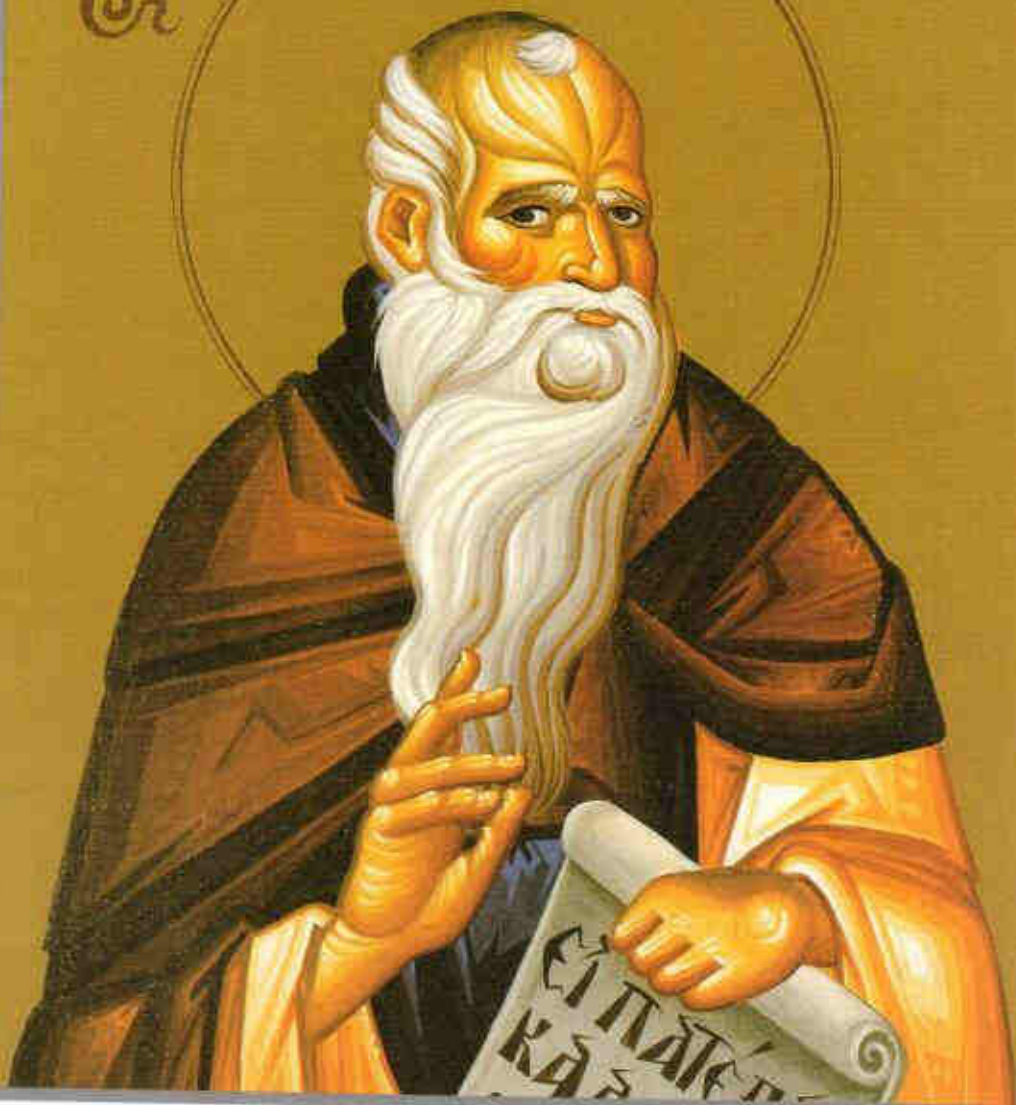


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ΤΩΝ



# Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Sixteenth Sunday After Pentecost

September 28, 2014

Father Robert E. Lucas, Pastor;  
Subdeacon Daniel J. Korba and Nikitas Tsokris,  
Cantors

Rectory 215-862-9227; Parish Center 732-780-3158

## We Are A Stewardship Parish Of Time, Talent and Treasure

The mission of our parish faith community is to teach the Gospel message in the rich tradition of the Orthodox Church; to enable people to reflect the image of Jesus Christ in every day activities of life; to offer spiritual formation through changing times; and to celebrate community among Orthodox believers in our Freehold area.

We of St. Paul the Apostle Parish dedicate ourselves to maintaining the sanctity of worship and spiritual enlightenment in a family environment that reaches and involves all ages and unifies all people.

We believe in the spirit of ecumenism in which we share our faith by word and example and extend our spiritual insights to all people.

We accept the responsibility of Christian Stewardship that through generous giving we may all experience a faith communion with Christ as the Center of our lives.

We dedicate ourselves to insuring the well-being of all people so that we may truly experience the message of Christ's salutary gospel.

We are a beacon on a hill with the eyes of many upon us; that beacon is the inspired Light of Christ which must shine brightly in our lives.

*It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in us. 2 Corinthians 4: 5 - 8.*

## GLAD TIDINGS

+++ Every Monday, we have prayerful devotions before the Myrrh bearing icon at 6:00 PM. Everyone is invited to be present in praise. The Birthgiver invites us to manifest our faith in response to her first shown love, to unite our prayers with hers for the salvation of our souls. Invite your friends and neighbors to join us.

+++ Wednesday is the simple feast of the Protection of the Birthgiver of God. In anticipation, the vesperal Divine Liturgy will be celebrated Tuesday evening at 7: 30 PM. Please join us in prayer and praise.

+++ The monthly Pirohi Sale will be this Saturday, October 4. Please secure orders and come in sacrifice of time to make it a success.

+++ Please keep the intentions of these members of our parish intercession community in your daily prayers: Father George, Anna, Barbara, Betty, James, Yevlogia, Nicholas, Maria, Cynthia, Pani Anna Marie and Andrea.

+++ The sign-up sheet for both the Web Site and Bulletin sponsors is on the bulletin board in the kitchen. Please sign up as soon as possible. Do NOT make payment until your sign-up month has arrived. This will make it easier for Father to keep track of payments. Thanks in advance to all who support the parish in this way.

+++ We offer thanks to the Blessed Trinity for inspiring generosity in the souls of our faithful and the blessing of abundant grace in our midst with the offering received last Sunday: Tithe Offering, \$349.00; Candles, \$17.00; Kitchen, \$341.00; Food Coupons, \$240.00; Holyday, \$30.00, for a total of \$977.00. We express our profound gratitude to the parishioner communicants who offer their God-given treasure and labored for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls!

+++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Father Lucas, Maria Idronmenos, Anna Zacharyczuk, Eleanor Korba, Marilyn Korba and Pani Buletza.

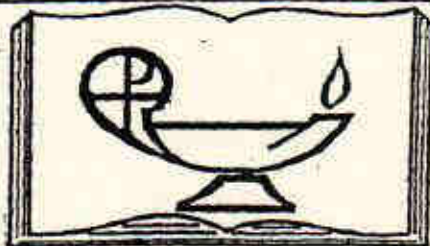
+++ We make a PENNIES FROM HEAVEN Canister available for our faithful to bring in pennies for our altar and its appointments. We are already in receipt of \$1809.00 from this apostolate. Even your pennies can help and are a blessing to our parish.

+++ Please be certain to see a member of the Parish Council if you would like to help our parish by using Shop Rite Food Coupons available in \$20.00 denominations. We invite ALL to be caring and supportive and use Grocery Coupons for food shopping as we have gratefully realized \$5750 on this project to date!

+++ The Clothing Drive is a permanent on-going project in our parish. Please bring any type of clothing and fabrics along with stuffed animals and shoes for the benefit of our parish. The bags can be left in the vestibule or on the front porch of the rectory. Please invite your friends and neighbors to assist us in disposing of unwanted clothing, shoes and fabrics.

+++ We invite all pray the Lord our God grants us the grace of enrichment of our spiritual lives for his glory.

LORD



TEACH  
US

## Persecution of the Righteous

*How they scoff and mock me when I mourn and fast before the Lord! How they talk about me when I wear sackcloth and to show my humiliation and sorrow for my sins! I am the talk of the town and the song of drunkards Psalms 69: 10 – 12.*

*And set the sanctuary on fire, and razed it to the ground – your sanctuary, Lord. “Let us wipe out every trace of God,” they said and went through the entire country burning down the assembly places where we worshipped you Psalms 74: 7, 8.*

*See them oppressing your people, O Lord, afflicting those whom you love Psalms 94: 5.*

*Proud men hold me in contempt for obedience to God, but I stand unmoved. Evil men have tried to drag me into sin, but I am firmly anchored to your laws. Proud men have made up lies about me, but the truth is that I obey your laws with all my heart. Let the proud be disgraced, for they have cut me down with all their lies. But I will concentrate my thoughts on your laws. These proud men who hate your truth and laws have dug deep pits for me to fall into. Their lies have brought me into deep trouble. Help me, for only you love truth. They had almost finished me off, yet I refused to yield and disobey your laws. Though the wicked hide along the way to kill me, I will quietly keep my mind open to your promises. The wicked have set their traps for me along your path, but I will not turn aside. My enemies are so many. They try to make me disobey, but I have not swerved you're your will. Great men have persecuted me, though they have no reason to, but I stand only in awe of your words Psalms 119: 51 – 61.*

*The godly pray for those who long to kill them. The good hate the badness of the wicked. The wicked hate the goodness of the good Proverbs 29: 10.*

## The Great Amen

*They throw down their crowns before the throne and sing: "O Lord our God, you are worthy to receive glory and honor and power! For you have created all things; by your will they came to be and were made!"*

Revelation 4: 11.

In our prayer life, whether private or officially as a participant in the public prayer of the Church of Jesus Christ, as the final word of praise and prayer drifts upward beyond the reach of human ears, we should listen for the Great Amen. Like thunder, it comes rolling back. Or it leaps across the roof tops, racing through the leaves of trees, whipping wildly over electrical wires and with the surge of a cosmic sea wave it crashes upon the shore of our soul: "Amen."

From all creation comes the chorus, from snow swept glaciers and ever extending deserts, from dark brown jungle rivers and majestic mountain ranges, from vast redwood forests and endless rolling prairies, from flocks of flying birds and herds of wild animals, from swarms of monarch butterflies and schools of fish in the ocean depths, to each of our prayers comes the Great Amen.

From each of the nine choruses and types of bodiless powers in heaven above, along with the nine described categories of glorified saints in the ever-blessed kingdom, we hear a continuing reverberation, even echo of the glory of the Father, Son and Holy Spirit which heaven's citizens never tire of shouting and singing the Great Amen because our prayers and worship, our glorification and praise is associated with and added to their sublime, unending and eternal worship.

From the great family of our God, one and all, rainbow colored in skin and varied in the way they express their worship, from those of every compass point, from country, town and urban slum, it comes, it always comes and rises, even at times to overwhelm us in our own quiet and subdued prayer. Even the rocks about us and the sand beneath our cushioned feet augments our joyful noise and repeats itself and never tires of hearing, "Amen, Amen, Amen."

From angels, archangels, seraphim and cherubim, from saints, from martyrs, virgins and fathers and mothers of the Church, from mystics all, it slowly swells, then rushes and advances into the eagerly receptive cave of my heart and soul: "Amen, Amen, Amen."

## The Orthodox Response

*As modern secularism leads to destruction,  
Orthodox believers must work to build a new  
culture of life.*

Human nature always retains its spiritual character and if it were to lose this, it must lose itself and become the servant of lower powers so that a secular civilization inevitably leads to nihilism and self destruction. That is precisely why the Fathers of the Church have always insisted man without God chooses to reduce himself to become a beast.

If we look at the world today, in isolation from the past and the future, the forces of secularism seem triumphant. This however, is but a moment in the life of humanity and it does not possess the promise of stability and permanence. It is destined for destruction as is everything without God.

During the Cold War, which has not entirely receded in history, when the forces of militant atheism appeared in many ways to be gaining the upper hand, people were justly concerned how their lifestyle activity could influence and help shape the future for the cause of Christ.

Recent secular literature likes to point out the percentage of self-identified Christians continues to fall. National politicians are eager to emphasize that fewer people now correctly think of the United States as a Christian nation than did just a few short years ago. Such people now even advance the thinking that we are living in a post Christian America.

Ideally, of course genuine believers pray and hope we would live in a nation whose political life is based upon and governed by traditional interpretation of God's revelation in Scripture along with sound theological principles.

The fundamental approach to an understanding of Christian America has always been from an evangelical Protestant perspective and consequently is fundamentally rejected by Orthodox believers. Since secularism cannot provide a stable foundation for society and American society appears to be rejecting traditional Western Protestantism and its older counterpart in

Romanism as a foundation, what is to be done when only partial bleak stones are left to build upon?

Do we think as Orthodox believers that our presence in this nation is simply an accident of historical economic corrective enterprise? Has the Holy Spirit directed our emigration to these shores simply to better our earthly lives? Is treasure in our pockets as important as richness of soul? Is the need for pleasure more commanding than saving one's soul? Is following our own meager interpretation of Orthodoxy more vital than understanding and then living its actual challenges? Is our own convenience to be rated higher than investing in a future with Christ? Is Christ not present among us to show evangelical Christianity and western cultural norms are not the only alternative for the future? Can Orthodox believers make a genuinely unique contribution to the common good? What is it about Orthodox Christianity that can transform our nation into a God-blessed and sanctified entity which then will lead and inspire the world to pursue Christ as its only Saviour and Redeemer?

Genuine believers must respond to the urgent appeal, that together we may offer this world of ours new and enduring signs of hope and work to insure that justice and solidarity will increase and that a new culture of human life based on the values of Christ will be affirmed for the building of an authentic civilization of truth and life because we as Orthodox provide the inspiration and example by the impelling power and sincere conviction of our lives.

Before we can provide the example and direction for the world surrounding us, we must be affirmed in our personal commitment to Christ, that is, living to the fullest all the truths of Orthodoxy. We must individually epitomize the richness and personify the values of our blessed faith. We are called to work continually to build up society, to provide new hope and to establish a new culture of life so we must innately believe and live out those values in relation to Christ and to express them in our parish affiliation as communicants of the Church of God on earth; then share them in our neighborhood and job-site.. If we are not vibrant and altogether faithful communicants of our parish, we will never be responsible citizens of our community and nation. We cannot be faithful in the world if we are not above all devoted to Christ in our parish.

The key to this, of course, is for Orthodox believers to form a strong, vibrant, zealous identity and to accept the inescapable responsibility of choosing to be unconditionally responsive to what Christ and the Church teaches.

The present situation in our nation provides Orthodox believers with an unprecedented opportunity to help shape the future of our country. If we are truly excited about and confident

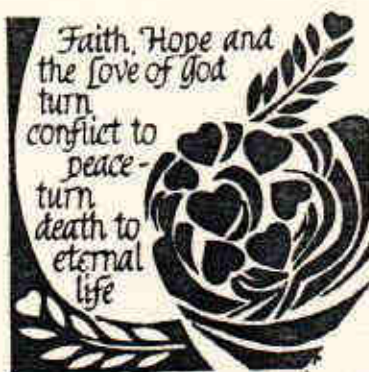
about our own salvation, we cannot help ourselves but wish to share that zeal and enthusiasm with others. It should be our heartfelt desire that all surrounding us have the same hope in Christ. We must be united in one heart, mind and soul in each parish to draw others into the chosen flock of Christ, into the orbit of salvation.

We cannot be satisfied with the baseless, nonsensical American "theology" that there is only one God whom we all worship, so it does not matter what church we attend, what 'truth' we respond to, but recognize He reveals himself through us only in his Bride, Orthodoxy as we ourselves must be eager to be used for his glory.

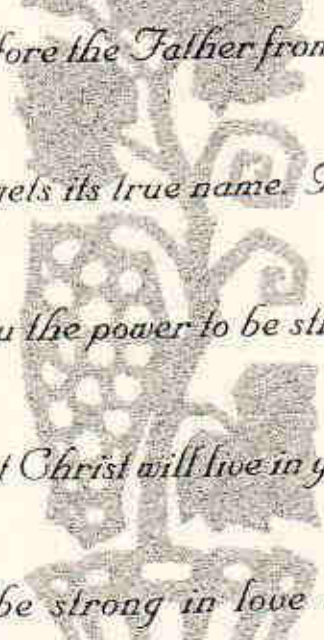
John Adams once said that the United States Constitution "...was made only for a moral and religious people. It is wholly inadequate to the government of any other." If that remains true, since all other approaches have already failed, it behooves us as Orthodox believers to uniformly contribute to the building up of a moral and religious people by starting with ourselves.

The answer, of course is still motivated by and echoes from the very first pages and beginning of human society, "Am I my brother's keeper" Genesis 4: 9?

The future of our society and even the salvation of our individual soul depends on how we answer and respond to the vocation of the Church of Jesus Christ. There are no men better to fulfill the destiny of our nation than those who justly recognize the dignity of man created in the image of his Maker God. There is no man better equipped to reset the nation on its axis of certitude than those who live the principles of charity, unity and love for souls, who by their works witness to the reality God entrusts us for the care of one another.

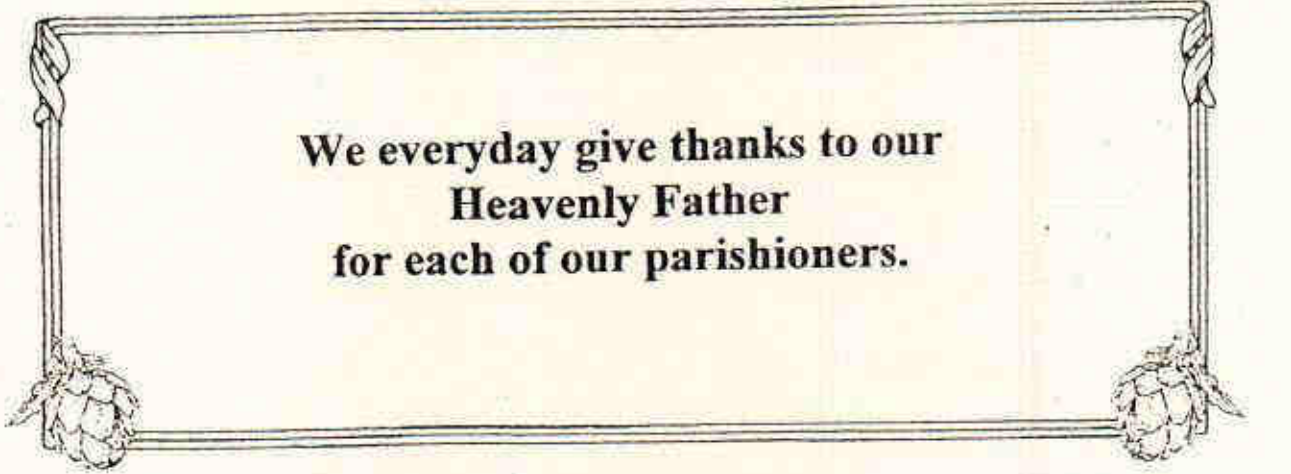






*So I bow in prayer before the Father from whom every family in  
heaven and on earth gets its true name. I ask the Father in his  
great glory to give you the power to be strong inwardly through  
his Spirit. I pray that Christ will live in your hearts by faith and  
that your life will be strong in love and be built on love.*

EPHESIANS 3:14-17



**We everyday give thanks to our  
Heavenly Father  
for each of our parishioners.**

## MARRIAGE

The Bible and human history begin and end with marriages. Adam and Eve come together in marital union in Paradise, before the Fall, revealing marriage as a part of God's eternal purpose for humanity in the midst of creation (Gn 2:22-25). History closes with the marriage of the Bride to the Lamb (Rev 19:7-9), earthly marriage being fulfilled in the heavenly, showing the eternal nature of the sacrament.

Between these bookend events of history are the accounts of numerous other unions of man and wife. In the centuries-old Christian wedding ceremony used to this day in the Orthodox Church, several of these historic marriages are remembered: Abraham and Sarah (Gn 11:29-23:20); Isaac and Rebecca (Gn 24); Joachim and Anna, the parents of the Virgin Mary; and Zacharias and Elizabeth (Lk 1:5-58).

The marriage most prominently featured in the wedding ceremony, however, is the one at Cana of Galilee, described in the Gospel passage read at every Orthodox wedding (Jn 2:1-11). In attending this wedding and performing His first miracle there, Jesus Christ, the Son of God, forever sanctified marriage. As with all the Christian sacraments, marriage is sacramental because it is blessed by God.

Parenthetically, we note that it is at this wedding at Cana that Mary first intercedes with Christ on behalf of others: "They have no wine" (Jn 2:3). Then she calls all humanity to obey Him: "Whatever He says to you, do it" (Jn 2:5).

In modern society, as well as in Christendom, a recurring debate concerns the tension between equality of the partners in marriage and office or order in marriage. Often, this tension has turned into a polarity between men and women, and sometimes even breeds hostility. Two elements in the Orthodox service of marriage serve to heal such tension, while making clear the teaching of the Church on the twin themes of equality and order concerning husband and wife.

As to equality, during the ceremony crowns are placed on the heads of the bride and groom. This act is symbolic of their citizenship in the Kingdom of God, where "there is neither male nor female" (Gal 3:28), and of their dying to each other (the crown is often a symbol of martyrdom; see Rev 2:10). The words of St. Paul on marital equality are clear: "The wife does not have authority over her own body, but the husband *does*. And likewise the husband does not have authority over his own body, but the wife *does*" (1Co 7:4). Husband and wife belong to each other as martyrs, they belong to God as royalty, and they are called to treat each other accordingly.

But within marital equality there is also order. The epistle passage read at the sacrament of marriage is Ephesians 5:20-33, an exhortation to husbands and wives that begins with a call to submit to each other (v. 21). The husband is to serve God as head of his wife, as Christ is Head of the Church (v. 23). The wife is to be subject to her husband as the Church is subject to Christ (v. 24). There is nothing here to suggest the wife is oppressed in marriage, any more than one would call the Church oppressed in relationship to Christ. He who calls us "brethren" (Heb 2:11) and "friends" (Jn 15:15) exhorts the husband to love his wife, to nourish and cherish her as He Himself does the Church (vv. 28, 29).

Thus, marriage is a sacrament—holy, blessed, and everlasting in the sight of God and His Church. Within the bonds of marriage, husband and wife experience a union with one another in love. We pray for them the fruit of children and one day the joy of grandchildren. And within the bonds of marriage there is both a fullness of equality between husband and wife and a clarity of order, with the husband as the icon of Christ and the wife as the icon of the Church.



# Did You Know That ...

...the highest courage is to dare to be yourself in the face of adversity?

...we must always choose right over wrong, morality over convenience and truth over popularity because these are choices that measure our upright Christ-like life?

...what lies behind us is the same as what lies before us and are small matter compared to what lies within us?

...teamwork is the fuel that allows ordinary people to attain uncommon goals?

...we are to look to Christ within us for strength and beyond us for perspective?

...plainly your attitude determines your attitude towards life?

...teamwork is the ability to work together towards a common goal?

...true character is revealed by the clarity of your convictions?

we embrace change because life is constant motion?

...when we see boundaries as opportunities for advancement to go beyond, life becomes a journey that always finds its way?

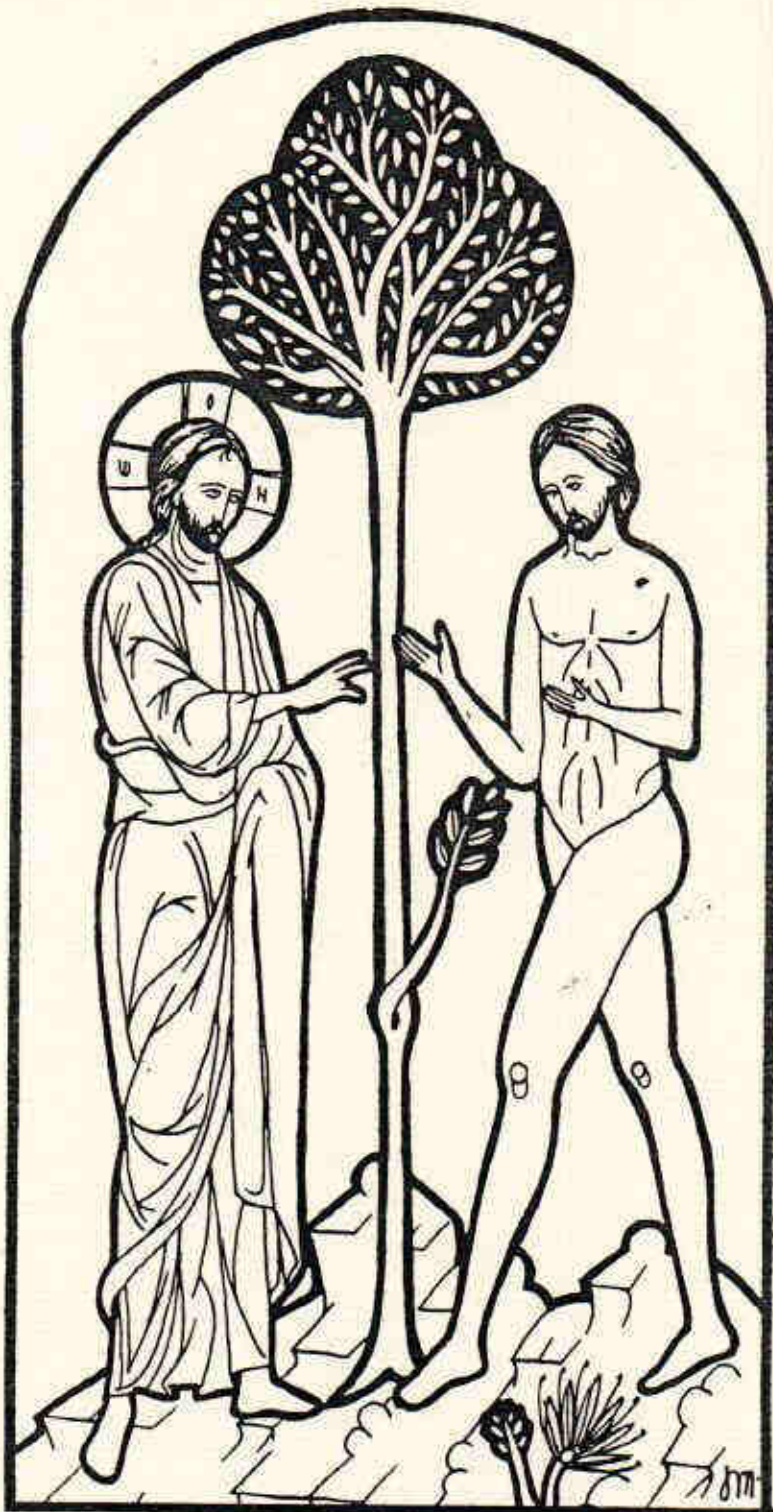
...if we resolve to succeed, we discover nothing is impossible with Christ?

...our lives are not determined by what happens to us, but by how we respond to what happens to us?

...our holiness is not determined by what life brings to us, but by the attitude we bring to life?

...a positive attitude causes a chain of positive thoughts, events and outcomes; it is a catalyst, a spark that creates extraordinary results?

...a hundred years from now it will not matter what your bank account was, the sort of house you live in, or the kind of car you drive, but the world will be different because you are important in the life of your child?



# God Made Everything



## Memory Verse

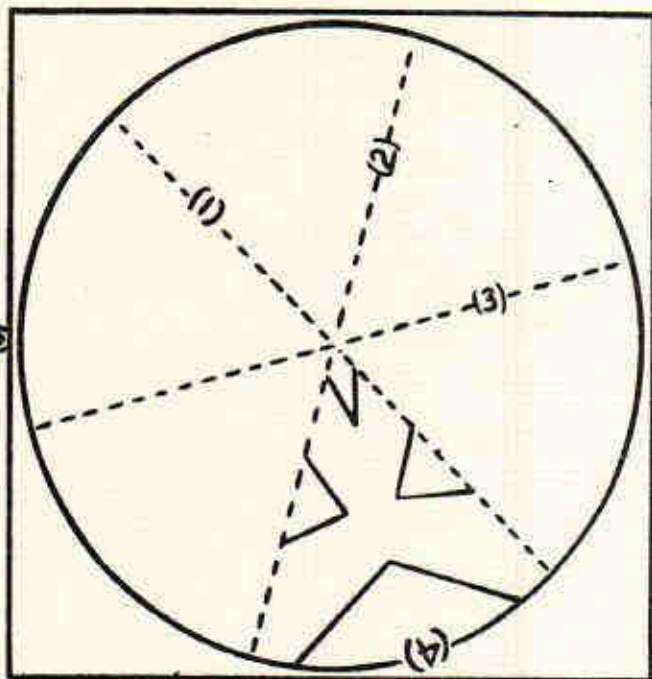
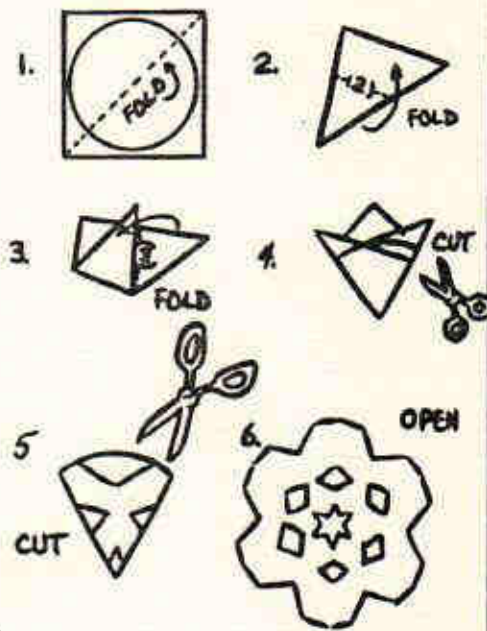
Psalm 74:17 - You have made summer and winter.



## Activity

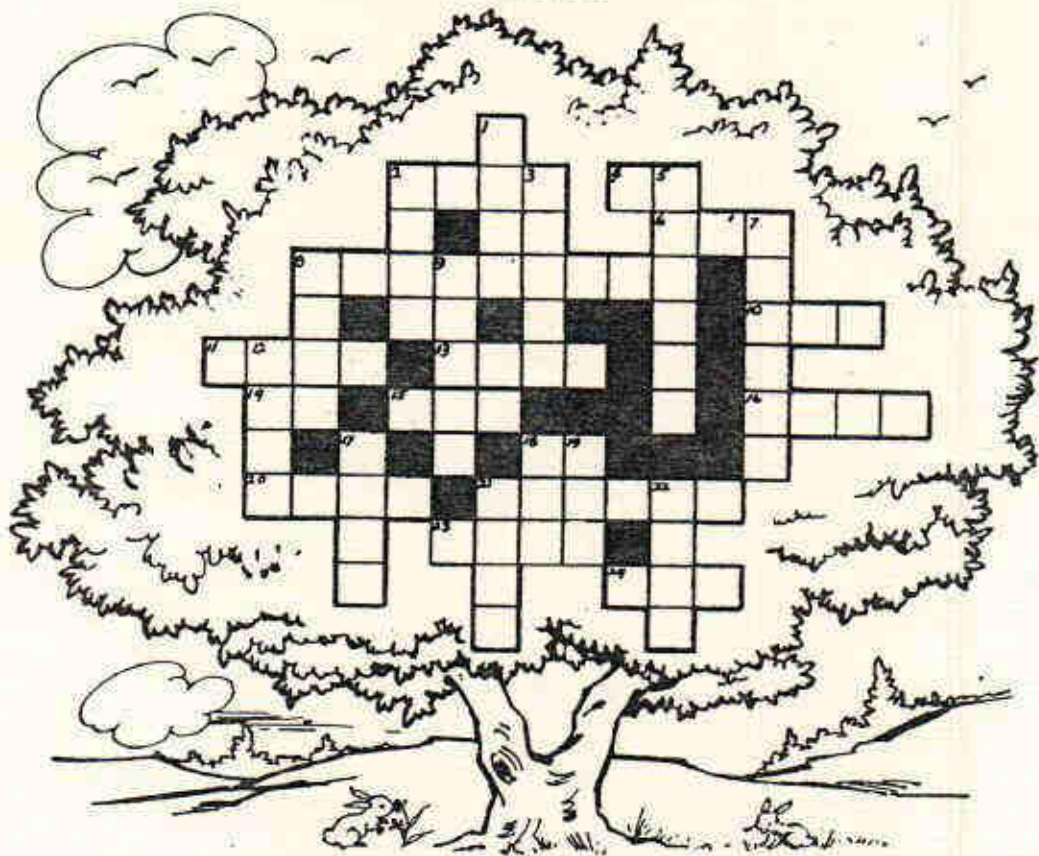
### MAKE A SNOWFLAKE

Our God made snowflakes. Every snowflake has six sides, but no two are alike. With your mother or father helping you, you can make a snowflake. Look carefully at the directions. Do not use scissors by yourself, only in the presence of your parents. Fold up dotted lines (1), (2), and (3). Turn over and cut line (4). Cut out the four triangles. Unfold your six-sided snowflake. It will help you appreciate all the beautiful things our God has created for us to enjoy.



# MAN'S FIRST HOME

Genesis 2:1-25



## Across:

2. It is not \_\_\_\_\_ for man to be alone (v. 18).
4. "Every plant \_\_\_\_\_ the field" (v. 5).
6. Woman was made out of this (v. 22).
8. "The tree of the \_\_\_\_\_ of good and evil" (v. 17).
10. "These \_\_\_\_\_ the generations" (v. 4).
11. Where God planted a garden (v. 8).
13. It watered the face of the ground (v. 6).
14. Moisture went \_\_\_\_\_ from the ground (v. 6).
15. God told Adam not to do this (v. 17).
16. "Not a man to \_\_\_\_\_ the ground" (v. 5).
20. Adam could eat every what? (v. 16).
21. God planted this in Eden (v. 8).
23. "This is now \_\_\_\_\_ of my bones" (v. 23).
24. "Thou shalt surely \_\_\_\_\_" (v. 17).

## Down:

1. Adam named every beast and \_\_\_\_\_ (v.19).
2. Same as 2 across.
3. Man was to do this to the garden (v. 15).
5. Adam was told to eat this way (v. 16).
7. These were named by Adam (v. 19).
8. What else was Adam told to do to the garden? (v. 15).
9. She was made out of Adam's rib (v. 22).
12. God formed man of this (v. 7).
17. Adam fell into this kind of sleep (v. 21).
18. Woman was taken out of \_\_\_\_\_ (v. 23).
19. "These \_\_\_\_\_ the generations" (v. 4).
21. This is in the land of Havilah (v. 11).
22. "The tree of the knowledge of good and \_\_\_\_\_" (v. 17).




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## **ST. CHARITON THE CONFESSOR**

 Our Church places her saints in various categories, according to the distinguishing spiritual characteristics of the individual. On the Ecclesiastical Calendar, you can find saints referred to as "confessors." This title is not given to them because of any connection with the Sacrament of Penance, but rather it refers to their willingness to "confess" openly their loyalty to Christ in the face of persecution and adversity.

St. Chariton is honored by being called a "confessor of the faith." He lived in Iconium during the reign of the Emperor Aurelian. When a harsh wave of persecutions broke out against Christians, Chariton was brought to trial in Rome. Despite being ordered to do so, Chariton refused to worship false gods, choosing instead to passionately profess his strong belief in Christ. He was tortured and cast into prison. Still, his faith in the Lord remained unshaken.

After the death of Aurelian, Chariton was released from bondage. He withdrew to the wilderness of Pharan, where he founded a monastic community. His original intent was to travel to Jerusalem, but he fell among robbers along the way, causing him to change his plans. It is said that Chariton founded several monasteries during his lifetime, and that he, himself, was responsible for initiating the ritual for tonsuring monks. Stories of his success in establishing such communities reached the ears of Patriarch Makarios of Jerusalem, who made a personal pilgrimage to Chariton's monastery. The life of Chariton came to a peaceful end in 350 A.D. when he died at the age of 90.