

WEEKLY BULLETIN

August 28, 2022, • Vol. 39, No. 35
Eleventh 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

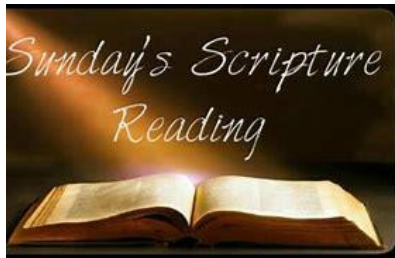
www.facebook.com/sainteliaakron

*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
September 20 – 7:00 pm



Sunday, August 28: Bud Graham
Sunday, September 4 – Sandy Graham
Sunday, September 11 – Reader Michael Luc
Sunday, September 18 – Reader Joshua Wherley
Sunday, September 25 - Reader Aaron Gray
Sunday, October 2 –Hours - Subdeacon Terence Bilas
Epistle – Anastasia Bohush



IN MEMORY

Metropolitan Kallistos died peacefully on Wednesday, Aug. 24 at about 1:00 a.m.

Timothy Ware was born in Bath in 1934, and was educated at Westminster School and Magdalen College, Oxford. While he was still a schoolboy he discovered the Orthodox Church, although it was not until 1958 that he was received into Orthodoxy. He travelled widely, spending time in North America, Jerusalem, on the Holy Mountain of Athos and at the Monastery of St John the Theologian on Patmos and engaging in academic research. In 1963 his classic work "The Orthodox Church" was published; in 1964 "Eustratios Argenti: A Study of the Greek Church under Turkish Rule" appeared, and in 1965, the year in which he was ordained deacon, he completed a doctoral thesis for Oxford University on the Ascetical Writings of St Mark the Monk. As a deacon he served both in Patmos and on the staff of Archbishop Athenagoras II of Thyateira and Great Britain. In 1966 he was appointed Spalding Lecturer in Eastern

Christian Studies at the University of Oxford. He was ordained to the priesthood and tonsured as a monk, taking the name Kallistos, at this time, and was tasked over and above his academic work with establishing a Greek Orthodox Parish here. At the time the Russian Orthodox Parish of the Annunciation was worshipping in St Gregory's House and offered hospitality to the newly formed Greek Orthodox Parish of the Holy Trinity, before the two Parishes together oversaw the building of the church which now stands on the Canterbury Road site, and which was shared in equal partnership by both communities. We rejoiced when he was elected and consecrated Bishop of Diokleia in 1982 - the first Englishman to be consecrated as a Bishop in the Orthodox Church since the schism of the 11th century - and although this meant that increasingly we had to share him with a wider world we continued to benefit from his love and care. It was always a joy to be with him as he served the Holy Liturgy and although in recent years his increasing frailty meant that he could not be with us as much as he or we would have wished everyone looked forward to seeing him in church when it was possible.

In his essay "'Go Joyfully': The Mystery of Death and Resurrection" Metropolitan Kallistos reminds us that "Death is a separation which is no separation... The chasm of death is not impassable, for we can all meet around the altar of God." In our temporary parting from him we can continue to remember him in our prayers, and we can be sure that he is also praying for us. May his memory be eternal!

SCHEDULE OF DIVINE SERVICES

11th SUNDAY AFTER PENTECOST – Tone 2 – Venerable Moses the Black. Uncovering of the Relics of Venerable Job, Abbot, and Wonderworker of Pochaev

Saturday, August 27

5:00 pm Great Vespers and Confession

Sunday, August 28

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

9:30 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Bud Graham

Epistle: 1 Corinthians 9:2-12

Gospel: Matthew 18:23-35

**THE BEHEADING OF THE HOLY, GLORIOUS
PROPHET, FORERUNNER AND BAPTIST JOHN**

Monday, August 29 *Strict Fast Day*

8:00 am Divine Liturgy of Saint John Chrysostom

12th SUNDAY AFTER PENTECOST – Tone 3

Hieromartyr Babylas. Holy Prophet and Godseer Moses

Saturday, September 3

5:00 pm Great Vespers and Confession

Sunday, September 4

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

9:30 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Sandy Graham

Epistle: 1 Corinthians 15:1-11

Gospel: Matthew 19:16-26

**THE NATIVITY OF OUR MOST-HOLY LADY
THEOTOKOS AND EVER-VIRGIN MARY**

Wednesday, September 7

**6:00 pm Vesperal Divine Liturgy of Saint John
Chrysostom**

SUNDAY SCRIPTURE READINGS

Epistle: 1 Corinthians 9:2-12

² If I am not an apostle to others, yet doubtless I am to you. For you are the ^[a]seal of my apostleship in the Lord.

³ My defense to those who examine me is this: ⁴ Do we have no ^[b]right to eat and drink? ⁵ Do we have no right to take along ^[c]a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas? ⁶ Or *is it* only Barnabas and I *who* have no right to refrain from working? ⁷ Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

⁸ Do I say these things as a *mere* man? Or does not the law say the same also? ⁹ For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? ¹⁰ Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. ¹¹ If we have sown spiritual things for you, *is it* a great thing if we reap your material things? ¹² If others are partakers of *this* right over you, *are* we not even more? Nevertheless, we have not used this right, but endure all things lest we hinder the gospel of Christ.

Gospel: Matthew 18:23-35

Therefore, the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt. "But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' So, his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not but went and threw him into prison till he should pay the debt. So, when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry and delivered him to the torturers until he should pay all that was due to him. "So, My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.

Venerable Moses the Ethiopian

Commemorated on August 28



Saint Moses lived in Egypt during the fourth century. He was an Ethiopian, and since he was black of skin he was called “Murin” (meaning “like an Ethiopian”). In his youth he was the slave of an important man, but after he committed a murder, his master banished him, and he joined a band of robbers. Because of his bad character and great physical strength, they chose him as their leader. Moses and his band of brigands were feared because of their many evil exploits, including murders and robberies. People trembled at the mere mention of his name.

Moses the brigand spent several years leading a sinful life, but through the great mercy of God he repented, left his band of robbers, and went to one of the desert monasteries. Here he wept for a long time, begging to be admitted as one of the brethren.

The monks were not convinced of the sincerity of his repentance, but the former robber would neither be driven away nor silenced. He continued to implore that they accept him. Saint Moses was completely obedient to the hegoumen and the brethren, and he poured forth many tears of sorrow for his sinful life. After a certain while Saint Moses withdrew to a solitary cell, where he spent his time in prayer and the strictest fasting.

Once, four of the robbers of his former band descended upon the cell of Saint Moses. He had lost none of his great physical strength, so he tied them all up. Throwing them over his shoulder, he brought them to the monastery, where he asked the Elders what to do with them. The Elders ordered that they be set free. The robbers, learning that they had chanced upon their former ringleader, and that he had dealt kindly with them, followed his example: they repented and became monks. Later, when the rest of the band of robbers heard about Saint Moses' repentance, then they also gave up their thievery and became fervent monks.

Saint Moses was not quickly freed from the passions. He went often to the hegoumen, Abba Isidore, seeking advice on how to be delivered from the passions of profligacy. Being experienced in the spiritual struggle, the Elder taught him never to eat too much food, to remain partly hungry while

observing the strictest restraint. But the passions did not cease to trouble Saint Moses in his dreams. Then Abba Isidore taught him the all-night vigil. The monk stood the whole night at prayer, so he would not fall asleep. As a result of his prolonged struggles, Saint Moses fell into despondency, and when he began to have thoughts about leaving his solitary cell, Abba Isidore instead strengthened the resolve of his disciple.

Accounts about his exploits spread among the monks and even beyond the bounds of the wilderness. The governor of the land wanted to see the saint. When he heard of this, Saint Moses decided to hide from any visitors, and he departed his own cell. Along the way he met servants of the governor, who asked him how to get to the cell of the desert-dweller Moses. The monk answered them: "Go no farther to see this false and unworthy monk." The servants returned to the monastery where the governor was waiting, and they told him the words of the Elder they had chanced to meet. The brethren, hearing a description of the Elder's appearance, told them that they had encountered Saint Moses himself.

After many years of monastic exploits, Saint Moses was ordained deacon. The bishop clothed him in white vestments and said, "Now Abba Moses is entirely white!" The saint replied, "Only outwardly,

for God knows that I am still dark within. ” Through humility, the saint believed himself unworthy of the office of deacon. Once, the bishop decided to test him and he bade the clergy to drive him out of the altar, reviling him as an unworthy Ethiopian. In all humility, the monk accepted the abuse. Having put him to the test, the bishop then ordained Saint Moses to the priesthood. Saint Moses labored for fifteen years in this rank and gathered 75 disciples around himself.

When the saint reached the age of 75, he warned his monks that soon brigands would descend upon the skete and murder all those who remained there. The saint blessed his monks to leave, to avoid violent death.

His disciples begged the saint to leave with them, but he replied: “For many years now, I have awaited the time when the words spoken by my Master, the Lord Jesus Christ, should be fulfilled: ‘All who take up the sword, shall perish by the sword’” (Matt. 26: 52).

After this, seven of the brethren remained with Saint Moses, and one of them hid nearby during the attack of the robbers. The robbers killed Saint Moses and the six monks who remained with him. Their death occurred about the year 400.

The Beheading of the Holy Glorious Prophet, Forerunner, Baptist John

Commemorated on Monday, August 29



The Beheading of the Prophet, Forerunner of the Lord, John the Baptist: The Evangelists Matthew (Mt.14:1-12) and Mark (Mark 6:14-29) provide accounts about the martyric end of John the Baptist in the year 32 after the Birth of Christ.

Following the Baptism of the Lord, Saint John the Baptist was locked up in prison by Herod Antipas, the Tetrarch (ruler of one fourth of the Holy Land) and governor of Galilee. (After the death of king Herod the Great, the Romans divided the territory of Palestine into four parts, and put a governor in charge of each part. Herod Antipas received Galilee from the emperor Augustus).

The prophet of God John openly denounced Herod for having left his lawful wife, the daughter of the Arabian king Aretas, and then instead cohabiting with Herodias, the wife of his brother Philip (Luke 3:19-20). On his birthday, Herod made a feast for dignitaries, the elders and a thousand chief citizens. Salome, the daughter of Herod, danced before the guests and charmed Herod. In gratitude to the girl, he swore to give her whatever she would ask, up to half his kingdom.

The vile girl on the advice of her wicked mother Herodias asked that she be given the head of John the Baptist on a platter. Herod became apprehensive, for he feared the wrath of God for the murder of a prophet, whom earlier he had heeded. He also feared the people, who loved the holy Forerunner. But because of the guests and his careless oath, he gave orders to cut off the head of Saint John and to give it to Salome.

According to Tradition, the mouth of the dead preacher of repentance once more opened and proclaimed: "Herod, you should not have the wife of your brother Philip." Salome took the platter with the head of Saint John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod's steward Chuza, buried the head of

John the Baptist in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated February 24). The holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.

After the murder of Saint John, the Baptist, Herod continued to govern for a certain time. Pontius Pilate, governor of Judea, later sent Jesus Christ to him, whom he mocked (Luke 23:7-12).

The Arab king Aretas, in revenge for the disrespect shown his daughter, made war against Herod. The defeated Herod suffered the wrath of the Roman emperor Caius Caligula (37-41) and was exiled with Herodias first to Gaul, and then to Spain.

The Beheading of Saint John the Baptist, a Feast Day established by the Church, is also a **strict fast day** because of the grief of Christians at the violent death of the saint. In some Orthodox cultures pious people will not eat food from a flat plate, use a knife, or eat food that is round in shape on this day.

On Monday morning, August 29, the Divine Liturgy of St. John Chrysostom will be celebrated at 8:00 am. This is a *Strict Fast Day!*

PARISH CALENDAR

BEGINNING OF CHURCH YEAR

The Church's Liturgical Year begins on **September 1**.

According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2, the Savior proclaimed, "The spirit of the Lord is upon Me; because He has anointed Me to preach the gospel to the poor; He has sent Me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord..."

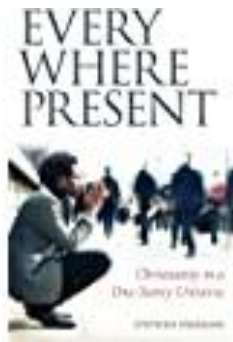
BEGINNING OF A NEW SCHOOL YEAR

On **Sunday, September 11, 2022**, we will have a Blessing for all our students for this new school year. "O Lord, fill us and our children with Your Spirit, producing fruit that never spoils. Help us to love others unconditionally, be filled with joy overflowing, remain peaceful and patient, be kind to others, walk in goodness, faithfulness and gentleness and maintain self-control. Continue to develop these things in us as we journey through this new year. For unto You is due all glory, honor and worship, Father and Son and Holy Spirit, now and ever and unto ages of ages. Amen."

BLESSING OF VEHICLES

This year on **September 18**, following the Divine Liturgy there will be a Cross Procession with the singing of a Molioben (Prayer Service) to Saint Elia and the blessing of all vehicles (cars, trucks, motorcycles, bicycles, skates, skateboards, etc.)

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.

St. Elia Book Study dates:

September 12, 2022 – 7:00 pm at St. Elia: Forward & Chapter

September 27, 2022 – 7:00 pm “Zoom”: Chapters 2 and 3

October 11, 2022 – 7:00 pm at St. Elia: Chapters 4 and 5

October 25, 2022 – 7:00 pm: “Zoom”: Chapters 6 and 7

November 8, 2022 – 7:00 pm at St. Elia: Chapters 8 and 9

November 22, 2022 – 7:00 pm “Zoom”: Chapters 10 and 11

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
Ted Theodore
Sarah Costadinova
Eve Tavenier
Geoffrey Michael Lubic

2022 DIOCESAN CONFERENCE

**Saturday, October 8 and Sunday, October 9, at St. George
Cathedral, Rossford (Toledo)**

Delegates: Father Don Freude Reader Joshua Wherley



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.

WEEKLY STEWARDSHIP

Sunday, August 21, 2022

Candles: \$ 47.00
Sunday Offering: 1,685.00
TOTAL: \$1,732.00

Tithley Offerings: \$150.40
PayPal: 31.40
TOTAL: \$181.40