

Metropolitan Herman

Joseph Boyle (brother of Kathy Gray)

Sandra Dodovich (mother of Tony Dodovich)

Phyllis George (sister of Rose Marie Vronick)

Angelo Lambo and Florence Lambo

Larissa Freude Newman

Reader William Paluch

Subdeacon Martin Paluch

Martin Vronick and Rose Marie Vronick

Niki Bober (President of the Orthodox Christian Women)

Matushka Myra Kovaiaak and Mitred Archpriest Daniel Kovalak

Matushka Chrisitne Zebren;

Matushka Laryssa Hunt्यान

### **Our Stewardship - Sunday, June 13, 2021**

<b>Improvement Fund:</b>	<b>\$ 35.00</b>
<b>Sunday Offering:</b>	<b>1.405.00</b>
<b>TOTAL</b>	<b>\$1,440.00</b>

Happy  
Father's  
Day

The righteous  
man walks in  
his integrity;  
**His children  
are blessed  
after him.**

PROVERBS 20:7

A Dad is a person  
who is loving and kind,  
And often he knows  
what you have on your mind.  
He's someone who listens,  
suggests, and defends.  
A dad can be one  
of your very best friends!  
He's proud of your triumphs,  
but when things go wrong,  
A dad can be patient  
and helpful and strong  
In all that you do,  
a dad's love plays a part.  
There's always a place for him  
deep in your heart.  
And each year that passes,  
you're even more glad,  
More grateful and proud  
just to call him your dad!  
Thank you, Dad...  
for listening and caring,  
for giving and sharing,  
but, especially, for just being you!  
Happy Father's Day.

***“Save the date”***



**St. ELIA**  
ORTHODOX  CHURCH

This coming Labor Day Weekend 2021– September 4-5, -our Parish will celebrate **75 Years** as a Christ centered Parish community! Our Father and Archbishop Alexander will be with us for the weekend.

The **75<sup>th</sup> Anniversary Committee** has met and is making plans for the 75<sup>th</sup> Celebration and Parish Homecoming event.

***We need your help*** ... we are collecting photos to create a video of St. Elia memories. Please send or share any photos to Kathy Gray from past years to the present. We need all photos by August 10<sup>th</sup> and your photos will be returned to you.

**Here is the tentative schedule:**

**Saturday, September 4:**

**5:00 pm Great Vespers with Social following**

**Sunday, September 5**

**9:30 am Hierarchical Divine Liturgy**

**Tonsuring of Joshua Herman Wherley  
as Reader and Cantor**

**Family Centered Barbecue catered by the  
Waterloo Restaurant**

**More details to come...**



St. ELIA  
ORTHODOX CHURCH

Dearly Beloved in Christ,  
Christ is risen!

Since the beginning of the Covid-19 Pandemic we have been taking every precaution to protect the health and well-being of all of our people. In accordance with the CDC, the State of Ohio, and our Diocesan Directives, St. Elia Parish will follow the re-opening plan:

- 1) If you are sick and/or exhibit coronavirus symptoms, you must refrain from attending Services.
- 2) While the CDC and the State of Ohio have lifted the mask mandate, the social distancing and capacity restrictions, the State officials recommend that unvaccinated people continue to wear the mask indoors. The Diocesan Directives stress that everyone is welcome to continue wearing face coverings if there is any level of discomfort with this new guidance.
- 3) The kissing of Icons, the Cross, the Gospel Book and the priest's hand when receiving the blessing is permitted if you are comfortable doing so.
- 4) The sanitizer and masks will be in the vestibule for your convenience

**Coffee Hour**, hosted by Bilas Family, this Sunday, June 20, following the Divine Liturgy