



The Enlightener of those
in the Shadows of Ignorance

Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Seventeenth Sunday After Pentecost

October 5, 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.

+++ Today we have festal anointing on the occasion of this past week's simple feast of the Protection of the Birthgiver of God. The customary greeting is "Christ Is Among Us!" to which we respond, "He Is And Shall Be!"

+++ The monthly Pirohi Sale was held yesterday. We sincerely thank all who secured orders, came and filled the orders and made it a success. God bless you faithful souls!

+++ 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, \$1021.00; Candles, \$19.00; Food Coupons, \$220.00; September Bulletin, \$25.00; Pennies From Heaven, \$5.00; Holyday, \$12.00, for a total of \$1302.00. 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 **\$1814.00** 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.

The Gospel of Isaiah

When the Evangelist Luke begins his account of Jesus' public ministry with the reading of Isaiah (4: 18, 19), he also used this prophetic text to provide a literary synopsis of the gospel story.

The passage begins, *The Spirit of the Lord is upon me because he has anointed me.* Here Luke conveys Jesus' sense of the significance of his baptism in the Jordan, when *the heaven was opened and the Holy Spirit descended in bodily form like a dove upon him* Luke 3: 21, 22. To indicate the change wrought by the baptism, Luke afterwards writes, *Jesus returned in the power of the Spirit to Galilee* Luke 4: 14.

Luke's is the only one of the four gospels that relates this reception of the Holy Spirit to the prayer of Jesus. He writes, *While he prayed, the heavens were opened and the Holy Spirit descended in bodily form like a dove upon him.* Luke suggests, that is to say that the Holy Spirit was given to Jesus in response to his prayer. This interpretation is consistent with Luke's version of Jesus' instruction on prayer: *If then, you being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him!* Luke 11:13.

In the Isaian text Jesus read in the synagogue, there are other clear references to the larger story told by Luke. It declares, for instance, that Jesus was anointed *to preach the gospel to the poor* This is precisely what we find shortly afterwards, when Jesus *lifted up his eyes towards his disciples and said, 'Blessed are the poor, for yours is the kingdom of God'* Luke 6: 20. Elsewhere in Luke's gospel Jesus emphasizes that the message of salvation is directed to the poor (12: 13 - 41; 16: 19 - 31; 18: 18 - 23).

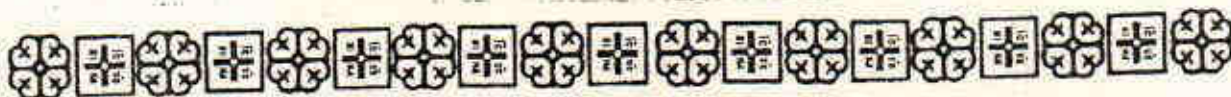
Isaiah's continuing list of those to whom the Messiah ministers - the captive, the brokenhearted, the blind, and the oppressed - corresponds closely to the message sent to the very man who had baptized Jesus: *Go and tell John the things you have seen and heard that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them* Luke 7: 23. It corresponds likewise to the Lord's catalogue of those summoned in the great banquet: *Bring in here the poor and the maimed and the lame and the blind* Luke 14: 21.

In Luke's narrative, the ministry of Jesus illustrates all the details of the Isaiah prophecy. Thus, when the prophet declared that the Messiah would *heal the brokenhearted*, Luke believed their number included the ostracized leper (Luke 5: 12 - 16) and the parents bereaved of their children (Luke 7: 11 - 17; 8: 49, - 56). Isaiah's promise that the Messiah would *proclaim liberty to the captives* was fulfilled in the repentant woman (Luke 7: 36 - 50) and in those set free from demonic possession (Luke 4: 41; 18: 26 - 39; 9: 37 - 49). Isaiah's pledge of liberation for the oppressed was simply redeemed in the paralytic (Luke 5: 17 - 26), the man with the withered hand (Luke 6: 6 - 11), the centurion's servant (Luke 7: 1 - 10), the bleeding woman (Luke 8: 40 - 48), the crippled *daughter of Abraham* (Luke 13: 10 - 17), and the ten lepers (Luke 17: 11 - 19). And the prophecy of sight for the blind was fulfilled along the road through Jericho *(Luke 18: 35 - 43).

Finally, Isaiah also foretold that the Messiah would *Proclaim the year acceptable to the Lord*. Luke, for his part was in no doubt what year was intended. The *year acceptable to the Lord* was the *fifteenth year of the reign of Tiberius Caesar* (Luke 3: 1). Alone among the Evangelists, Luke fixes the year Jesus was baptized and his public ministry commenced. Like the Hebrew prophets before him, Luke identifies the exact political setting in which God's Word enters history. The Lord of the prophets takes the political order very seriously.

According to Luke, then, everything was ready; Tiberius was on the throne at Rome, Pontius Pilate represented him in Judea, Herod governed Galilee, his brother Philip was in charge of Iturea and the region of Trachonitis, Lysanias was tetrarch of Abilene, and Annas and Caiphas were the high priests. This was the determined setting in which *the word of God came to John the son of Zachary in the wilderness* (Luke 3: 2).

This is the year foretold by Isaiah; this truly was *the year acceptable to the Lord*. Everything was now prepared for the manifestation of the Messiah, who confessed the fact when He arose in the synagogue, stepped forward and declared, *Today the Scripture is fulfilled in your hearing*.



The Icon of Communion

The family's irreplaceable mission of love is essential to building up the Church and healing society

The authentic work of the Church's evangelization is founded on a renewed personal encounter with Jesus Christ. The tendency is blatant of secular society to reduce Christianity merely to an ethical system with unpopular moral rules. Being a Christian is not the result of an ethical choice or lofty idea, but the encounter with a person, Jesus Christ, the Son of God, which gives life new horizon.

The Gospel of Life is not merely a commandment aimed at raising awareness and bringing about significant changes in society. Still less is it an illusory promise of a better future. The Gospel of Life is something concrete and personal, for it consists in the proclamation of the very person of Jesus Christ, Son of God, Saviour of the world.

Thus we need to avoid the trap that secularism places in the Church's path of evangelization, that is, the portrayal of Christians as people who seek to impose new obligations on those around them rather than as people who wish to share their joy. It is not by proselytizing that the Body of Christ grows, but by attraction in sharing its innate joy.

Both the revelation of our God along with the writings and personal witness of communicants of the Bride of Christ, that are both inspirational and instructive. It must be remembered that our belief in the engaging beauty of the family

stems not from some blindness to the times, but rather from experience and from profound understanding of man and the challenge of our times. So we readily recognize the fundamental divergence between secular culture and Christian family culture, noting a moral difference reflected in the Church's integral vision of the person.

From this vision arises a positive and life-affirming message in response to the fear and anxiety prevalent in contemporary culture. Against the pessimism and selfishness which casts a shadow over the world, the Church stands for life: in each human life she readily sees the splendor of that "Yes", that affirming "Amen" who is Christ our Lord himself. The Church convincingly defends the family only if it is theologically and pastorally able to demonstrate the beauty of the family and the possibility of joyfully and authentically living in the genuine vocation of marriage. The Church must overcome the impression that its view of family is essentially legalistic. We will not succeed if right from the start we support a negative norm that is a certain, "one must not..." Marriage has been viewed by the world in the past from the perspective of sin, as a thing of the flesh, in opposition to the values of the spirit.

Spiritual advisors to married couples are faced with the constant confrontation of doctrine and life which must be integrated with the practical concrete experiences and concerns of married couples. Thus it becomes the sacred privilege of the Church to not only command, or forbid, but also to justify, interpret and explain, to put the norms of Christian sexual ethics on a firm basis. What is required is the integration of love within the person and between the persons.

The education of love is not something which happens automatically; it must be taught, it must be exemplified by pastoral challenge to remain a central theme of ministry. The positive pastoral approach to marriage, focused on the vocation to holiness is reinforced by the recognition of the social benefits of the Christian view of the family, particularly as it relates to general Christian awareness and values in marriage.

The first duty of the Church is to approach people with love and consideration, with caring and motherly attention, to proclaim the merciful closeness of

God in Jesus Christ. Indeed, as the Fathers of the Church teach, it is He who is the true Good Samaritan, who has made himself close in concern to us, who pours oil and wine on our wounds and takes us to the inn, the Church, where he has us treated, entrusting us to her priests and bishops and personally paying in advance for our recovery. Yes, the Gospel of Love, the Gospel of Life is always the Gospel of mercy and attention.

The world in which we live, where millions of people have yet to encounter love in any meaningful way, is in urgent need of mercy and healing. The pastoral work of the Church in this regard is inseparably related to the renewal and support of the Christian family which is called to be an icon of the God Who is communion.


Our faith teaches us God is love and that He is a unity in communion, a literal family in the Trinity. This love made an irrevocable gift of self to us when God opened his life to the world in his Son, Jesus Christ. Because man is made in the image of God, He is incomprehensible for himself and his life is senseless if he does not encounter and appropriate this readily available love. The world needs to see and witness the God revealed by Jesus Christ saving man in all his relationships. It also needs to see families which are communities of life, love, forgiveness which means families of faith.

The family is essentially missionary, for it has the mission to guard, reveal, and communicate itself in love, love that reflects the Trinitarian communion and that shares in God's love for humanity and the love of Christ the Lord for the Church, his Bride. In the Church's mission of evangelization, love alone is effective, the love of the Lord which Christian spouses first receive as a divine gift and as a responsible task to share. The Church must share and become more conscious of the pressing need to help the Christian family in its mission to become what it is.

Christian families need to be encouraged to become active in parishes and ecclesial groups, in charitable works, and in transmitting the faith to younger generations. Above all, families need to simply come to an awareness that they are an icon, an actual image of God's own communion and a saved and saving

community, a sacramental reality at the heart of the Church's mission of evangelization. This is the only way for the family to be a place of healing and wholeness for humanity, for the men and women of our time. And we can hope to accomplish this only if we transmit in an unlimited way the sacramental beauty, the odor of holiness and sanctity of Christian marriage which will draw others into its own values so they are universally shared.

This assistance is needed not only for the sake of the family itself. The great point of encounter between Christianity and culture in our time is the family. In our world, ever-increasing numbers of our brothers and sisters are deprived of God and thus deprived of a genuine experience of communion and heavenly joy. Those who do not believe or whose faith wavers need the family and its spiritual riches to be a living witness to the God who is Father, Son and Holy Spirit, the source of all the beauty and security in the world.



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Communion Blessing

May each time
you receive Holy Communion
celebrate
your friendship with Jesus.

As you grow in this friendship
may your words be gentle
and your touch
be kind.

May your hear whispers of love in
your heart each day.

May you have fun in discovering God
hidden everywhere!

And may you remember
to thank our heavenly Father
for the gift of life!

22 Biblical Words for Sin and What They Teach Us

There are about two dozen words for sin in the Bible, depending on how you count. Each underscores a different aspect of sin—sin as wandering away from the straight path, sin as rebellion, and sin as a distortion of our nature, to name a few. We ought to contemplate these words—not to wallow in despair—but in order that we might be especially on guard for the many ways in which it is possible for us to stray from God and the good life He intends for us.

Note: Unless otherwise stated, sources are Strong's Concordance and Douay-Rheims. The definition and pronunciation are provided for each word in the first citation.

Sin as Being Broken: One of the most common biblical words for sin is the Hebrew word *ra'*, which has the basic meaning of *bad* or *evil* and appears over 600 times. It comes from another verb, *ra'a*, which can mean essentially the same thing, but also refers to something *broken*, or, more specifically, *broken into pieces*. This helps us to see one way that something can be said to have gone "bad." A broken chair is a "bad" chair—it can no longer perform its intended function of bearing the weight of a person sitting on. The same goes for food that has gone bad—it is no longer suitable for eating. *Ra'* is still used in this literal sense in the Old Testament. For example, in 2 Kings 2:19 we read that the waters of Jericho had "gone bad." Truly sinners are broken people, unable to live the rich life of communion with God for which we were created.

Sin as Being Blemished: *Ra'* can also refer to blemished cattle that are unsuitable for sacrifice (for example, in Leviticus 27:10 and Deuteronomy 17:1), which offers us yet another metaphor for sin. A blemish is a mark or defect that ruins the perfection of something. Something that is blemished has been deformed in some way. Truly this is what sin has done to us: Man was made in the image of God, but that image became deformed as a result of original sin. That broken image could be repaired only through the incarnation—God became man to "reform" him.

Sin as Missing the Mark: Another standard Old Testament word for sin is *chatta'ath*, which simply means *sin* or *sinful*. (It also refers to the offering made to atone for that sin.) But the word has a rich origin, coming from the verb *chata'*, which among other things, means *to miss*, *miss the mark*, *miss the way*. In the New Testament its Greek counterpart is the verb *hamartano*, meaning *to miss the mark* as well as *to wander from the path* (the two noun versions are *hamartia* and, less commonly, *hamartema*). In the literal sense, *hamartano* could be used in two contexts. First, we could speak of missing the mark when you throw a spear or shoot an arrow. Second, you could miss the road you were supposed to take (like missing a turn). This reflects a common circumstance of sin: we have good intentions, we aim for virtue, but we still fail to reach it. As St. Paul wrote in Romans 7:15, *For I do not that good which I will; but the evil which I hate.*

Sin as Wandering from the Path: Faith, in both Scripture and the writings of the Fathers, is often depicted

wander about, be made to swagger like a drunkard. In Proverbs 5:20, *shagah* is also used to describe a young man's physical "intoxication" with a prostitute. Keep this idea of intoxication in mind when you read "stray" in this petition of Psalm 119:10.

"With my whole heart have I sought after thee: let me not stray from thy commandments."

Sin as Oppressive Toils: One New Testament word for evil or bad is the adjective *poneros*, which literally means *full of labors, annoyances, hardships, or pressed and harassed by labors*. This is the word Hesiod used to describe Heracles, the mythic hero who was assigned nine superhuman tasks in order to atone for murdering his children. These tasks included slaying the many-headed hydra, capturing the cattle of the monster Geryon, and killing the Nemean Lion, which was reputed to be shielded by golden fur and had sword-sharp claws that could pierce iron. Surely sin is an oppressive toil for us—one humanity could never complete on its own, not even a hero like Heracles.

Sin as Impiety: Another word for sin in the New Testament is *asebeia*, a classic ancient Greek term for impiety, which referred to a lack of reverence and respect for the gods. For the Greeks, the attitude of piety implied distance from the gods. For us, our relationship is a much closer one: God is not some sky spirit who hurls down thunderbolts from Olympus, instead, he is as close to us as imaginably possible. He became man and invites us to share in His being through the sacraments. Nonetheless, it is still healthy to maintain a holy fear of God, something affirmed in the Bible. As Proverbs 9:10 says, "The fear of the Lord is the beginning of wisdom."

Sin as Lawlessness: Aside from the laws that govern any particular society, there is the natural law that is written on the hearts of all men, as St. Paul said. Hence, some wrongdoing may not be against the law of a particular society, but it still crosses God's laws. In this context, it makes sense that the New Testament writers also spoke of sin in terms *anomos*, the Greek antonym for *nomos*. This was one of the most important words in ancient Greece. It did not mean simply the *law*, but the law in the sense of rules and established norms of behavior that have been established through custom and tradition. Surely this is a fitting description of the law revealed to the Israelites, which had been handed down over the centuries and remained a decisive force in the spirituality of Jews in the time of Jesus. *Nomos*, then, reflects the fact that God works in history and over time to teach His people in how to follow His precepts.

Sin as Injustice: Another key word that is related is *dike*, the ancient Greek word for justice. Its antonym, *adikos*, is used to describe unrighteous and unjust people the Bible. Whereas *anomos*, or *lawlessness*, highlights the offending act, *adikos* draws attention to the person who commits it: an unjust person is one who breaks the law.

Sin as Intrinsic Evil: While sin is often described in terms of its consequences for us and others, it's important to remember that sin is an intrinsic evil. This is conveyed in the Greek word *kakos*, an adjective which simply refers to something of a *bad nature* or something that is *base, wrong, and wicked*.

Sin as Bound to Punishment: It's also important to remember that sin not only has consequences—a broken humanity, a fallen world, a disordered creation—it also makes one liable for punishment. This idea is conveyed through the New Testament Greek word *enochos*, defined as *bound, under obligation, subject*

as a journey to God. But sometimes we wander from the path of righteousness, either intentionally or not. This is suggested in the Hebrew adjective, *rasha*, which means *wicked* or *criminal*—specifically, in the sense of departing from the right path, according to the Ancient Hebrew Resource Center. The word is used in this sense in Psalm 18:21, “Because I have kept the ways of the Lord; and have not done wickedly against my God.” But many other translations flesh out the literal meaning with the phrase “wickedly departed.” A similar idea is conveyed in the Greek verb, *planao*, which has a basic meaning of *to cause to stray, to lead astray, lead aside from the right way*.

Sin as Crookedness: Used more than 200 times in the Old Testament as a word for sin, the Hebrew noun *‘avon* refers to *perversity, depravity, iniquity*. Its root is the verb *‘avah*, defined as *to bend, twist, distort, or to make crooked*. This reinforces two metaphors for sin mentioned above: sin makes our paths to God crooked and it also distorts and twists our nature into a contortion of what we were created to be.

Sin as Rebelling: Fundamentally, sin is a rebellion against God and His authority. This is denoted in the Hebrew noun *pasha* and its verb counterpart, *pasha*, both referring to rebellion. Put simply, rebellion is (usually violent) resistance to some authority. Certainly this is what the first sin was: resistance to the highest source of authority possible—God. There is even a subtle element of violence in the story, implied in the ‘eating’ of the apple, which the Christian mystic philosopher Simone Weil saw as emblematic of all sin.

Sin as Trespassing: Appearing about 30 times in the Old Testament, *‘asham* is a verb that refers to sin in the sense of *offending, being guilty, and trespassing*. A similar New Testament Greek word is *parabaino* which can be defined as *to go by the side of and to go past or pass over without touching a thing*—or, more specifically, *to overstep, neglect, violate, transgress* (the related noun is *parabasis*). This is metaphor for sin instantly recognizable to anyone who has ever said the Our Father: *Forgive us our trespasses; as we forgive those who have trespassed against us*. Indeed, was not the original sin, in which Adam and Eve tasted of the ‘forbidden fruit,’ a form of trespassing?

Sin as Debt: It’s worth noting that the actual Greek words in the two gospel versions of the Our Father do not literally mean trespassing. The one in Matthew is the ancient Greek word for debts, *opheilema*. (It’s used only one other time in the New Testament, in Romans 4:4, in a similar context.) In the version of the prayer in Luke, a form of this word for debts and *hamartia* are used, so literally the verse would read: *Forgive us our sins as we forgive everyone indebted to us*.

Sin as Desolation: One secondary definition of *‘asham* refers to the ultimate consequences of sin: utter desolation. This is how it’s used in Isaiah 24 in haunting imagery: “See! The LORD is about to empty the earth and lay it waste; he will twist its surface, and scatter its inhabitants. ... Therefore a curse devours the earth, and its inhabitants pay for their guilt”—or, as some translations put it, the inhabitants *are desolate* (New American Bible, Rev. Ed.).

Sin as Drunken Swerving: When we wander off the path, we often are not in our right minds when we do so. This is conveyed by two Hebrew verbs that have almost identical meanings in Strong’s Concordance—*ta’ah* and *shagah*. Both can be defined as *to err, to go astray*. Digging deeper, the additional meanings tell us something about the corresponding state of mind: *Shagah* can be defined as *to swerve, meander, reel, roll, be intoxicated, err in drunkenness*. Likewise, *ta’ah* can mean *to be made to*

to, liable. According to *Strong's Concordance*, it can be used in a technical sense, "denoting the connection of a person either with his crime, or with the penalty or trial, or with that against whom or which he has offended." This is the sense in which Jesus uses the word in Matthew 5:21-22, "You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in *danger* of the judgment."

PLEASE NOTE: Not every biblical word for sin is included in this article.



WHILE EVERYONE WAS ASLEEP
THE ENEMY SOWED WEEDS
THROUGH THE WHEAT MT 13:25

ISAIAH

Author—According to both Jewish and Christian tradition, Isaiah the son of Amoz is the author of this book. Isaiah, which means “the salvation of God,” was from the tribe of Judah and was the nephew of King Amaziah (796–767 BC) of Judah. He is commemorated on May 9.

Date—The time period is mentioned as “in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.” This places the book about 745–680 BC, from approximately 25 years before the Assyrian captivity of the Northern Kingdom to about 40 years after it.

Major Theme—“*The Holy One of Israel*” (1:4), who punishes His unrepentant people but later will redeem them. The prophet’s vision of the glory of God (1:6ff) is one of infinite transcendence. Man’s role is one of faith in response to God’s holiness and vision for the world. Isaiah revealed the Messiah in amazing detail—as if he were telling history instead of the future. He even describes the Theotokos (ch. 7) and how she is to conceive and bear God the Son incarnate with her virginity intact. Isaiah describes the suffering of Christ (ch. 53) together with His Resurrection from the dead, proclaiming His kingdom as if it had already happened.

Background—Assyria was growing in power under Tiglath-Pileser, who turned to the west after his conquests to the east. He saw the kingdom of Israel fall to Assyria’s might along with other nations along the Mediterranean coast. Seeing his people taken captive, Isaiah turned to warn the Southern Kingdom of Judah to trust in God alone.

Outline

- I. Israel and the Nations (1:1–35:10)
 - A. The judgment of Judah (1:1–4:1)
 - B. The restoration of Zion (4:2–6)
 - C. The Son of the Vineyard (5:1–30)
 - D. The call of Isaiah (6:1–13)
 - E. The Assyrian threat (7:1–10:4)
 - F. The judgment of Assyria (10:5–12:6)
 - G. The judgment of the nations (13:1–23:18)
 - H. The apocalypse of Isaiah (24:1–27:13)
 - I. Further judgment for the nations (28:1–35:10)
 - I. Historical Section (36:1–39:8)
- III. The Salvation of God’s People: The Messiah (40:1–57:21)

- A. God comforts His people (40:1–46:13)
- B. Cyrus of Persia as God’s agent and the defeat of Babylon (47:1–48:22)
- C. The Messiah (49:1–57:21)
- IV. The Coming Kingdom of God (58:1–66:24)
 - A. True worship of God (58:1–14)
 - B. The forgiveness of God’s people (59:1–60:22)
 - C. The coming of the Messiah (61:1–11)
 - D. The judgment of God on His people (62:1–63:6)
 - E. The remnant (63:7–65:16)
 - F. The rule of God at the end of time (65:17–66:24)



KIDS IN THE BIBLE

If you could hop into a time travel machine and transport yourself back to ancient times, how different do you think a kid's life would be? You probably wouldn't recognize many things that were commonplace thousands of years ago. Here are some brief recaps of well known children from Bible times.

Ishmael

Ishmael was the son of Abraham and Hagar, an Egyptian maid of Abraham's wife, Sarah (Genesis 16: 1 - 4). Years after Ishmael's birth, Sarah and Abraham had their own son, Isaac (Genesis 21: 1 - 4). But Sarah did not want Ishmael to inherit Abraham's property. So Ishmael and his mother were sent into the desert with just a little water and food. When the water ran out, Hagar feared that Ishmael would die. However, the angel of God promised that Ishmael would grow up to be father of a great nation (Genesis 21: 9 - 21).



CAIN
AND
ABEL

Cain & Abel

The births of Cain and Abel, sons of Adam and Eve, doubled the population of the world from two people to four. Not much is known about the childhoods of Cain and Abel. Abel became a shepherd and Cain was a farmer. But when Cain offered part of his harvest to God and Abel offered a first-born lamb, God was more pleased with Abel's offering. Out of anger, Cain killed his brother. That act made Cain and Abel "first" again - the first murderer and the first person to die (Genesis 4: 1 - 16).

DID YOU KNOW???

Ishmael's descendants became nomads in northern Arabia which is now Yemen, Oman, Saudi Arabia and Jordan. The traders to whom Joseph was sold were descendants of Ishmael (Genesis 37: 25). Muslims trace their lineage to Abraham through Ishmael.

Isaac

Imagine being born to parents old enough to be your great grandparents! Before Isaac was born, God told Abraham that his wife, Sarah, would have a son (Genesis 18: 10).

This was the Son God promised, and Sarah laughed when she heard the news. After all, Abraham was ninety-nine years old and Sarah was eighty-nine at the time! But when the baby was born, Sarah named him Isaac which means "he laughs" (Genesis 21: 1 - 7).



Did You Know???

The twelve tribes of Israel were descendants of Jacob. His name was changed to Israel after he wrestled with God (Genesis 32: 22 - 32). His brother Esau's descendants were the Edomites (Genesis 36). They lived near Mount Seir which today is probably Jebel esh-Shera.

Did You Know?

Abraham and Sarah used to be called Abram and Sarai. After Ishmael was born, their names were changed by God (Genesis 17: 4 - 16) as a sign of new status as the father and mother of nations. For the same reason those who enter monastic life assume new names and a new identity. Abraham is a Hebrew word meaning "father of many nations." Sarah means "princess".

Jacob and Esau

Jacob and Esau were twin sons born to Isaac and his wife Rebecca. Their personalities could not have been more different. Esau, the hunter, was a favorite of Isaac, while the quieter Jacob was closer to Rebecca. Since Esau was born first, he would inherit a double portion of the father's property, according to the Law of Moses (Deuteronomy 21: 17). But before Rebecca gave birth, the Lord told her that the older son would serve the younger (Genesis 25: 23). This occurred when Esau sold his birthright to his brother for a bowl of stew (Genesis 25: 27 - 34). To strengthen his claim to the birthright, Jacob tricked Isaac into giving him the blessing of the first-born (Genesis 27).

A Wise Servant Girl

Even enemies can sometimes become allies. The Arameans or Syrians, located northwest of Israel, frequently raided Israel and took captives. On one such raid a young Israelite girl was kidnapped and became a slave to the wife of Naaman, an army commander. But instead of being bitter, this girl was a huge help to Naaman. Knowing that Naaman had a disease called leprosy, the girl advised Naaman to seek help from Elisha, a prophet in Samaria. Following her advice, led to a cure (2 Kings 5: 1 - 19).



Jeremiah

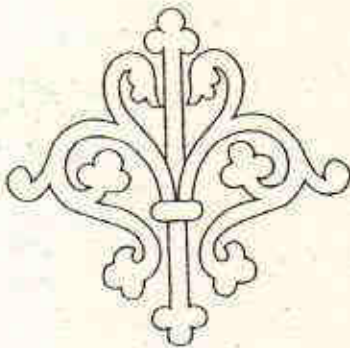
Jeremiah came from a line of priests and could trace his roots through his father, Hilkiah back to Abiathar, a priest who served during the time of King David (1 Samuel 23: 6). During the time when Zedekiah was king of Judah, Jeremiah was chosen by God to be prophet. Although Jeremiah thought he was too young to be a prophet and tried to talk his way out of the task, he obeyed God's call (Jeremiah 1: 1 - 19).



THE PROPHET JEREMIAH

MIRIAM

Hundreds of years after the time of Joseph, the King of Egypt (Pharaoh) began to fear the growing population of Jacob's descendants. He gave orders to enslave the people in order to decrease their population. When that would not work, he ordered that all Hebrew baby boys be killed. Girls like Miriam, could live since they were not thought to be a threat. (Exodus 1: 1 - 16). Imagine how Miriam and her mother felt after the birth of Miriam's baby brother, Moses. To save his life, Miriam's mother put the baby into a watertight basket and set it afloat on the Nile River. Miriam watched over the basket, which was later found by the daughter of Pharaoh (Exodus 2: 1 - 10). When Miriam grew up, she became a prophet (Exodus 15: 20).



Samuel

Samuel was the son born to Hannah, the wife of Elkanah of the tribe of Ephraim, after she prayerfully begged God to grant her a child (1 Samuel 1: 1 - 20). When Samuel was still a young child, Hannah brought him to live in the temple, in fulfillment of her vow to give her son to God. He was thus apprenticed to the priest/prophet Eli. Years later, when Samuel was probably a preteen, he heard the voice of God calling to him in the night (1 Samuel 3). When he became a man, Samuel had three jobs: prophet, priest and Israel's last judge. When the people of Israel demanded a king, he anointed the first king of Israel, Saul (1 Samuel 10: 1). The name Samuel means "name of god."

Samuel anoints
the first king.



david

Ever been ignored in your family? David sometimes was overlooked in his family. He was the youngest of eight sons of Jesse, the grandson of Ruth, the widow from Moab (Ruth 4: 17, 22). Like his father, David was a shepherd who took good care of the flocks, using his sling to kill wild animals that tried to attack the sheep.

But while he was a little more than a youth, two amazing events occurred in his life: (1) he was chosen to replace Saul, whom God rejected as the king of Israel (1 Samuel 16: 1 – 13); (2) he became famous for killing a giant named Goliath (1 Samuel 17). David was skilled at playing the harp and often entertained the depressed King Saul. When in a bad mood, Saul (1 Samuel 16: 14 – 23) was made to feel good by David's entertainment. David's best friend was Jonathan, the son of Saul (1 Samuel 19: 1 – 8; 23: 14– 18).



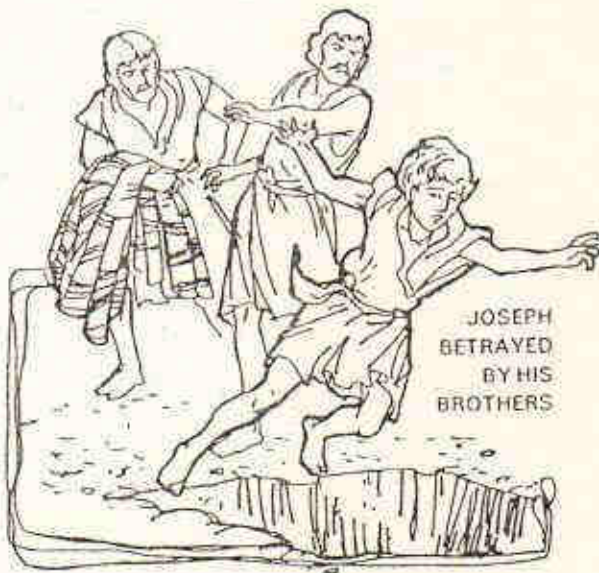
DAVID
AND GOLIATH



DAVID'S REIGN

Joseph and his brothers

Jacob, the son of Isaac had twelve sons who did not always get along. His favorite son was Joseph, a child he had with his wife, Rachel (Genesis 30: 22- 24). Jacob gave Joseph a very fancy coat to show that Joseph was his favorite son (Genesis 37: 3, 4). His brothers, many of whom were born to Jacob's other wife, Leah, became jealous and plotted to get rid of Joseph. Instead of killing him, they sold him to Ishmaelites, (Descendants of Ishmael) on their way to Egypt. But God had big plans for Joseph, and many years later the brothers would meet again (Genesis 39 – 47).

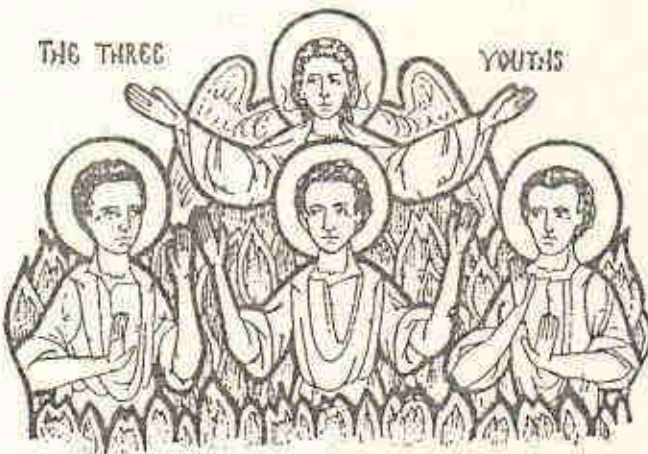


Did You Know?

For many years a successful long-running play on Broadway, *Joseph and the Amazing Technicolor Dreamcoat* was based on this biblical story.

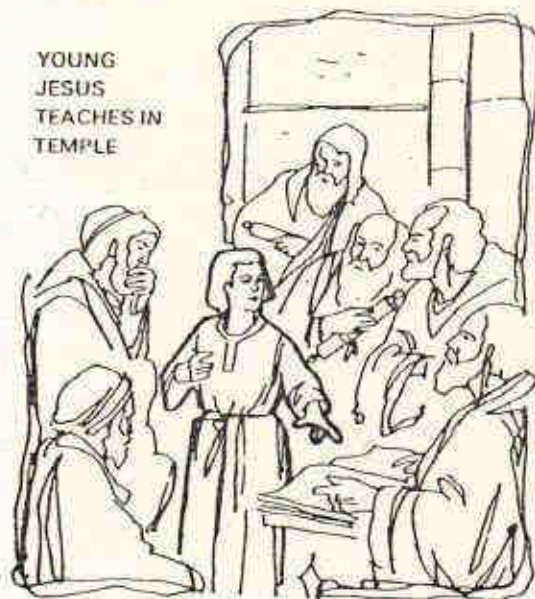
Daniel and his Friends

When the Babylonians conquered Judah in 586 BC (2 Kings 25: 1 - 21), Daniel and his friends, Hananiah, Mishael, and Azariah, later renamed Shadrach, Meshach and Abednego, were carried off to Babylon with many of their people. Although they probably were young teens at the time, they were chosen by King Nebuchadnezzar to be trained as court officials because he recognized some potential in them. They had the best of everything, including the king's meat and wine. But since the food and wine had been offered to the pagan gods the Babylonians believed in, Daniel and his friends wanted to honor God by eating only vegetables and drinking water (Daniel 1). After a ten-day trial, the four young men were found to be healthier and look better than their peers, so they were allowed to keep their diet. When the three years of training were completed, King Nebuchadnezzar interviewed all the young men and discovered none were as outstanding as Daniel and his three friends. So they were given positions in the royal court.



Jesus

Although most of the stories of the Bible are about Jesus as an adult, a few show glimpses of his childhood: his birth at Bethlehem (Luke 2: 1 – 20), the visit of the Wise Men (Matthew 2: 1 – 12), and how the family fled to Egypt when Herod tried to find and kill him (Matthew 2: 13 – 18). The only other story in God's revelation to us about Jesus' childhood took place when He was twelve years old. During the yearly pilgrimage visit to Jerusalem for Passover, Jesus became separated from Mary and Joseph. He was found in the temple, asking questions that amazed the temple leaders (Luke 3: 41 – 50). When his frantic parents discovered him there, Jesus calmly asked, "Why did you have to look for Even as a child/young man, Jesus was aware of his vocation as our Saviour.



A Boy With A Lunch

Ever wish you could do something amazing? A young boy during the time of Jesus took part in one of the most amazing miracles described in Scripture simply by offering his lunch to be shared? What is his name? How old was he? Where did he live? The Bible does not tell us any of these things because what is most important is that he was prepared to help and He did offer himself to the Lord. All we know is that Jesus used this boy's lunch of five loaves of barley bread and two fish to feed over five thousand people (John 6: 1 – 15).

When the disciples tried to stop people from bringing their children to Jesus, He said, "Let the children come to me!" (Mark 10: 13, 14).



JESUS FEEDS THE MULTITUDE

Paul's Nephew

How do you help people in your family? The apostle Paul's nephew helped him by acting to save Paul's life. Because of Paul's boldness in preaching about Jesus, many people tried to harm him. When the Romans arrested Paul, a group of men in Jerusalem took a special vow to kill him! Paul's nephew heard about the plot and told his uncle and a Roman commander about it. The commander believed the boy and with a large number of soldiers sneaked Paul out of Jerusalem in the middle of the night (Acts of the Apostles 23: 12 – 35).





We are pleased to greet those of our faithful communicants who celebrate their birthday this month. Our Lord has offered these souls yet another year of blessed life. The most obvious way He blesses us and participates in our life is by sharing his divine life with us in the Eucharist at the celebration of the Divine Liturgy. Thus we gather together and offer thanks for yet another year of life blessed by his most gracious hands. Today, we prayerfully remember in the Divine Liturgy the following souls who celebrate their birthday during this month:

October 1 John Buletza
October 11 Elizabeth Ann Simon

With a prayerful heart and grateful soul, our parish faith community asks the Lord to continue to bless these birthday celebrants with good spiritual and physical health for the coming year. We invite all to add their personal intercessory prayers so that with one voice and one heart we may also participate in the grace and joy of their celebration. As we wish them a happy and blessed celebration of their birthday, our ardent prayer resounds that the Lord our God will continue to bless them for

Many and Blessed Years!

ST. DIONYSIOS THE AREOPAGITE

There are several saints in the Church who bear the name Dionysios. Perhaps the most famous of them is called St. Dionysios the Areopagite. This title refers to him being the Chief Justice of Mars Hill in Athens.

His fateful encounter with Apostle Paul is noted in the Bible (Acts 17:19-34). Paul had come to Athens to preach the Gospel. He taught in the synagogue and in the market-place. Finally, he was brought to Mars Hill, a place known for open air public debate, and there Paul presented the truths of the Christian faith. When he spoke of the resurrection of the dead, many of his listeners scoffed, but some believed. Among them was the learned philosopher and judge, Dionysios. His conversion came about quickly and he started spreading the word of our Lord. Dionysios later rose to become Bishop of Athens.

A number of significant works on mystical theology have been ascribed by many to him, and these writings profoundly influenced Western thought and theology in the Middle Ages. The writing of such men as Dante, Thomas Aquinas, Milton and Shakespeare reflect the thought of this Greek writer.

The titles of his works bear such names as "The Celestial Hierarchies," which is an account of the angelic world, of the Cherubim and Seraphim, of Principalities, Powers, Archangels and Angels. The second work is "The Divine Names," which profoundly deals with the mystery of God. And the third is "The Ecclesiastical Hierarchy," highlighting the pivotal role of Bishops in the Church of Christ.

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