

ἡ ἁγ. ἡ ΠΑΡΑΣΚΕΥΗ

ὁ ἁγ. ΒΑΣΙΛΕΙΟΣ

ἡ ἁγ. ἡ ΑΝΑΚΤΑΔΟΤΕ



# **Saint Paul the Apostle Orthodox Church**

**24 BURKE ROAD**

**FREEHOLD, NJ 07728**

**Twenty Second Sunday after Pentecost**

**November 1, 2015**

**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**

+++ There will be no Pirohi Sale in November because we do not have the necessary workers for the event. We will have the Thanksgiving Bake Sale only on Friday and Saturday, November 20, 21.



+++ Next Sunday is the solemn feast of SS. Michael & Gabriel and All Heavenly Hosts.

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

+++ 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.

+++ Please keep the intentions of these members of our parish intercession community in your daily prayers: 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, \$241.00; Candles, \$14.00; Food Coupons, \$200.00, for a total of \$455.00. 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, Bob Gorbich, 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 **\$1828.00** 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 \$6750 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

### Healing

*If you will obey me completely by doing what I consider right and by keeping my commands, I will not punish you with any of the diseases that I brought on the Egyptians. I am the Lord, the one who heals you* Exodus 15: 22.

*Being cheerful keeps you healthy. It is slow death to be gloomy all the time* Proverbs 17: 22.

*So that they cause the cry of the poor to come into him and he hears the cry of the afflicted* Job 34: 28.

*To you who fear my name shall the Son of righteousness arise with healing in his wings* Malachi 4: 2.

*Jesus went around to all the towns and villages. He taught people in synagogues and proclaimed the good news of God's kingdom and cured every sickness and disease.* Matthew 9: 35.

*I will make you well again; I will heal your wounds* Jeremiah 30: 17.

*Crowds also came from the towns around Jerusalem, bringing their sick and those tormented by evil spirits and all of them were healed* Acts of the Apostles 5: 16.

*I have heard your prayer; I have seen your tears; behold I will heal you* 2 Kings 20: 5.

*He healed them with his command and saved them from the grave* Psalms 107: 20.

## Old Testament Spirituality

As we always journey towards the promise of Resurrection, we recall the journey of Moses and the Israelites and their covenant with God. Always is a time to reflect and "strive towards our upward calling." The need to examine our own covenantal relationship with our heavenly Father is always upon us and we can look to the Exodus event as a way to look into and examine our own hearts. This is always a relevant matter.

Throughout their journey, the Israelites not only murmured against God but broke again and again the covenant He established with them. However, our God in his unconditional love, his *hesed*, remained faithful to his promise, "I will be their God and they shall be my people" Jeremiah 3: 31 – 34. All year long is a time to examine the ways we have fallen away from our relationship with such a loving God and turn back to him and seek his face.

### The Uniqueness of Exodus

In the history of the people of Israel, the event which is called Exodus extended from the act of coming out of Egypt up to the act of coming into the Promised Land. The deliverance from slavery in Egypt and the possession of the Promised Land constitute the two aspects of salvation. Between these acts, there elapsed, according to the God's revelation to us in Scripture, a period of forty years, a symbolic period of a an entire generation. It is the people of this generation who participated in the Exodus that experienced "the divine" in a unique way.

Christian psychologists tell us that every experience is unrepeatable and leaves behind an indelible impression in the character of the soul of man as created in God's image. Exodus has become thereafter for the Israelites the center and source of their spirituality,



namely of their experience of God. We point out and briefly comment on a few other core aspects of Old Testament spirituality.

### The Transcendence and Holiness of God

The notion of transcendence derives from experience. The transcendence of God is often described in the Bible as the glory of God. The notion of holiness may be considered as the consequence of God's transcendence in relation to other beings, as generally expressed in moral terms. We identify the holiness of God with the mysterious quality of the divine which is wholly other, different from and contrasted with man's limited self. It is the difference between the divine and the created. The effect is twofold and paradoxical. It is tremendous and fearful and so repels, but at the same time overwhelmingly fascinates and attracts man. The transcendence and holiness of God has been experienced by certain individuals and by people as a whole.

#### Moses

The leader of the Exodus himself comes to know and experience God primarily as the Transcendent and Holy God. What is interesting to see is that his contact with the transcendent and holy has a transforming effect even in Moses' bodily form.

The first contact of Moses with the Transcendent is described in his vocation narrative. "Meanwhile Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert he came to Horeb, the mountain of God. There an angel of the Lord appeared to him in fire flaming out of a bush. As he looked on, he was surprised to see that the bush, though on fire, was not consumed. So Moses decided, 'I must go over and look at this remarkable sight, and see why the bush is not burned.' When the Lord saw him coming over to look at it more closely, God called out to him from the bush, 'Moses! Moses!', he answered, 'Here I am.' God said 'Come no nearer! Remove your sandals from your feet, for the place where you stand is holy ground. I am the God of your fathers,' he continued, 'the God of Abraham, the God of Isaac, the God of Jacob.' Moses hid his face, for he was afraid to look at God" Exodus 3: 1-6, which is fearful but fascinating, and is the sign and symbol of God's inspiring Transcendence and Holiness. Moses is attracted and thinks to himself, 'I'll go closer and see' But God declares that even the ground on which the sign is given is holy ground. The second reaction of Moses is one of humility and fear.

The fascination of the divine must have been quite alive and fresh in the mind of Moses throughout his life. He even dares once to ask God, "Let me see the dazzling light of

your presence" Exodus 33: 18 – 23. Once again our God warns Moses about the consuming nature of his transcendent Holiness, "No one can see me and live" God, however, shows only a milder side of his glory.

The constant contact with the Divine has transformed the human form of Moses and is reflected on his face. "As Moses came down from Mount Sion with the two tablets of the commandments in his hands, he did not know that the skin of his face had become radiant while he conversed with the Lord. When Aaron, then, and the other Israelites saw Moses and noticed how radiant the skin of his face had become, they were afraid to come near him" Exodus 34: 29, 30. The reaction of the people is similar to Moses in the presence of the Divine. God's condescension is imitated by his servant Moses, who covers his face whenever he is with the people.

### The People of Israel

The same experience of God's transcendence and holiness is granted to the people of Israel as a whole community of faith. The most noteworthy of such experiences took place on Mount Sinai, where God's transcendence and holiness is manifested in covenant context as the Ten Commandments are given. "When the people witness the thunder and lightning, the trumpet blast and the mountain smoking, they all fear and tremble. So they took up a position much farther away and said to Moses, 'You speak to us and we will listen, but do not let God speak to us, for then we shall die.' Moses answered the people, 'Do not be afraid for God has come to you only to test you and put his fear upon you, lest you should sin'" Exodus 20: 18 – 20.

Here we have the understanding doctrine that man is a sinner in the presence of God. In a later reflection, we see a contrast. "The Lord hears your words as you were speaking to me and said to me, 'I have heard the words these people have spoken to you which are all well said. Would that they always be of such a mind, to fear me and to keep all my commandments! Then they and their descendants would prosper forever. Go, tell them to return to their tents. Then you wait here near me and I will give you all the commandments, the statutes and decrees you must teach them, that they may observe them in the land which I am giving them to possess. Be careful therefore, to do as the Lord your God has commanded you, not turning aside to the right or to the left., but following exactly the way prescribed for you by the Lord your God, that you may live and prosper and may have long life in the land which you are to occupy" Deuteronomy 5: 28 – 35.



The theme of the transcendent holiness of God reaches its climax in the inaugural vision of the prophet Isaiah. "I saw the Lord seated on a high and lofty throne with the tails of his garment filling the temple. Seraphim were stationed above; each of them had six wings; with the one they covered their faces, with two they covered their feet and with two they hovered aloft. "Holy, holy, holy is the Lord of hosts!" they cried to one another. At the sound of that cry the frame of the door shook and the house was filled with smoke. Then, I said, 'Woe is me, I am doomed!' for I am a man of unclean lips living among a people of unclean lips; yet my eyes have seen the King, the Lord of Hosts!" Isaiah 6: 1 - 6.

The prophet expresses in clear language the awe-inspiring holiness of God as compared with his own sinfulness in the face of it. The purifying action of the fire is almost sacramental for the prophet. The Prophet Isaiah then hears testimony to the holiness of God all through his ministry.

### The God of History

Exodus is the period in which Israel experiences the ever-living God in his saving presence and recognizes him as the God of history and thereby his enduring immanence. The Exodus remains the exemplary period of the miracle, of a miracle proclaimed for forty years, of an existence raised entirely to the level of the miraculous.

We can say that the period of the Exodus was the time when the Israelites were the true inheritance of God, depending entirely upon Yahweh for everything in their life: for food, manna, Exodus 16; for water, Exodus 15: 22 - 25; Bitter water made fit to drink, Exodus 17: 1 - 17; water from the rock, Numbers 20: 1 - 13; for meat, Exodus 16: 12, 13; Quail, Numbers 11: 31, 32; for victory in war with Amalekites, Exodus 17: 8 - 16; for healing, snake bite remedy, Numbers 21: 4 - 9; for light and guidance, with the pillar of the cloud and pillar of fire, Exodus 13: 20, 22.

The Ark of the Covenant is the embodiment of God's saving presence and it was considered to be the throne of God. God promises Moses that He would meet Moses there, and from above the lid between the two-winged cherubim He would give him all his laws for the people of Israel. "There I will meet you and there, from above the propitiatory, between the two cherubim on the ark of the commandments, I will tell you all the commands that I wish you to give to the Israelites" Exodus 25: 22.

The tent of the Lord's Presence localized Yahweh's saving presence amid the Israelites. It was there that the Lord was consulted. In that tent "...the Lord would speak with



Moses face to face, just as man speaks with a friend" Exodus 33: 7 – 11. The cloud in the day over the tent of the Presence of God is a dramatic sign of God's glory, that is, of God's transcendence symbolically localized. At the same time it indicates to man the separation between God and man. "Then the cloud covered the meeting tent and the glory of the Lord filled the dwelling" Exodus 40: 34 – 38.

This "God with us" is made permanent by the temple erected on Sion in Jerusalem by the "House of David" 2 Samuel 7, namely the King (confer Isaiah 7: 14), and by the other institutions of Israel. The immanence of God finally reached its perfection and climax in the Incarnation of Jesus Christ and continues to dwell in the Church of God on earth. God's indwelling in the Church fulfills the social and communal aspect of divine immanence, while the individual aspect is perfected by the indwelling of the Holy Trinity in our souls. "Anyone who loves me will be true to my word, and my Father will love him; we will come to him and make our dwelling place with him" John 14: 23.

### God the Covenant

The Sinai covenant and its stipulations remained always as the point of reference for the Israelites to evaluate the genuineness of their faith in God. The permanent commitment of Israel to God was expressed in terms of vassal loyalty and marriage faithfulness. Israel belonged to Yahweh in a special way. Yahweh declared himself to be "...the God" Exodus 3: 16. The Israelites became a liturgical people. The liturgical celebrations are given by the proclamation of God's word, their efficacious value of actual communion with a God whose past actions guaranteed his unfailing presence in the history of the world. They made the Exodus into a permanent act of God, to being able to always flee the world into the arms of a loving Father.

### Spirituality of the Desert

In prophetic literature the liturgical feasts and their meaning give their place of pride to the march through the desert and recede to the background. According to Amos, the authentic ideal of Yahweh was always from the failures and deviations of varying circumstances is to be found in the forty years of Exodus. "It was I who brought you up from the land of Egypt, and who led you through the desert for forty years to occupy the land of the Amorites" Amos 2: 10; "Did you bring me sacrifices and offerings for forty years in the desert, O house of Israel" Amos 5: 25?

For Hosea, the vision of the desert evokes the freshness of first love, the blessed moments of the wedding day, when the faithfulness of Israel responded to Yahweh's tenderness. "She will respond there as in the day of her youth, when she came up from the land of Egypt" Hosea 2: 17; "When they came to Baal-poer and consecrated themselves to the shame they became as abhorrent as the thing they loved" Hosea 9: 10.

Isaiah envisaged every deliverance in the history of Israel as a new Exodus and thus provided the terminology to describe the eschatological redemption in terms of Exodus history. The psalms, the liturgical canticles, give meaning to the Israelite liturgy and warning to the people who participate in it. "Come let us bow down in worship; let us kneel before the Lord who made us, for he is our God and we are the people he shepherds, the flock he guides. O that today you would hear his voice, harden not your hearts as at Meribah, as in the day of Massah in the desert" Psalms 95: 6 – 8. In the New Covenant, the Epistle to the Hebrews makes plain the comparative analogy.

### Reality of God in Christ

The transcendent holiness as well as the historical immanence of God converged and found their reality in Jesus Christ. All aspects of the Old Testament spirituality passed through the process of interiorization, holiness, glory, historical intervention, covenant, saving presence and consequently the spiritual aspects are revealed and take prevalence.

In other words the danger that resulted in Old Testament spirituality, that is the importance of the exterior without, unfortunately, the interior spirituality, is overcome in the New Covenant spirituality where the interior, which must be manifested outwardly, becomes essential. Orthodox spirituality is interiorly referred to as *theosis*, the process of being divinized or deified, or becoming like God through grace. As we empty ourselves in order to be filled with the spirit of the living God we bring into realization spoken of by the Fathers of the Church. Through Christ, "God became man that man might become like God."





# Did You Know That ...

...in responding to the truth of love and peace, we serve God because we are saved; we love others because we are saved, not, in order to be saved?

...we do not try to keep alive a legalistic system, we simply live a system of love and peace?

...God's grace is a pleasant surprise, a kind gesture, something we can never earn and certainly something we never turn down?

...learning God's words imparts wisdom and understanding for the foolish?

...when we avoid dealing with our mistakes and pretend they do not exist, they usually express themselves in ways that we would not anticipate: anger at someone else, frustration at something, else, lack of control?

...we do not like to recognize our ruin, but that is where Jesus begins?

...it is never too late to get a second chance with God?

...no one is happier than he who has actually repented of wrong and confessed his sins?

...we serve a God who says that even when we are under pressure and feel nothing is going to go right, He waits for us to embrace us whether we succeed or not?

...it is presumptuous to come to the throne of grace seeking forgiveness if we have not forgiven an offense against us?

...we take hope because we can look ahead to the city set on a hill, to the lights that call us to eternity?

...the whole purpose of Sunday and holyday worship is to praise our heavenly King so we can live in recognition of his splendor?

...our praise and prayer at Sunday and holyday worship develops in us what we will do when we actually arrive in heaven?

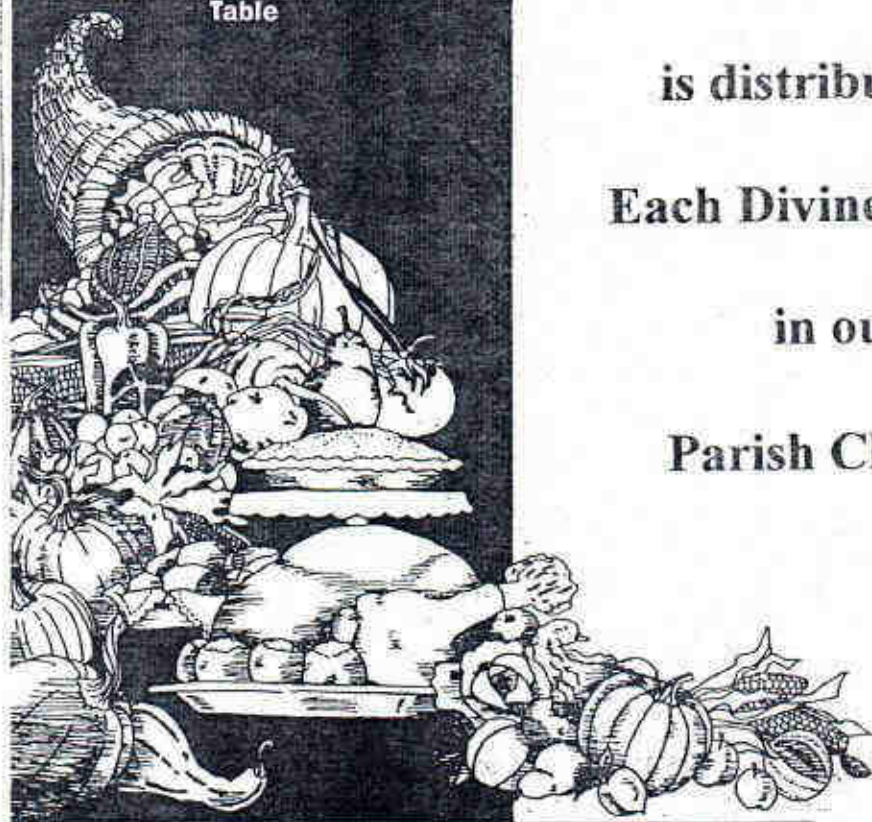
...we have a Father who is so filled with compassion and hurts when his children hurt?

**F**  
east

at

Our

Table



**Food for the  
Body and Soul,  
Eternal Nourishment  
is distributed at  
Each Divine Liturgy  
in our  
Parish Church.**



## Christ the Healer



His body was the vehicle of healing power to others. Whoever touched even the hem of his garment with expectation and desire felt the vivifying shocks of imparted physical vitality. When those about him suffered from disease, he repaired the disordered mechanism. His body was always and everywhere in his eyes a sacred creation, so sensitively refined that it would be defiled if its possessor harbored an unclean thought or let loose from the lips an unworthy word.

### An Exercise of Faith for the Sick

1. *Say these words:* "Be still and know that I am God" Psalms 46: 10. Then close your eyes; be still and relax physically.

2. *Say these words:* "A nation of firm purpose you keep in peace; in peace for its trust in you" Isaiah 26: 3.

3. *Say these words:* "If you live in me, and my words stay part of you, you may ask what you will; it will be done to you" John 15: 7. Then rest in him Spiritually. *Remember:* "He is able to help...." Hebrews 2: 18; "He is able to save those who approach God through him since he forever lives to make intercession for them" Hebrews 7: 25; "There is one who can protect you from a fall and make you stand unblemished and exultant in the presence of his glory" Jude 24. *Not I, but He is able!*

4. *Say these words:* "By waiting and by calm you shall be saved, in quiet and in trust your strength lies...." Isaiah 30: 15. *Then breathe deeply and evenly as in sleep. Picture the Holy Spirit creating a little pool of heavenly peace within your heart. Remember this advice:* "Prayer is like opening a sluice between the great ocean and our little channels when the great sea gathers itself together and flows in at full tide.

5. *Say these words:* "You must know your body is a temple of the Holy Spirit, who is within – the Spirit you received from God. You are not your own..." 1 Corinthians 6: 19. *Pray:* "Living Christ, I am conscious now of your healing nearness. You touch my eyes and I see You; You open my ears and I hear your voice; You enter my heart and I am possessed by your love. You overshadow my soul and body with your presence and I am filled with your strength, your love and your healing life."

6. *Slowly meditatively, repeat over and again thoughtfully the matter you most want God to accomplish in your life:* "Heal me Lord, that I may be healed; save me, that I may be saved, for it is you whom I praise" Jeremiah 17: 14.

7. *Then, because the prayer of faith at once sets in motion God's healing power, give thanks to God in Jesus Christ and say:* "Lord God, Almighty, who comes to me with healing in your wings, I thank you!"



## — He Knows Us Through and Through —

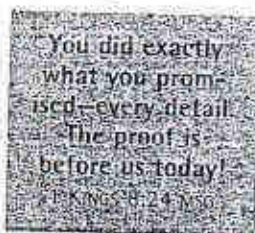
God knows each person through and through. He knows our frame and remembers that we are dust. He knows our afflictions and our suffering.

No part of the Bible exhibits this faith more than the Book of Psalms. The Psalms ring with the refrain that God knows man, knows him perfectly, completely. In Psalm 139, for example, the Psalmist contemplates the fact that God knew him before he was formed, knows his thoughts before they are formed and uttered, knows his motives before they become deeds, knows where he is and is going and is there before him. The psalmist then concludes with a word of confession and adoration. "Such knowledge is too wonderful for me, it is high, I cannot attain it." Such knowledge may be too wonderful for us — but not for God. We cannot attain it — but He can and does. "Your heavenly Father knows...", said Jesus.

One night in New York, friends of Mark Twain, remembering that it was the author's birthday, decided to send him a letter of congratulation. Since no one knew in what corner of the globe Twain happened to be, they addressed it: "Mark Twain, God knows where." Several weeks later, they received a note from Italy which consisted of two words: "He did."

## He Thinks of Everything

Count on it—there will be days when you will want evidence that God is still actively providing what he has promised you. And it will be the details of how he is working everything out that will concern you most.



Your faith grows in the not knowing and by releasing all the particulars to his care. Do not fear—he has taken every facet into account and will use every hurdle to display

his power.

Rest easy tonight. God has considered and taken care of details that you have never thought of. Soon enough, the proof will be before you that your faith has not been in vain.

*Dear God, you know my thoughts are filled with the details. I thank you for taking care of them in such a complete and marvelous manner. Amen.*

### THREE DISCIPLES WHO LOVED THE LORD

**T**oday's icon presents three heroes of the Christian Faith. One is **ST. ANASTASIA** (the name means Resurrection in Greek), a martyr in Rome during the violent persecution of Emperor Decius.

The others shown in this icon are **ST. ABRAMIOS**, a hermit, and his niece, **MARIA**, who lived about the year 350. Theirs is a fascinating story. Abramios had everything the world holds dear: rank, wealth, family; but there was a void in his heart that only Christ could fill. He left everything behind and sealed himself in a small hut, with only a tiny window.

But he had a niece, Maria, left an orphan at age 7, and he took her under his wing. When she was 20, however, lured by a male friend, she left her uncle and began a life of debauchery. Abramios, who was beside himself, finally disguised himself as a soldier and went seeking his niece. At last he found her. As he wept, begging her to leave her sinful life, and return once again to the joys of Christ, she cried out **"I cannot look you in the face, uncle, how then can I call on God whom I have so outraged?"**

Abramios responded, **"I will bear the burden of your sin, Maria, only return to the old place."** Finally he took her on his back, and like a shepherd bearing his lost sheep, he brought her to the old hut. There, repenting of the past, Maria served God day and night. Abramios lived for ten more years, rejoicing in the "rebirth" of his relative.

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