WEEKLY BULLETIN

June 23, 2024, Vol. 41, No. 25

EIGHTH SUNDAY OF PASCHA
HOLY PENTECOST

THE VOICE

SAINT ELIA ORTHODOX CHURCH

A Parish of the Orthodox Church in America

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

SAINT ELIA THE PROPHET PARISH

2024 Parish Council

President: Veronica Bilas
V. President: Sandy Graham
Secretary: Subdeacon Aaron Gray
Treasurer: Reader Joshua Wherley
Members: Subdeacon Terrence Bilas, Bud Graham, Jefferson Hodge, Nicholas Morelli

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

Sunday, June 23 - Reader Michael Luc
Sunday, June 30 - Reader Nicholas Morelli
Sunday, July 7 - Daniel Slife
Sunday, July 14 - Reader Aaron Gray
Sunday, July 21 - Mary Beth Gray

SCHEDULE OF DIVINE SERVICE

8TH SUNDAY OF PASCHA. Tone 7 HOLY PENTECOST - FEAST OF THE HOLY TRINITY

Saturday, June 22 -

5:00 pm Great Vespers

Sunday, June 23

9:10 am 3rd and 6th Hours: Reader Michael Luc

9:30 am Divine Liturgy of St. John Chrysostom

Vespers & Kneeling Prayers of Pentecost

Epistle Reader: Reader Michael Luc

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

IN APPRECIATION

On this Feast of Holy Pentecost, we welcome Father John Adamcio and thank him for serving the Divine Liturgy and the Vespers following the Divine Liturgy, as we complete the days of Holy Pascha. May God grant you, Father John, *Many Years!*

FIRST SUNDAY AFTER PENTECOST – Tone 8 SUNDAY OF ALL SAINTS

Saturday, June 29

5:00 pm Great Vespers

Sunday, June 30

9:10 am 3rd and 6th Hours: Reader Nicholas Morelli

9:30 am Typica Service with the Presanctified Gifts

Epistle Reader: Reader Nicholas Morelli

Epistle: Hebrews 11:33-12:2

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

TODAY'S SCRIPTURE READINGS

Epistle: Acts 2:1-11

Coming of the Holy Spirit

2 When the Day of Pentecost had fully come, they were
all [a]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 [b]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.

The Crowd's Response

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 [c]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 [d]Arabs—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

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

HOLY PENTECOST

Commemorated on June 23

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 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 VESPERS OF THE DAY 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…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 the 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 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.

PENTECOST WEEK

This week following Pentecost Sunday, is a fast free week, including Wednesday and Friday.

<u>Sunday, July 7,</u> in SUPPORTIVE OUTREACH to St. Nicholas Cathedral, a special collection will be taken to help in the restoration of their Temple.

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

REMEMBER OUR SICK AND SHUT-INS

Archbishop Alexander
Archbishop Benjamin
Archbishop Nathaniel
Archpriest Emil Huntyan
Florence Lambo
Martin Vronick
Pani Dolores Zuder
Mitered Archpriest Daniel Kovalak
Matushka Myra Kovalak
Matushka Christine Zebren
Matushka Laryssa Huntyan
Subdeacon Martin Paluch
Sarah Nigilo
Melissa Trace
Halina Woroncow
Louis Hakim
Mary Elizabeth Marcin
Carl Nickoloff
Joseph Taylor (nephew of DiPuccio Family)
Brian Gable (Protodeacon James' nephew)
Gegory Sugden
David Elioff