

# WEEKLY BULLETIN

September 4, 2022, • Vol. 39, No. 36

Twelfth Sunday After Pentecost



St. ELIA  
ORTHODOX  CHURCH

**A Parish of the Orthodox Church in America**

64 W. Wilbeth Rd., Akron, Ohio 44301

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Office: 330-724-7009

[www.saintelia.com](http://www.saintelia.com)

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*His Eminence Alexander, Archbishop of Toledo, Bulgarian Diocese, OCA*

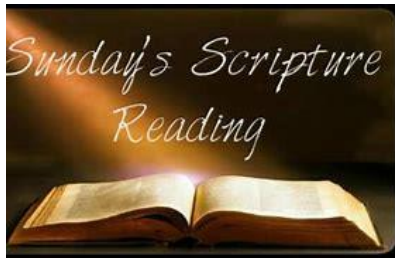
*Very Rev. Mitred Archpriest Father Don Anthony Freude, Parish Rector*

*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

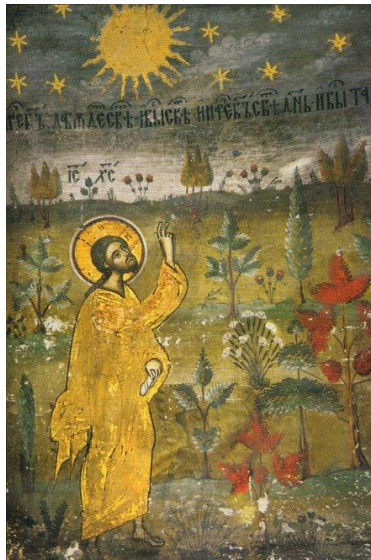
**PARISH COUNCIL MEETING**  
**September 20 – 7:00 pm**



**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**  
**Sunday, October 11 - Sue Ellen Turscak**

# The Beginning of the Ecclesiastical New Year 2022

To the clergy, monastics, and faithful of the Orthodox Church in America. Dear beloved children in the Lord,



Today (September 1) marks the beginning of the new ecclesiastical year and is a day we have, in recent times, set aside to pray for God's creation, remember our place within it, and look towards its care.

As the scientific community vocally sounds the alarm on the human impact on worldwide ecology, we are increasingly aware of the climate crisis facing us. We are now, in the last few decades, coming to fully understand the power humanity has to harm the natural world.

We know from the Scriptures that God has given mankind dominion “over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth” (Gen. 1:28). Now it seems that this dominion, misdirected, has been extended so that we also have a measure of control to shape even the climate on God’s earth on which we live. The worldwide consensus grows day by day that mankind has misused its stewardship of the earth and that the consequences of such mismanagement are increasingly more serious.

We must take these alarms seriously. The climate crisis is predicted to drastically harm the lives of future generations, especially in the third world, where many regions are expected to become inhospitable, leading to famine. Our Lord tells us that all the Law and the Prophets depend on the two great commandments: the love of God and the love of our neighbor (cf. Matt. 22:38-40). Thus, care for our climate and ecosystem is not merely a material problem, it is also a spiritual problem. It is of critical concern to face this spiritual challenge presented by the climate crisis.

Likewise, it is spiritually harmful to thoughtlessly consume the natural world around us; it is an abuse of God’s gift. As the Psalmist declares, “the earth is the Lord’s and the fullness thereof, the world and those who dwell therein” (Ps 23:1). This world is God’s creation declared to be good (cf. Gen. 1). We are merely stewards, never owners, and we have a responsibility to exercise moderation, to care for the earth, and to do what is in our power to stop its exploitation and destruction.

This means that, even if there were no environmental alarms being sounded, our calling to care for the environment remains. We remember that at the creation of the world, “the Lord God planted a garden in Eden, in the east; and there He put the man whom He had formed ... and put him in the garden of Eden to till it and keep it” (Gen. 2:8, 15). It was in this garden that Adam and Eve, the first human beings, received their vocations as caretakers of paradise.

Thus, care for the natural world, the climate, and ecosystem is for us a quiet echo of the first calling of man given by our Lord, God, and Savior Jesus Christ before we wore “garments of skin” (Gen. 3:21) and the pollution of sin spread. It is a reminder of our pilgrimage towards our true home in the Kingdom of God, the heavenly Eden, where there is “the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit... and the leaves of the tree were for the healing of the nations” (Rev. 22:1-2).

I encourage all to take up this ancient vocation of man and begin by individually finding practical ways to become good stewards of the world in which we find ourselves. Aspire to “live quietly” as the Apostle Paul instructs (cf. 1 Thess. 4:11) and reject the ravenous consumerism which devours our hearts as it devours everything else. Reduce your carbon footprint and avoid waste whenever possible. Plant trees and gardens, to not only help the environment but to remind you that during our time on earth we are “aliens and exiles” (1 Pet.

2:11) traveling towards paradise and the gardens of the age to come.

I urge our institutions, dioceses, monasteries, and parishes: take the lead in your respective areas, whether organizing large efforts to become more ecologically responsible, reducing carbon footprints, or taking climate concerns into account when planning. From diocesan initiatives to beautifying parish properties and gardens to the prayer of individuals at home, we all have our vocations in caring for the world which God has given us.

It is my sincere hope that in coming years and decades the Orthodox Church in America will become a leader in North America of good ecological stewardship; and that, for the outside world, we will be held up as examples of responsible, humble living, as befits followers of the gospel.

Let us always give thanks to Him Who “bestows upon us earthly good things” and “Who hast given us a pledge of the promised kingdom through the good things already bestowed upon us” (Sixth Prayer of Vespers). May God bless our efforts as we strive to become ever better stewards of His many gifts.

I remain sincerely yours in Christ,

+Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

# SCHEDULE OF DIVINE SERVICES

## **12<sup>th</sup> 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 3<sup>rd</sup> and 6<sup>th</sup> 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 Vespers Divine Liturgy of Saint John  
Chrysostom**

## **13<sup>th</sup> SUNDAY AFTER PENTECOST – Tone 4**

**Sunday Before the Exaltation of the Cross.**

**Afterfeast of the Nativity of the Theotokos**

**Saturday, September 10**

**5:00 pm Great Vespers and Confession**

**Sunday, September 11**

**9:10 am 3<sup>rd</sup> and 6<sup>th</sup> Hours: Reader Michael Luc**

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

**Epistle Reader: Reader Michael Luc**

**Epistle: Galatians 6:11-18    Gospel: John 3:13-17**

**Panakhida for the repose of the souls of Fr. John**

**Bohush and Matushka Patricia Bohush**

## **THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS**

**Tuesday, September 13**

**6:00 pm Vespers Divine Liturgy of Saint John  
Chrysostom    (Sept. 14 – Strict Fast Day)**

# SUNDAY SCRIPTURE READINGS

## Epistle: 1 Corinthians 15:1-11

### The Risen Christ, Faith's Reality

**15** Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, <sup>2</sup> by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

<sup>3</sup> For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, <sup>4</sup> and that He was buried, and that He rose again the third day according to the Scriptures, <sup>5</sup> and that He was seen by <sup>[a]</sup>Cephas, then by the twelve. <sup>6</sup> After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have <sup>[b]</sup>fallen asleep. <sup>7</sup> After that He was seen by James, then by all the apostles. <sup>8</sup> Then last of all He was seen by me also, as by one born out of due time.

<sup>9</sup> For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was* with me. <sup>11</sup> Therefore, whether *it was* I or they, so we preach and so you believed.



# Gospel: Matthew 19:16-26

## Jesus Counsels the Rich Young Ruler

<sup>16</sup> Now behold, one came and said to Him, "Good<sup>[a]</sup> Teacher, what good thing shall I do that I may have eternal life?"

<sup>17</sup> So He said to him, <sup>[b]</sup>"Why do you call Me good? <sup>[c]</sup>No one *is* good but One, *that is*, God. But if you want to enter into life, keep the commandments."

<sup>18</sup> He said to Him, "Which ones?"

Jesus said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,' <sup>19</sup> 'Honor your father and *your* mother,' and, 'You shall love your neighbor as yourself.' "

<sup>20</sup> The young man said to Him, "All these things I have kept <sup>[d]</sup>from my youth. What do I still lack?"

<sup>21</sup> Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

<sup>22</sup> But when the young man heard that saying, he went away sorrowful, for he had great possessions.

<sup>23</sup> Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. <sup>24</sup> And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

<sup>25</sup> When His disciples heard *it*, they were greatly astonished, saying, "Who then can be saved?"

<sup>26</sup> But Jesus looked at *them* and said to them, "With men this is impossible, but with God all things are possible.

# **The Nativity of our Most Holy Lady the Mother of God and Ever-Virgin Mary**

**Commemorated on [September 8](#)**



The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind. The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness.

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by

Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ.

The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since Saint Anna was barren. Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. Saints Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous Saints Joachim and Anna had to endure abuse from their own countrymen. On one of the feastsdays at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless. Saint Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. Saint Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family. The Lord

fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ. The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls" (2nd Stikhera on "Lord, I Have Cried", Tone 6).

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion.

The Vesperal Divine Liturgy for the Feast of the Nativity of the Theotokos will be celebrated on Wednesday evening, September 7, at 6:00 pm.

# PARISH CALENDAR

## BEGINNING OF CHURCH YEAR

The Church's Liturgical Year began 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."

**CHURCH SCHOOL will begin this Sunday, September 11.**

## BLESSING OF VEHICLES

This year on **September 18**, following the Divine Liturgy there will be a Cross Procession with the singing of a Molieben (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

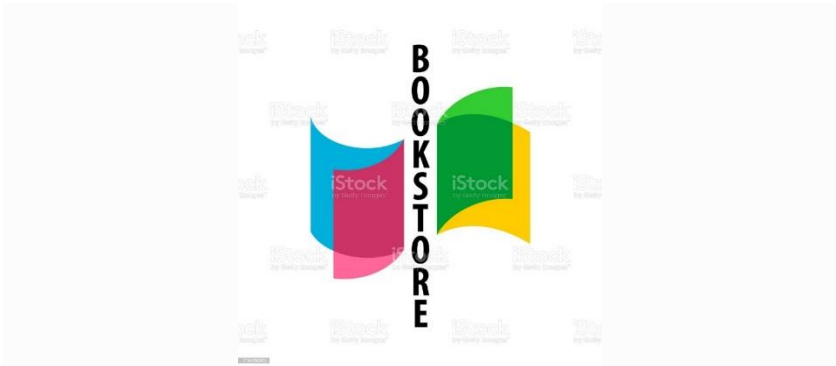
## **REMEMBERING OUR SICK AND SHUTINS**

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  
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 28, 2022**

<b>Candles:</b>	<b>\$ 63.00</b>
<b>Improvement Fund:</b>	<b>50.00</b>
<b><u>Sunday Offering:</u></b>	<b><u>857.00</u></b>
<b>TOTAL:</b>	<b>\$970.00</b>

<b>Tithley Offerings:</b>	<b>\$ 90.81</b>
<b><u>PayPal:</u></b>	<b><u>91.40</u></b>
<b>TOTAL:</b>	<b>\$182.21</b>



## ORTHODOX CHRISTIAN WOMEN

Annual Welcome and Fellowship Tea

Sunday, October 9, 2022 2 pm

St. Thomas Eastern Orthodox Church

555 South Cleveland-Massillon Rd. Fairlawn

*Please join us for an afternoon of faith and  
friendship. All are welcome!*

### MY SPIRITUAL JOURNEY

Presented by Very Rev.Fr. Vladimir Bakurdzhiev

Fr. Vlado shares his experiences in the secular and  
spiritual worlds from his beginnings in Bulgaria to his  
life in America as a long -distance truck driver and a  
priest. He currently serves the Parish of St. Thomas  
Eastern Orthodox Church

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## ORTHODOX MISSION WALK

October 15 9am - 1 pm\_Where?

Akron Fraternal Order of Police Lodge 7

2610 Ley Drive, Akron, OH 443319

*FREE WILL OFFERINGS ACCEPTED*

*Proceeds go to OCMC, IOCC, & Shelter Care*

*LUNCH INCLUDED! FAMILY & PET FIRENDLY*

Register and Donate \$10 or more by Sept. 18  
And you will get the highly collectible T-shirt!

QUESTIONS? CONTACT MARY O'CONNOR

KITSAO@AOL.COM