

WEEKLY BULLETIN

October 31, 2021, Vol. 38, No. 44
19TH SUNDAY AFTER PENTECOST



St. ELIA 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 Archbishop Father Don Anthony Freude, Parish
Rector Rev. Protodeacon James M. Gresh, Attached*

SCHEDULE OF DIVINE SERVICES

19th SUNDAY AFTER PENTECOST - Tone 2 Apostles of the Seventy: Stachys, Amplias, Urban, Narcissus, Apelles, and Aristobulus.

New Hieromartyr Archpriest, John Kochurov

Saturday, October 30

Great Vespers and Confessions

Sunday, October 31

9:10 am 3rd & 6th Hours: Bud Graham

9:30 am Divine Liturgy of St. John Chrysostom

Epistle Reader: Bud Graham

Epistle: 2 Corinthians 11:31-12:9

Gospel: Luke 8:26-39

20th SUNDAY AFTER PENTECOST - Tone 3

Holy 33 Martyrs of Miletene

Saturday, November 6

Great Vespers and Confessions

Sunday, November 7

9:10 am 3rd & 6th Hours: Sandy Graham

9:30 am Divine Liturgy of St. John Chrysostom

Epistle Reader: Sandy Graham

Epistle: Galatians 1:11-19 Gospel: Luke 8:41-56

MEMORY ETERNAL

Grant rest eternal in blessed repose, O Lord to your servant the Priest Maximos Herman who is fallen asleep and make his memory eternal!

Father Maximos fell asleep in the Lord on Monday, October 21. A new priest in our Diocese, he was attached at Holy Transfiguration Church, Ames, Iowa.

TODAY'S SCRIPTURE READINGS

2 Corinthians 11:31-12:9

The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands.

The Vision of Paradise

It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows— how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me.

The Thorn in the Flesh

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I

be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Luke 8:26-39

A Demon-Possessed Man Healed

Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

Jesus asked him, saying, “What is your name?”

And he said, “Legion,” because many demons had entered him. And they begged Him that He would not command them to go out into the abyss.

Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit

them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen *it* told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, “Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

OUR STEWARDSHIP – October 24, 2021

Candles:	\$ 12.00
Candle Desk Donation:	20.00
<u>Sunday Offering:</u>	<u>1,750.00</u>
TOTAL:	\$1,782.00

ST. JOHN KOCHUROV
HIEROMARTYR OF CHICAGO

Commemorated TODAY, October 31

John Kochurov was born June 13, 1871, in the village of Bigildino, in the Donkovsky District of the Rayazan province in Russia. His father was village priest.

John studied at the St. Petersburg Theological Academy in the early 1890s, when he met Bishop Nicholas (Ziorov) of the Aleutians and Alaska (the missionary diocese in America). Upon his graduation in 1895, John asked Bishop Nicholas to let him become part of the American Mission. Even though he was not yet ordained, he was assigned to be the rector of St. Vladimir Parish in Chicago, as well as priest-in-charge of a Slovakian mission in Streator, Illinois, 90 miles from Chicago. After graduating from the Theological Academy, he married Alexandra Vasilievna, the daughter of a priest in St. Petersburg. By August, John had been ordained to the Priesthood, and by October he was in Chicago.

St. Vladimir Parish in Chicago worshiped on the ground floor of the house, and the upstairs served as the living quarters for the priest, the choir director and their families. The congregation consisted of Russians, Serbs, Galicians, Bulgarians and Arabs. He knew that the parish would require a proper church building to meet the needs of the Orthodox faithful of Chicago.

Father John traveled to Russia and raised considerable funds to be added to the parish's building account. This amount, though, was not sufficient to build a church. He returned to Chicago and appealed to prominent citizens for assistance. Eventually, and with the help of the most renowned architects of the time, Father John saw to the design and construction of Holy Trinity Cathedral – an innovative amalgamation of traditional Russian church architecture and 20th century American architecture. When the Cathedral was completed, St. Tikhon (Belavin) celebrated the service of consecration.

In addition to his monthly mission trips to Streator, Father John traveled to Hartsborn, Oklahoma; Slovaktown, Arkansas; Buffalo, New York; and Joliet and Madison, Illinois. An ongoing concern of Father John's was the conversion of Byzantine Catholics, to allow them to return to their mother Church. He worked to this end and encouraged others to do the same. He also held a deep commitment to the Christian education of young people, so as to instill in them the firm religious and moral foundations they would need in a secular society.

Living in Illinois made Father John one of the most isolated priests in the American diocese. Yet his wife Alexandra and their three sons were for him the source of strength and community he needed. His brother clergy throughout the church held him in high honor and love. The Tsar awarded him with the Order of St. Anna in 1903.

St. Tikhon elevated him to the rank of Archpriest before they both departed from America in 1907. Father John had spent 12 years laboring in this missionary diocese, and he returned to Russia, where he was martyred by Bolsheviks during the Revolution.

Martyrdom in Russia

At Tsarskoe Selo, near Petrograd, Father John was a presiding at a Service of Prayer. He confronted an angry and unruly mob of revolutionary sailors for having interfered with his priestly ministry. The sailors attacked and shot him and apparently dragged him over the tracks of the railroad until he died. He was the first priest-martyr of the Russian Revolution. The date of his murder is variously given as November 1, November 13 or even December 8, 1917. There is no clear record of the date though properly it is remembered on October 31.

One contemporary account reads: *“He met a martyr’s death at the hands of the Bolshevik sailors... These revolutionaries objected to Father John’s serving a Molieben for the salvation of Russia. When he refused to stop, they killed him.”*

In another place: *“Archpriest John Kochurov was shot to death while in his vestments. Wounded, he falls to the ground and sighs heavily, he is in convulsions before death. A voice in the crowd says: ‘Let’s finish him off like a dog.’”*

On December 4, 1994, the Church in Russia canonized him as the first clergyman martyred during the Revolution.



**FALL FAMILY FUNFEST
THIS SUNDAY, OCTOBER 31,
9:30 AM DIVINE LITURGY**

**LUNCHEON
YOUR SOUP SPECIALTY**

*Please sign up on the List what soup specialty you
will be bringing!*

Bread, Salad and Dessert will be provided!

**and
OUR ANNUAL
TRUNK-A-TREAT FOR ALL AGES!**

**EVERYONE IS ASKED TO BRING
A TREAT TO SHARE WITH ALL THE
KIDS - young and older**

**NON-SCARY COSTUMES ARE
WELCOME**

**REMEMBERING THOSE IN THE
ARMED FORCES**

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

REMEMBERING OUR SICK AND SHUT-INS

Metropolitan Herman
Archbishop Paul
Archbishop Benjamin
Archbishop Nathaniel
Archbishop Michael
Fr. Moses Berry
Joseph Boyle (brother of Kathy Gray)
Sandra Dodovich (mother of Tony Dodovich)
Phyllis (sister of Rose Marie Vronick)
Angelo Lambo
Florence Lambo
Larissa Freude Newman
Subdeacon Martin Paluch
Reader William Paluch
Martin Vronick
Rose Marie Vronick
Niki Bober (President of Orthodox Christian Women
Pani Dolores Zuder
Matushka Myra Kovalak
Mitred Archpriest Daniel Kovalak
Matushka Christine Zebren
Matushka Laryssa Huntyan
Geoffrey Michael Lubic
Sue Ellen Turscak

PANDEMIC GUIDELINES

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

- 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 masks indoors. The Diocesan Directives stress that everyone is welcome to continued wearing face coverings if there is any level of discomfort.
- 3) The kissing of Icons, the Cross, the Gospel Book, the Chalice and the priest's hand when receiving the blessing is permitted if you are comfortable doing so
- 4) The sanitizer and masks are available in the vestibule for your convenience