WEEKLYBULLETIN

The Voice

June 8th, 2025, Vol. 42,, No. 23

Eighth Sunday of Pascha

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.saintlia.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, Rev. Deacon Aaron

SAINT ELIA THE PROPHET PARISH

2025 Parish Council

President: Veronica Bilas
V. President: Sandy Graham
Secretary: Deacon Aaron Gray
Treasurer: Daniel Slife
Members: Anthony Dodovich Bud Graham, Jefferson Hodge, Daniel Ralich

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

Church School Coordinator Popadia Donna Freude
Staff: Natalie Slife, Eve Tavenier, Reader Nicholas Morelli. Frances Hakim, Subdeacon David Trace

Sisterhood of St. Juliana:

President: Sandy Graham
V. President: Kathy Gray
Secretary: Katherine Hodge
Treasurer: Mary Magensky
Assistant Treasurer: Anastasia Bohush

Workers of St. Elizabeth the New Martyr:
Coordinators: Subdeacon Aaron Gray, Veronica Bilas

Scheduled Readers 2025

Sunday, June 8 - Reader Joshua Wherley
Sunday, June 15 - Bud Gaham
Sunday, June 22 - Sandy Graham
Sunday, June 29 - Reader Michael Luc

SCHEDULE OF DIVINE SERVICES

8th SUNDAY OF PASCHA. Tone 7 PENTECOST
FEAST OF THE HOLY TRINITY
Saturday, June 7
5:00 pm Great Vespers and Confessions
Sunday, June 8
9:10 am 3rd and 6th Hours: Reader Joshua Wherley
9:30 am Divine Liturgy of Saint John Chrysostom
Vespers and Kneeling Prayers of Pentecost
Epistle Reader: Reader Joshua Wherley
Epistle: Acts 2:1-11 Gospel: John 7:37-52, 8:12

FAST FREE WEEK

FIRST SUNDAY AFTER PENTECOST –Tone 8
SUNDAY OF ALL SAINTS – *Fathers Day*
Saturday, June 14
5:00 pm Great Vespers and Confessions
Sunday, June 15
9:10 am 3rd and 6th Hours: Bud Graham
9:30 am Divine Liturgy of Saint John Chrysostom
Epistle Reader: Bud Graham
Epistle: Hebrews 11:33-12:2 Gospel: Matt: 10:32-33, 37-38

THE APOSTLES' (SS. PETER AND PAUL) FAST
June 16 -28

SECOND SUNDAY OF PENTECOST – Tone 1
ALL SAINTS O AMERICA
Saturday, June 21
5:00 pm Great Vespers and Confessions
Sunday, June 22
9:10 am 3rs and 6th Hours: Sandy Graham
9:30 am Divine Liturgy of Saint John Chrysostom
Epistle Reader: Sandy Graham
Epistle: Romans 2:10-16 Gospel: Matthew 4:18-23

SUNDAY 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."

Jesus the Light of the World

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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

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 time. 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.. 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 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 Easter has been completed and we again have to wait for the dawn of the 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 Schemann

PARISH MEETING

A General Parish Meeting will be held TODAT, **Sunday, June 8,** following the Divine Liturgy to elect a delegate to the All American Council, July 14-18

PARISH COUNCIL MEETING

June 24, 2025 at 6:30 pm

GRASS-CUTTERS NEEDED

Please watch for the sign-up sheet in the parish hall and choose any dates that you would be able to assist with cutting the grass using our parish riding mower. Please see Subdeacon Terry Bilas if you have any questions.

BOOKSTORE VOLUNTEER(S) SOUGHT

We are looking for one or more people who would be interested in overseeing and growing our parish bookstore/gift area in the Parish Hall. If this interests you, please contact Deacon Aaron Gray.

OUR STEWARDSHIP – JUNE 1, 2025

Candles:	**$ 123.00**
Sun Tray Offerings:	**1,945.00**
Tithely Offerings:	**397.62**
PayPal Offerings:	**4.80**
TOTAL:	**$2,470.42**

REMEMBERING THOSE SERVING IN THE ARMED FORCES

Subdeacon Anthony Freude, son of Fr Don and Popadia Donna. Egor Cravcenco, son of Serghei and Ludmila
Khristopher Barnhart, son of Diego and Chanelle

REMEMBERING OUR SICK AND SHUTIN

Archbishop Onuphry of the Ukraine
Archbishop Benjamin
Archbishop Nathaniel
Archpriest Anderew Moulton
Archpriest Emil Huntyan
Priest Gabriel Bilas
Priest John Manuel
Mitered Archpriest Daniel Kovalak
Matushka Myra Kovalak
Matushka Christine Zebren
Matushka Laryssa Huntyan
Matushka Valerie Zahersky
Subdeacon Martin Paluch,
Reader John Paluch
Florence Lambo
Mary Magensky
Sarah Niglio
Meliss Trace
Frances Hakim
Louis Hakim
Joey Gresh
Halina Woroncow
Joseph Taylor
Brian Gable
Ellen Rees
David Elioff
Sofia Wsevolodovna

Book Study: LIVING AS AN ORTHODOX CHRISTIAN IN AMERICAN SOCIETY

7:00-8:15 PM, Thursdays, June 12 - July 10, St. Elia Church (a Zoom connection will also be available)

Orthodox Christians are often unaware of how profoundly American culture affects their beliefs and spiritual practices. American ideas and habits regarding individualism, democracy, progress, politics, sexuality, and wealth are frequently at odds with the teachings of Holy Tradition. This study is intended to shed light on these secular attitudes and philosophies, and compare them, in a side-by-side format, to the theology and spiritual practices of the Eastern Orthodox Church. The goal of our class is not simply to know what Orthodoxy teaches, but to achieve an Orthodox *phronema* or mindset.

The class is based on an eBook (PDF) by the same name. For those without computer access, black and white printed copies can be made in advance by request (about
$8 for an unbound copy). But most people will benefit by using the searchable electronic version which contains hundreds of online links.

If you are interested in joining this class, you can download the book: saintelia.com/news/bookstudy/

If you are attending by zoom, please contact Bill DiPuccio by email to obtain the link:
wlliamdipuccio@sbcglobal.net
Bill Di Puccio PhD