

WEEKLY BULLETIN

June 12, 2022

Vol. 39, No. 24

Pentecost Sunday



SAINT 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 Archpriest Father Don Anthony Freude, Parish Rector
Rev. Protodeacon James M. Gresh, Attached

*Pentecost Sunday
Feast of the Holy Trinity*

*Come, O people,
let us worship the Godhead in three
Persons:
the Son in the Father, with the Holy Spirit.
For the Father timelessly begot the Son, co-
eternal and co-enthroned with Him;
and the Holy Spirit was in the Father and
is glorified with the Son.
We worship one Power, one Essence, one
Godhead,
and we say: "Holy God,
Who created all things through Your Son
with the cooperation of the Holy Spirit;
Holy Mighty,
through Whom we know the Father;
and through Whom the Holy Spirit came to
dwell in the world;
Holy Immortal,
Comforting Spirit,
Who proceed from the Father and rest in
the Son.
O Holy Trinity, glory to You!"*

SCHEDULE OF DIVINE SERVICES

**8th SUNDAY OF PASCHA-Tone 7– HOLY PENTECOST.
FEAST OF THE HOLY TRINITY**

Saturday, June 11 -_5:00 pm VIGIL OF PENTECOST

Sunday, June 12

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

9:30 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Reader Joshua Wherley

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

**VESPERS OF PENTECOST and
KNEELING PRAYERS**

Monday, June 13 – Day of the Holy Spirit

FAST FREE WEEK

*O heavenly King, the Comforter, the Spirit of Truth,
Who are everywhere and fill all things;
Treasury of blessings and Giver of life,
come and abide in us, and cleanse us from every
impurity, and save our souls, O Good One!*

1st SUNDAY AFTER PENTECOST. Tone 8 ALL SAINTS

Saturday, June 18 -_5:00 pm Great Vespers and Confessions

Sunday, June 19

9:10 am 3rd and 6th Hours: Reader Aaron Gray

9:30 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Reader Aaron Gray

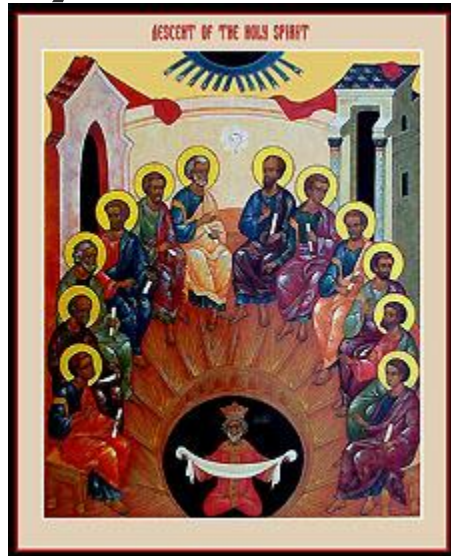
Epistle: Hebrews 1:11-12:2

Gospel: Matthew 10:32-33, 37-38

Monday, June 20

BEGINNING OF THE SAINTS PETER AND PAUL FAST

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)

Pentecost Divine Liturgy

Scripture Readings

Epistle Acts 2:1-11

[1](#) When the Day of Pentecost had fully come, they were all 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 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.

[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 hear, each in our own language in which we were born?

[9](#) Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia,

[10](#) Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes,

[11](#) Cretans and Arabs--we hear them speaking in our own tongues the wonderful works of God."

Gospel John 37-52, 8:12

The Promise of the Holy Spirit

³⁷ 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. ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." ³⁹ But this He spoke concerning the Spirit, whom those ^[a]believing in Him would receive; for the ^[b]Holy Spirit was not yet *given*, because Jesus was not yet glorified.

Who Is He?

⁴⁰ Therefore ^[c]many from the crowd, when they heard this

saying, said, "Truly this is the Prophet." ⁴¹ Others said, "This is the Christ."

But some said, "Will the Christ come out of Galilee? ⁴² Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" ⁴³ So there was a division among the people because of Him. ⁴⁴ Now some of them wanted to take Him, but no one laid hands on Him.

Rejected by the Authorities

⁴⁵ Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?"

⁴⁶ The officers answered, "No man ever spoke like this Man!"

⁴⁷ Then the Pharisees answered them, "Are you also deceived? ⁴⁸ Have any of the rulers or the Pharisees believed in Him? ⁴⁹ But this crowd that does not know the law is accursed."

⁵⁰ Nicodemus (he who came to [d]Jesus [e]by night, being one of them) said to them, ⁵¹ "Does our law judge a man before it hears him and knows what he is doing?"

⁵² They answered and said to him, "Are you also from Galilee? Search and look, for no prophet [f]has arisen out of Galilee."

8:12 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."

CHRISTIAN ORTHODOX COUNCIL

OF AKRON

Congratulations to the newly elected officers of (COCA) the Christian Orthodox Council of Akron. President -Judge Kathryn Michaels (St. George Church); Vice President – Michele Lambo (St. Elia Church); Secretary – Mary Marcin (St. Elia Church); Treasurer = Lou Poplos (Annunciation Church) The Installation will be held on Monday, **June 13**, at St. Nicholas Church, at the COCA Picnic. To confirm attendance call Pati Malish-Nuzum no later than Friday, 5:00 pm, for food reservations: 330-780-1852.

OUR STEWARDHIP – June 5, 2022

Candles:	\$ 25.00
Improvement Fund:	55.00
<u>Sunday Offering:</u>	<u>450.00</u>
TOTAL:	\$ 530.00

Tithely Donations: \$ 215.33

PARISH COUNCIL MEETING

Tuesday, June 14 at 7:00 pm.

SIGN UP SHEETS

PLEASE SIGN UP FOR

Coffee Hour AND Grass Cutting

REMEMBERING THOSE IN THE ARMED FORCES

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

REMEMBERING OUR SICK AND SHUTINS

Metropolitan Herman
Archbishop Benjamin
Archbishop Nathaniel
Joseph Boyle (brother of Kathy Gray)
Phyllis (sister of Rose Marie Vronick)
Angelo Lambo
Florence Lambo
Martin Vronick
Rose Marie Vronick
Nicoletta (Nikki) Bober
Pani Dolores Zuder
Matushka Myra Kovalak
Mitred Archpriest Daniel Kovalak
Matushka Christine Zebren
Matushka Laryssa Huntyan
Sarah Niglio
Gregory Sugden
Eve Tavenier
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 our people. St. Elia Parish will follow these directives:

- 1) If you are sick and/or exhibit coronavirus symptoms, you must refrain from attending services.**
- 2)The CDC recommends masking while indoors if you are unvaccinated, sanitizing your hands and to maintain social distancing.**
- 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**

Visit the St. Elia Shop

If you haven't visited the little St. Elia "shop" downstairs in the parish hall lately, we are carrying a number of new items including coffee mugs with quotes from the saints, and St. Elia T-shirts and baseball caps. If you are interested in a piece of St. Elia "spirit wear" in a certain size or style that's not currently available, please see Aaron Gray about a special order. All proceeds go toward the life and ministry of our parish. Thank you for your support