

WEEKLY BULLETIN

November 21, 2021 Vol. 38, No. 47
22nd 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

22nd SUNDAY AFTER PENTECOST - Tone 5
THE ENTRANCE OF THE MOST-HOLY THEOTOKOS
INTO THE TEMPLE

Saturday, November 20

5:00 pm Great Vespers and Confessions

Sunday, November 21

9:10 am 3rd & 6th Hours: Reader Michael Luc

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

Baptism of Harper Faith Keathley

Epistle Reader: Reader Michael Luc

Epistle: Galatians 6:11-18 Romans 6:3-11

Gospel: Luke 12:16-21 Matthew 28:16-20

Lighting of the 2nd Candle on the Advent Wreath

Thursday, November 25 - Leavetaking of the
Entrance of the Theotokos into the Temple

23rd SUNDAY AFTER PENTECOST - Tone 6
Monk Martyr and Confessor Stephen the New

Saturday, November 27

5:00 pm Great Vespers and Confessions

Sunday, November 28

9:10 am 3rd & 6th Hours: Reader Joshua Wherley

9:30 am Divine Liturgy of St. John Chrysostom

Epistle Reader: Reader Joshua Wherley

Epistle: Ephesians 2:4-10 Gospel: Luke 13:10-17

Lighting of the 3rd Candle on the Advent Wreath

BAPTISMAL SCRIPTURE READINGS

Epistle: Romans 6:3-11 –

Do you not know that all of us who were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the sinful body might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. So you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Gospel: Matthew 28:16-20

Now the eleven disciples went to Galilee, to the mountain which Jesus had directed them. And when they saw him they worshiped Him; but some doubted. And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

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Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen.

BAPTISMAL CONGRATULATIONS

A Baptismal Divine liturgy is celebrated today, **Sunday, November 21, 2021**, for the Baptism and Chrismation of **Harper Faye Faith Keathley**, the daughter of Cody and Jessica Keathley, the granddaughter of Reader William Paluch and Margaret Hoye; and Richard and Dianna Keathley. Prayeful congratulations to Harper Faye Faith, her parents, grandparents and her Godparents Juliana Freude and William Paluch.

GENERAL PARISH MEETING

A General Parish Meeting will be held next **Sunday, November 28, 2021** following the Divine Liturgy. to elect the 2022 Parish Council. Please submit your Nominees to **the Nominating Committee: Sandy Graham and Anastasia Bohush**.

2022 CALENDARS

The 2022 Church Year Calendars are available courtesy of **Anthony Funeral Homes**. Please pick your calendar from the front pew.

The Entry of the Most Holy Mother of God into the Temple

Commemorated on November 21

According to Holy Tradition, the Entry of the Most Holy Theotokos into the Temple took place in the following manner. The parents of the Virgin Mary, Saints Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God. When the Most Holy Virgin reached the age of three, the holy parents decided to fulfill their vow. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple (Ps. 44/45:14-15). There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests and High Priest could enter. (Because they recited a Psalm on each step, Psalms 119/120-133/134 are called "Psalms of Ascent.") The child Mary, so it seemed, could not make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of

blood. The All-Holy Virgin remained in the quarters for virgins near the Temple. According to the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Luke 2: 37), and also the historian Josephus Flavius, there were many living quarters around the Temple, in which those who were dedicated to the service of God dwelt. The earthly life of the Most Holy Theotokos from Her infancy until She was taken up to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me," said Saint Jerome, "how the Most Holy Virgin spent the time of Her youth, I would answer that that is known to God Himself and the Archangel Gabriel, Her constant guardian." But there are accounts in Church Tradition, that during the All-Pure Virgin's stay at the Temple, She grew up in a community of pious virgins, diligently read the Holy Scripture, occupied Herself with handicrafts, prayed constantly, and grew in love for God. From ancient times, the Church has celebrated the Feast of the Entry of the Most Holy Theotokos into the Temple. Indications that the Feast was observed in the first centuries of Christianity are found in the traditions of Palestinian Christians, The Feast of the Entry of the Most Holy Theotokos into the Temple foretells God's blessing for the human race, the preaching of salvation, the promise of the coming of Christ.

THE ADVENT WREATH



On Monday, November 15th, forty days prior to the celebration of the Feast of our Lord's Nativity, the Holy Orthodox Church begins the Christmas Fast. This period of six weeks is often called *Advent*, which means *the Coming*, and refers to the Coming of the Lord and Savior Jesus Christ in the Mystery of His Holy Nativity.

Christmas and Epiphany are Feasts of Light, celebrating the Coming and Manifestation of Christ, the Light of the world. Nature itself helps us to experience these Feasts of Light. With the coming of the winter the days get shorter and the nights longer, but once we reach Christmas Day itself the reverse begins to happen. Nature prepares for the Coming of Christ, the Light in the darkness – and so do we during the Holy Season of Advent.

To help in our preparation, we have an Advent Wreath in Church. The Wreath, made of evergreens, has six candles on it – one for each week in Advent. **Today, Sunday 21, we light the 2nd Candle on the Advent Wreath** along with special prayers, as we prepare ourselves to receive Christ the Light of the world into our hearts.

Please pick up an Advent Calendar to assist you during the Fast.

ADVENT MEDITATION

DIVINITY IS ALWAYS WHERE YOU LEAST EXPECT TO FIND IT

There was no room in the inn, but there was room in the stable. An inn usually a gathering place where the problems of the world were discussed, and where opinions were stated on almost every subject. The inn was the rallying place of the popular and the successful. The stable, in the other hand, was a place for outcasts, the ignored, the forgotten. The world might have expected the Son of God to be born – if He were to be born at all – in an inn. A stable would have been the last place in the world where one would have looked for Him. *Divinity is always where one least expects to find it.*

No worldly mind would ever have suspected that He Who could make the sun warm would one day have need of an ox and ass to warm Him with their breath; that He Who clothed the fields with grass, would Himself be naked; that He from Whom came planets and worlds would one day have tiny arms that were long enough to reach the heads of the animals; that the Eternal Word would have to learn to speak; that the all-powerful would be wrapped in swaddling clothes; that salvation would be in a manger. No one would ever suspect that God coming on earth would ever be so helpless. And that is precisely why so many miss Him. *Divinity is always where one least expects to find it.*

If the artist is at home in his studio because the paintings are the creation of his mind; if the gardener is at home among his plants because he planted them; and if the father is at home among his children because they are his own, the surely, argues the world, He Who made the world should be at home in it. He should come into it as an artist in his studio, as a father into his home; but, for the Creator to come among His creatures and be ignored by them; for God to come among His own and not to be received by His own; for God to be homeless at home – that could mean only one thing to the worldly mind: the Babe could not have been God at all. And that is just why they missed Him. *Divinity is always where one least expects to find it*

The Feast of God's Coming to us is approaching; the Feast of His Presence among us; the Feast of eternal dominion over all men and all ages. This is the Christmas of Holy Orthodoxy. Therefore, let us make every effort now during the holy season of Advent so that it might be said of us also, in the words of St. Gregory the Theologian:

“We truly keep the Feast of His Birth...We ran with the star...We worshiped Him, along with the Magi from the East...along with the Shepherds, we too were enlightened...and along too with the angels in heaven, we glorified Him.”

The task is ours now, to make those words sung in the days before Christmas, the basis of our living: *“Let us raise our minds to heaven, spiritually going up to Bethlehem.”*

Coming November 22: “Working On Ourselves” Webinar

Do you feel stuck? Do you want to make a change but don't know where to start? Wellness and nutrition specialist Rita Madden is here to help!

Join us at St. Elia at 8 p.m. Monday, Nov. 22, for a special webinar focused on guiding you through successful change utilizing the Holy Orthodox Tradition as the foundation.

We all have different areas that we need to work on; however, we can all utilize a behavior modification strategy that incorporates our faith and has been shown to help people make lasting change to address personal needs. Participants will be encouraged to participate in implementing processes into their day during the Nativity Fast (or at a different time if they choose) to help make sustainable and lasting habits to benefit their daily living. A bonus resource guide will be included that complements the workshop.

There are two different options for participation:

- 1) Join us **in-person** at St. Elia for snacks and fellowship as we watch the webinar together downstairs in the parish hall. Doors open at 7 p.m.

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2) OR register in advance **online** to watch from the comfort of your own home via Zoom. To register, visit

<https://foodfaithfasting.gumroad.com/1/QhqVZ>

Cost: To watch at home there is suggested minimum donation of \$6, to be paid when you register online. We request that you make a similar donation if you attend in-person. Proceeds cover Rita's operating expenses and the remainder goes toward Orthodox Christian charities and mission projects.



About the host: Rita Madden (MPH, RDN) lives in Honolulu, Hawaii, and is the nutrition director for Mediterranean Wellness, a company that focuses on sensible

weight loss/management and chronic disease prevention/management. She is the author of "Food, Faith, and Fasting: A Sacred Journey to Better Health" and hosts a podcast of the same name on Ancient Faith Radio.

Questions about the webinar? Contact Aaron Gray at 330-413-8324 or grayaaron@outlook.com. See you

on

Nov. 22!

Be a part of The Workers of St. Elizabeth!

We are looking for interested individuals to help this ministry of St. Elia in planning a schedule of charitable activities and initiatives that we can all participate in throughout the year.

Talk to Aaron Gray (330-413-8324) or grayaaron@outlook.com) if you are interested, and we will schedule a date and time to meet and share ideas.

The Workers of St. Elizabeth is named after St. Elizabeth the New Martyr, a grand duchess of Russia who, following the assassination of her husband, took monastic vows and founded a convent dedicated to serving those in need. She was killed by the Bolsheviks in 1918 and later glorified as a martyr of the Church.



**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-bring 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

OUR STEWARDHIP – November 14, 2021

Candles:	9.00
<u>Sunday Offering:</u>	<u>255.00</u>
TOTAL:	\$264.00