

WEEKLY BULLETIN

August 7, 2022 • Vol. 39, No. 32
Eighth Sunday After 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

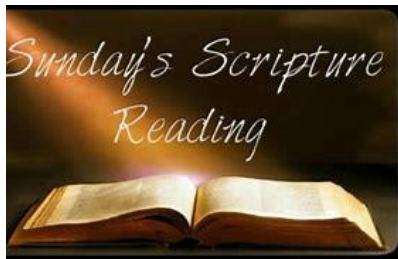
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*His Eminence Alexander, Archbishop of Toledo, Bulgarian Diocese, OCA
Very Rev. Mitred Archpriest Father Don Anthony Freude, Parish Rector
Rev. Protodeacon James M. Gresh, Attached*



President: John Bohush
Vice President: Subdeacon Terrence Bilas
Secretary: Reader Aaron Gray
Treasurer: Reader Joshua Wherley
Members: Veronica Bilas; Bud Graham;
Sarah Costadinova
COCA Representative: Mary Marcin

PARISH COUNCIL MEETING
August 16 – 7:00 pm



Sunday, August 7: Reader Aaron Gray
Sunday, August 14: Subdeacon Terrence Bilas
Anastasia Bohush
Sunday, August 21: Sue Ellen Turscak
Sunday, August 28: Bud Graham
Sunday, September 4 – Sandy Graham

SCHEDULE OF DIVINE SERVICES

DORMITION FAST

8th SUNDAY AFTER PENTECOST – Tone 7
AFTERFEAST OF THE TRANSFIGURATION OF OUR
LORD, GOD, AND SAVIOR JESUS CHRIST

Saturday, August 6

NO VESPERS SCHEDULED

Sunday, August 7

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

9:30 am Divine Liturgy of Saint John

Chrysostom

Blessing of grapes and other fruits

Epistle Reader: Reader Aaron Gray

Epistle: 1 Corinthians 1:10-18

Gospel: Matthew 14:14-22

9th SUNDAY AFTER PENTECOST – Tone 8 – Forefeast of
the Dormition of the Theotokos and Ever-Virgin Mary

Saturday, August 13

5:00 pm Great Vespers and Confession

Sunday Morning, August 14

9:10 am 3rd and 6th Hours: Subdeacon Terrence Bilas

9:30 am Divine Liturgy of Saint John

Chrysostom

Epistle Reader: Anastasia Bohush

Epistle: 1 Corinthians 3:9-17

Gospel: Matthew 14:22-4

DORMITION OF THE MOST HOLY LADY
THEOTOKOS AND EVER-VIRGIN MARY

Sunday Evening, August 14

5:00 pm Great Vespers and Lamentations

Blessing of flowers and herbs

Monday, August 15

8:00 am Divine Liturgy of St. John Chrysostom

FEAST OF THE TRANSFIGURATION **BLESSING OF GRAPES AND OTHER FRUITS**

In celebration of our Lord's Transfiguration, grape and fruits will be blessed **this Sunday, August 7**, at the conclusion of the Divine Liturgy. Please bring your grapes and other fruits and vegetables and place them on the side table under the Icon of St. Herman of Alaska for blessing.

This blessing of grapes, fruits and vegetables is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

FEAST OF THE DORMTION OF THE THEOTOKOS **BLESSING OF FLOWERS AND HERBS**

According to a fairly ancient tradition, which St John Damascene (among others) attests in the 8th century, when it came time for the Virgin Mary's earthly life to end, all of the Apostles, then scattered over the earth to preach the Gospel, were miraculously brought to Jerusalem to be present for Her death. St Thomas, however, was late in arriving, as he had been late to witness the Lord's Resurrection.

When the Virgin had died, they laid Her body to rest in a tomb in the garden of Gethsemane, outside the city; three days later, when Thomas arrived in Jerusalem, he wished to venerate it. The Apostles went as a group to the tomb, but on opening it, discovered that Her body was no longer there, and a sweet odor came forth, confirming that (as Damascene writes) "who after birth preserved Her virginity incorrupt, it also pleased, after Her passing, to honor Her immaculate body ... by translating (it to Heaven) before the common and universal resurrection.

At the Vigil on Sunday evening, August 14, flowers and herbs will be blessed. Please bring your flowers and herbs to be blessed at the conclusion of the Service.

The Dormition of our Most Holy Lady the Mother of God and Ever-Virgin Mary

Commemorated on [August 15](#)



After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. Conversing with them, She told them about miraculous events: the Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early

childhood, and about His earthly life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews and wanting moreover to see the Mother of God and hear Her holy discourse. Many of the newly enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

During the persecution initiated by King Herod against the young Church of Christ (Acts 12:1-3), the Most Holy Virgin and the Apostle John the Theologian withdrew to Ephesus in the year 43. The preaching of the Gospel there had fallen by lot to the Apostle John the Theologian. The Mother of God was in Cyprus with Saint Lazarus the Four-Days-Dead, where he was bishop. She was also on Holy Mount Athos. Saint Stephen of the Holy Mountain says that the Mother of God prophetically spoke of it: "Let this place be my lot, given to me by my Son and my God. I will be the Patroness of this place and intercede with God for it."

At the time of Her blessed Falling Asleep, the Most Holy Virgin Mary was again at Jerusalem. Her fame as the Mother of God had already spread throughout the land and had aroused many of the envious and the spiteful against Her. They wanted to make attempts on Her life; but God preserved Her from enemies.

Day and night She spent her time in prayer. The Most Holy Theotokos went often to the Holy Sepulcher of the Lord, and here She offered up fervent prayer. More than once, enemies of the Savior sought to hinder Her from visiting her holy place, and they asked the High Priest for a guard to watch over the Grave of the Lord. The Holy Virgin continued to pray right in front of them, yet unseen by anyone.

In one such visit to Golgotha, the Archangel Gabriel appeared to Her and announced Her approaching departure from this life to eternal life. In pledge of this, the Archangel gave Her a palm branch. With these heavenly tidings the Mother of God returned to Bethlehem with the three girls attending Her (Sepphora, Abigail, and Jael). She summoned Righteous Joseph of Arimathea and other disciples of the Lord and told them of Her impending Repose.

The Most Holy Virgin prayed also that the Lord would have the Apostle John come to Her. The Holy

Spirit transported him from Ephesus, setting him in that very place where the Mother of God lay. After the prayer, the Most Holy Virgin offered incense, and John heard a voice from Heaven, closing Her prayer with the word "Amen." The Mother of God took it that the voice meant the speedy arrival of the Apostles and the Disciples and the holy Bodiless Powers.

The faithful, whose number by then was impossible to count, gathered together, says Saint John of Damascus, like clouds and eagles, to listen to the Mother of God. Seeing one another, the Disciples rejoiced, but in their confusion, they asked each other why the Lord had gathered them together in one place. Saint John the Theologian, greeting them with tears of joy, said that the time of the Virgin's repose was at hand.

Going into the Mother of God, they beheld Her lying upon the bed, and filled with spiritual joy. The Disciples greeted Her, and then they told her how they had been carried miraculously from their places of preaching. The Most Holy Virgin Mary glorified God because He had heard Her prayer and fulfilled Her heart's desire, and She began speaking about Her imminent end.

During this conversation the Apostle Paul also appeared in a miraculous manner together with his

disciples Dionysius the Areopagite, Saint Hierotheus, Saint Timothy and others of the Seventy Apostles. The Holy Spirit had gathered them all together so that they might be granted the blessing of the All-Pure Virgin Mary, and more fittingly to see to the burial of the Mother of the Lord. She called each of them to Herself by name, She blessed them and extolled them for their faith and the hardships they endured in preaching the Gospel of Christ. To each She wished eternal bliss and prayed with them for the peace and welfare of the whole world.

Then came the third hour (9 A.M.), when the Dormition of the Mother of God was to occur. A number of candles were burning. The holy Disciples surrounded her beautifully adorned bed, offering praise to God. She prayed in anticipation of Her demise and of the arrival of Her longed-for Son and Lord. Suddenly, the inexpressible Light of Divine Glory shone forth before which the blazing candles paled in comparison. All who saw it took fright. Descending from Heaven was Christ, the King of Glory, surrounded by hosts of Angels and Archangels and other Heavenly Powers, together with the souls of the Forefathers and the Prophets, who had prophesied in ages past concerning the Most Holy Virgin Mary.

Seeing Her Son, the Mother of God exclaimed: "My soul doth magnify the Lord, and my spirit hath

rejoiced in God My Savior, for He hath regarded the low estate of His Handmaiden” (Luke 1:46-48) and, rising from Her bed to meet the Lord, She bowed down to Him, and the Lord bid Her enter into Life Eternal. Without any bodily suffering, as though in a happy sleep, the Most Holy Virgin Mary gave Her soul into the hands of Her Son and God.

The Heavenly gates were raised and meeting the soul of the Most Holy Mother of God, the Cherubim and the Seraphim glorified Her with joy. The face of the Mother of God was radiant with the glory of Divine virginity, and from Her body there came a sweet fragrance.

Bewailing their separation from the Mother of God, the Apostles prepared to bury Her all-pure body. The holy Apostles Peter, Paul, James, and others of the Twelve Apostles carried the funeral bier upon their shoulders, and upon it lay the body of the Ever-Virgin Mary. Saint John the Theologian went at the head with the resplendent palm-branch from Paradise. The other saints and a multitude of the faithful accompanied the funeral bier with candles and censers, singing sacred songs. This solemn procession went from Sion through Jerusalem to the Garden of Gethsemane.

Unbelieving inhabitants of Jerusalem, taken aback by the extraordinarily grand funeral procession and

vexed at the honor accorded the Mother of Jesus, complained of this to the High Priest and scribes. Burning with envy and vengefulness toward everything that reminded them of Christ, they sent out their own servants to disrupt the procession and to set the body of the Mother of God afire.

The Jewish priest Athonios, out of spite and hatred for the Mother of Jesus of Nazareth, wanted to topple the funeral bier on which lay the body of the Most Holy Virgin Mary, but an angel of God invisibly cut off his hands, which had touched the bier. Seeing such a wonder, Athonios repented and with faith confessed the majesty of the Mother of God. He received healing and joined the crowd accompanying the body of the Mother of God, and he became a zealous follower of Christ.

When the procession reached the Garden of Gethsemane, then amidst the weeping and the wailing began the last kiss to the all-pure body. Only towards evening were the Apostles able to place it in the tomb and seal the entrance to the cave with a large stone.

For three days they did not depart from the place of burial, praying and chanting Psalms. Through the wise providence of God, the Apostle Thomas was not to be present at the burial of the Mother of God. Arriving late on the third day at Gethsemane, he lay

down at the tomb and with bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles out of heartfelt pity for him decided to open the grave and permit him the comfort of venerating the holy relics of the Ever-Virgin Mary. Having opened the grave, they found in it only the grave wrappings and emanating from the tomb was a beautiful fragrance and were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven.

The yearly liturgical rite of the Burial of the Mother of God at Gethsemane begins customarily on the morning of August 14. A multitude of people with hierarchs and clergy at the head set off from the Jerusalem Patriarchate (nearby the Church of the Resurrection of Christ) in sorrowful procession. Along the narrow alleyways of the Holy City the funeral procession makes its way to Gethsemane. Toward the front of the procession an icon of the Dormition of the Most Holy Theotokos is carried. Along the way, pilgrims meet the icon, kissing the image of the All-Pure Virgin Mary and lift children of various ages to the icon. After the clergy, in two rows walk the black-robed monks and nuns of the Holy City: Greeks, Romanians, Arabs, Russians. The procession, going along for about two hours, concludes with Lamentations at the Gethsemane

church. In front the altar, beyond the burial chamber of the Mother of God, is a raised-up spot, upon which rests the burial shroud of the Most Holy Mother of God among fragrant flowers and myrtle, with precious coverings.

“O marvelous wonder! The Fount of Life is placed in the grave, and the grave doth become the ladder to Heaven...” Here at the grave of the All-Pure Virgin, these words strike deep with their original sense and grief is dispelled by joy: “Hail, Full of Grace, the Lord is with Thee, granting the world, through Thee, great mercy!”

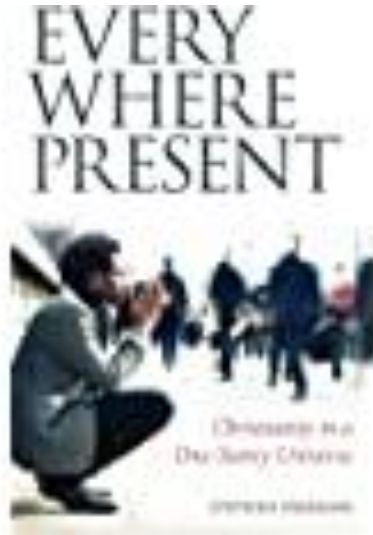
Numerous pilgrims, having kissed the icon of the Dormition of the Most Holy Theotokos, following an ancient custom, then stoop down and go beneath it.

On the day of the Leave-taking of the feast (August 23), another solemn procession is made. On the return path, the holy burial shroud is carried by clergy led by the Archimandrite of Gethsemane.

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The Vigil for the Feast of the Dormition will be celebrated on Sunday evening, August 14, beginning at 5:00 pm. Flowers and herbs will be blessed. Please bring your flowers and herbs for the blessing at the conclusion of the Service.

SAINT ELIA FALL BOOK STUDY



Have you ever referred to God as the Man upstairs?

Most Christians living in a secular society have unwittingly relegated God and all things spiritual to the second story of the universe: a realm we cannot reach except through death. The effect of this is to banish God, along with the saints and angels, from our everyday lives.

In ***Everywhere Present***, popular blogger and podcaster Fr. Stephen Freeman makes a compelling case for becoming aware of God's living and active presence in every moment of our lives here and now. Learning to practice your Christian faith in a one-story universe will change your life and make possible the living, intimate relationship with God you always dreamed of.

Interested? Target date: September 2022.

Please contact Reader Joshua Wherley: (330) 714-8804

josh.wherley@gmail.com

**REMEMBERING THOSE SERVING
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 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
Mitered Archpriest Daniel Kovalak
Matushka Christine Zebren
Matushka Laryssa Hutnyan
Bohush
Sarah Niglio
Eve Tavenier
Geoffrey Michael Lubic

*Matushka Patricia Bohush, aunt of John
Bohush, fell asleep in the Lord on Tuesday,
August 2. May her Memory be eternal.

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

WEEKLY STEWARDSHIP

Sunday, August 31, 2022

Candles: \$ 49.00

Sunday Offering: 592.00

TOTAL: \$641.00

Tithley Offerings: \$116,87



Visit the St. Elia Bookstore etc.

If you haven't visited the little St. Elia "shop" downstairs in the parish hall lately, we are carrying several 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.

2022 DIOCESAN CONFERENCE

Saturday, October 8 and Sunday, October 9

St. George Cathedral, Rossford (Toledo)

Delegate: Reader Joshua Wherley