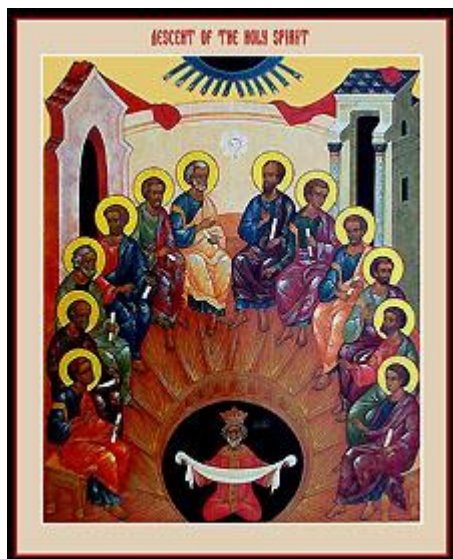


WEEKLY BULLETIN

June 4, 2023, • Vol. 40, No. 21

Eighth Sunday of Pascha.

PENTECOST



SAINT ELIA ORTHODOX CHURCH

A Parish of the Orthodox Church in America

64 W. Wilbeth Rd., Akron, Ohio 44301

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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

SAINT ELIA THE PROPHET PARISH

2023 Parish Council

President: Veronica Bilas
V. President: Sandy Graham
Secretary: Subdeacon Aaron Gray
Treasurer: Reader Joshua Wherley
Members: Subdeacon Terrence Bilas,
Bud Graham, Sarah Kostadinova,
COCA Representative: Mary Marcin

Choir Director: Subdeacon Terrence A. Bilas
Assistant Directors: Anastasia Bohush
Deaconisa Heidi Gresh, Reader Michael Luc

Church School: Anastasia Bohush

Sisterhood of St. Juliana:

President: Anastasia Bohush,
V. President: Sandy Graham
Secretary: Katherine Hodge
Treasurer: Mary Magensky

Workers of St. Elizabeth the New Martyr:

Coordinators: Subdeacon Aaron Gray, Veronica Bilas

Scheduled Readers - 2023

Sunday, May 28 Hours: Mary Beth Gray
Epistle: Subdeacon Aaron Gray
Sunday, June 4 Bud Graham
Sunday, June 11 Sandy Graham
Sunday, June 18 Reader Michael Luc
Sunday, June 25 Reader Nicholas Morelli

SCHEDULE OF DIVINE SERVICES

EIGHTH SUNDAY OF PASCHA – Tone 7

Holy Pentecost.. Feast of the Holy Trinity

Saturday, June 3

5:00 pm Great Vespers and Confessions

Sunday, June 4

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

9:30 am Divine Liturgy of Saint John Chrysostom

Vespers and Kneeling Prayers of Pentecost

Epistle Reader: Bud Graham

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

FAST-FREE WEEK

O heavenly King, the Comforter, the Spirit of Truth, who art everywhere and fillest 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 10

5:00 pm Great Vespers and Confessions

Sunday, June 11

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

9:30 am Divine Liturgy of Saint John Chrysostom

Epistle Reader: Sandy Graham

Epistle: Hebrews 11:33-12:2

Gospel: Matthew 10:32-33,37-38; 19:27-30

APOSTLE FAST – June 12-28

TODAY'S SCRIPTURE READINGS

Epistle: Acts 2:1-11

Coming of the Holy Spirit

2 When ^athe Day of Pentecost had fully come, ^bthey were all ¹with one accord in one place. 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and ^cit filled the whole house where they were sitting. 3 Then there appeared to them ²divided tongues, as of fire, and *one* sat upon each of them. 4 And ^dthey were all filled with the Holy Spirit and began ^eto speak with other tongues, as the Spirit gave them utterance.

The Crowd's Response

5 And there were dwelling in Jerusalem Jews, ^fdevout men, from every nation under heaven. 6 And when this sound occurred, the ^gmultitude 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 ^hGalileans? 8 And how *is it that* we hear, each in our own ³language in which we were born? 9 Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and ⁱCappadocia, 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 ⁴Arabs—we hear them speaking in our own tongues the wonderful works of God.”

Gospel: John 7:37-52; 8:12

The Promise of the Holy Spirit

7:

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.”

HOLY PENTECOST

Commemorated on [June 4](#)

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 (7×7): the number of times. 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 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 Pascha, 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 Easter. 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 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)

Postfeast of Pentecost — Day of the Holy Spirit

Commemorated on [June 5](#)

On the day after every Great Feast, the Orthodox Church honors the one through whom the Feast is made possible. On the day following the Nativity of the Lord, for example, we celebrate the Synaxis of the Most Holy Theotokos (December 26). On the day after Theophany, we commemorate Saint John the Baptist (January 7), and so on.

On June 5, we honor the all-Holy, good, and life-creating Spirit, Who descended upon the Apostles at Pentecost in the form of fiery tongues in fulfillment of the Lord's promise to send the Comforter to His disciples (JN 14:16). That same Holy Spirit remains within the Church throughout the ages, guiding it ***"into all truth"*** (JN 16:13). One of the hymns at Vespers on Saturday evening tells us that the Holy Spirit ***"provides all things. He gushes forth prophecy, He perfects the priesthood, ... He holds together the whole institution of the Church."*** At Vespers on the day of Pentecost, we hear that the Holy Spirit is ***"the Fountain of goodness, through Whom the Father is known, and the Son is glorified."*** He is ***"the living Fountain of spiritual gifts" Who "purifies us from our sins."*** It is by the Holy Spirit that ***"the prophets, divine Apostles, and martyrs are crowned."*** He is the source of life and of sanctification. This whole week is fast-free, and the Leave-taking of Pentecost occurs on Saturday.

PARISH NEWS

PENTECOST WEEK

The week following Pentecost Sunday, June 5 -10, is a Fast-Free week including Wednesday and Friday.

APOSTLE’S FAST (Saints Peter and Paul Fast)

Next Sunday, June 1, is All Saints Sunday and the Apostle’s Fast begins on the following Monday, June 2 and continues through the Eve of the Feast of St. Peter and Paul, June 28.

TEMPLE FEAST OF ST. ELIA THE PROPHET

The Feast Day of St. Elia is on July 20 and will be celebrated with a Vespers Divine Liturgy on **Wednesday, July 19 at 6:00 pm**

Continuing our Feast Day celebration, we will welcome His Eminence, our Father, and Archbishop Alexander, on the following **Sunday, July 23**, to celebrate the Pontifical Divine Liturgy followed by a picnic style luncheon. **Please mark your calendars.**

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OUR STEWARDHIP – May 28, 2023

Candles:	\$ 37.00
Sunday Offering:	655.50
TOTAL:	\$692.50
Tithely Donations:	\$172.82

TOTAL OFFERINGS: \$865.32

WISH LIST

With the rising costs in almost everything, our Parish of St. Elia, along with everybody else, is also facing financial difficulties in the present and more in the future to meet the daily bills on time. Thank you to all who faithfully donate and are willing to help the Treasurer meet these responsibilities on our behalf. If you are able, please consider increasing your offerings by monetary donations and/or by special donations of the Parish needs of items listed on the **WISH LIST**:

- Paper towels
- Bathroom Tissues
- Kleenex
- Dishwasher Soap
- Incense (\$20.00 for a half pound)
- Censor Charcoal (\$30.00)
- 4-hour votive candles (\$36.50 a gross)
- 7 Day Votive Candles (\$52.00 for a case of 12)



Visit the St. Elia Shop

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.

**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

Archbishop Benjamin
Archbishop Nathaniel
Joseph Boyle (brother of Kathy Gray)
Phyllis (sister of Rose Marie Vronick)
Florence Lambo
Martin Vronick
Nicoletta (Nikki) Bober
Pani Dolores Zuder
Matushka Myra Kovalak
Mitered Archpriest Daniel Kovalak
Matushka Christine Zebren
Matushka Laryssa Hutnyan
Subdeacon Martin Paluch
Barbara Harp (sister of Veronica Bilas)
Ted Theodore
Sarah Costadinova
Melissa Trace
Gerald Gray (father of Subdeacon Aaron Gray)
Kalie Obeng Fiorg
Louis Hakim