



“Cast all your cares upon Him, for He cares for you”

(1 Peter 5:7)

# Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Twenty First Sunday after Pentecost

October 21, 2007

Father Robert E Lucas, Pastor;  
Father John Cmur; Deacon Kenneth E. Ellis and  
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

+++ With joyous heart and prayerful soul, we welcome among us the friends of our parishioners who join us today in the celebration of the Divine Liturgy. We thank all for honoring us with their presence as we inject ourselves into the eternal and never-ending heavenly praise of God along with the angelic bodiless powers and the saints, and intercede in prayer for the intentions of our guests that they continue to be blessed with good health - both of body and soul - for Many & Blessed Years!

+++ This Friday we have the simple feast of St. Demetrius the Great Martyr and the Divine Liturgy will be celebrated Friday evening at 7:30 PM. Please come and join us in prayer and praise. Confessions will be heard prior to the celebration.

+++ 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 this past week-end: Tithe Offering, ██████, Candles, ██████; Grocery Coupons, ██████; Utilities, ██████; Kitchen, ██████; Web Site, ██████; Christian Fellowship, ██████, Pennies From Heaven, ██████ for a total of ██████.00 We express our profound gratitude to the parishioner communicants who offered their God-given treasure for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls! The attendance was 38 adults and 14 children last Sunday

+++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Debbie Szmaida., Pani Lucas, Paul Szmaida, Father Lucas, 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 ██████ from this apostolate. Even your pennies can help and are a blessing to our parish!

+++ For the expansion of our much needed parochial facilities, our parish pledge support to date totals ██████.00. As we thank the Lord for inspiring generosity in the hearts of our faithful, we also thank the donors for accepting the challenge of the Lord in building up His Body. We cordially invite and look forward to receiving additional and increased pledges from all our devoted parishioners.

+++ Please check the Sign-Up-Sheet for the weekly Christian Fellowship for the coming weeks. Simple foods without need for preparation are the best. Marilyn Korba coordinates this vital apostolate. Please assist her in making it a success by bringing your donation early so that all are present at the worship of our God.

+++ We acknowledge with gratitude the sponsorship of the parish Web Site for this month of October by Mrs. Betty Samaris in blessed memory of her husband, +Manuel. As we thank her for her kindness, we pray the gracious and merciful Lord grants blessed repose to the soul of +Manuel and creates for him Eternal Memory!

+++ Please be certain to see **Helen Karpiak** or 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 \$█████ on this project to date!

+++ The weekly sponsor list for Christian Fellowship Food for this year is available to be filled out on the table in the kitchen. We appeal to **ALL** our parishioners to participate, not just a few, so that it is equitable and the responsibility shared by **ALL**.

+++ Please be certain to take the candy order blanks and catalogues available in the vestibule for the coming Nativity Feast Day. We do depend

## PARABLES OF JESUS

The American word, *parable*, is from the Greek original, *parabole*, whose root meaning involves the placing of things side by side for the sake of comparison. The *parabole* of the New Testament is the equivalent of the Old Testament Hebrew *mashal*, a word which covers such forms as proverbs (Luke 4: 23), maxims (Luke 14: 7 – 11), riddles, (Mark 7: 15 -17), examples, (Luke 12: 15 -21), figurative speech (Mark 4: 33), similes (Matthew 13: 33), metaphors (Matthew 5: 14), and finally parables themselves.

Contemporary research into New Testament parable form has established some general certitudes about it, despite the fact that interpretations of specific parables differ.

First, Jesus taught in parables which the early Church readily translated into allegories. The parable makes its point as a totality and the point is never exhausted by any one apprehension of it, but can be understood afresh as the parable is retold in different situations. In an allegory the parts of the metaphor count and each individual part bears a one-to-one relationship with what it represents, as in the allegorization of the Sower parable in Mark 4: 13- 20.

Secondly, both the allegorizing of the parables and their present context and application in the gospels are the work of the Church and the Evangelists. To interpret a parable as a parable of Jesus, one must first reconstruct the original nonallegorical form of the parable and then interpret it as a parable in the context of the message of Jesus.

Thirdly, the fundamental element in a parable is the element of metaphor, the comparison of the lesser known with the better known, so that, for example, as the Kingdom of God is the lesser known, aspects of its meaning are illuminated by something better known or more readily envisaged, for example Matthew 13: 44 – 46.

Fourthly, the purpose of a parable at the time of Jesus was normally pedagogical: Jewish rabbis used them extensively to illuminate, illustrate and instruct. In the case of Jesus, however, this normal use of the parable was subordinated to another and different use, namely, the proclamation of the presence and approach of the kingdom of God.

As employed by Jesus the parables of the kingdom challenged listeners and hearers to say what should not be said (Luke 10: 30 -36, the "Good" Samaritan), to applaud what should not be applauded (Luke 16: 1 – 13, the Unjust Steward), and to recognize in the

reversal of human judgments and human situations the sign of the in-breaking of God's kingdom (Luke 16: 19 – 31; 18: 10 – 14; 14: 7 – 11).

Jesus' transformation of the parable into a dramatic vehicle of proclamation indicates the presence of a power to mediate to his hearers the experience of the kingdom. Such a power is particularly indicated in the parables of the Hidden Treasure and the Pearl (Matthew 13: 44 – 46), that a man can suddenly be confronted by the experience of the kingdom of God and find the subsequent joy overwhelming and all-determinative.

Just as the kingdom is a present reality in the teaching of Jesus, so also does it have a future aspect, as indicated by a group of parables: the Sower (Mark 4: 3 – 9); the Mustard Seed (Mark 4: 30 – 32); the Leaven (Matthew 13: 33); the Seed growing of itself (Mark 4:26 – 29). All challenge the hearer to look to the future result. Jesus also employed the parable form for instruction or teaching, that is, to instruct the hearer to respond in various ways to the experience mediated by the proclamation, as in the Friend at Midnight (Luke 11: 5 – 8) and the Importuned Judge (Luke 18: 1 – 8). The emphasis placed upon the kingdom by the Synoptic tradition is put in the Johannine tradition on the sending of Jesus by the eternal Father. The challenge represented in the Synoptic tradition by the kingdom of God is represented in John by the person of Jesus (John 3: 16 – 21).



## PANTOCRATOR

This Greek word, which means “ruler of all” is a representation of Christ, usually filling the dome or ceiling of Byzantine churches. Christ is generally portrayed with a stern, serious countenance holding in one hand the scroll of law while the other is raised in a gesture of command and blessing. Originally the term signified the eternal Father, the awesome ruler, lawgiver and judge and was meant to instill a righteous sense of holy fear and awe in the poor sinner below. But since the Father is a pure Spirit and thus invisible to the physical eye, He cannot be depicted, but is made invisible in his incarnate Son, Jesus Christ and so is represented by Him in the world.



# ARE YOU IN **PAIN?**

**IT COULD BE A PINCHED NERVE OF THE  
CONSCIENCE**

**Or CARPAL TUNNEL OF THE SOUL**

**Or DISTRESS OF THE HEART**

**Or SCIATICA OF THE MIND**

If you are taking anti-anxiety medication, painkillers to dull guilt conscience, you are covering symptoms, but not root causes. If you have been unable to find long-lasting relief in a clear conscience, you are urged to try authentic spiritual life available only in our parish church. We have the most advanced and non-invasive treatment for all kinds of spiritual pain and numbness. Find out how genuine spiritual life can improve your physical health! Regular and frequent immersion in the grace of the sacramental Mysteries of Reconciliation and Eucharist and Anointing with Holy Oil simultaneously with ardent prayer keeps the doctor away!

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## Always Ready

**...be ready always to give an answer to every man that asks you a reason for the hope that is in you 1 Peter 3: 15.**

During the war for American independence, a certain group of militia men were called MINUTE MEN because they had undertaken and vowed to turn out for service in defense of the colonies on a "minute's" notice. They were like the builders of the wall of the temple in Nehemiah's day, working with a trowel in one hand and a defensive weapon in the other. St. Paul was one of God's great minute men, always ready for service to the Lord, never hesitating to respond, regardless of circumstances. As a matter of fact he looked for "minute man" opportunities.

All followers of Christ must be "minute" men, always ready to speak out for the Lord, always prepared to give an account why they faithfully believe and follow Christ. It is not at all necessary to be able to make a good speech or preach an eloquent sermon, but an Orthodox Christian should not be at a loss to witness for Christ in lifestyle and the commitment it reflects.

How many times have people, when asked to participate in enriching the life of the Body of Christ, to give of themselves, instead, make a seemingly acceptable excuse. "I don't have time to prepare," or "that is not my cup of tea." Some may say "I am not competent in that area." They may have a valid excuse for some unusual service, but never an excuse for refusing to witness for the Lord. There is so much that can be done if so-called pious souls would offer themselves in service to Christ instead of making an excuse. When they feel inadequate, they should act as believers and seek from the Holy Spirit, not only the expertise, but the guidance to do what is necessary. Because of shallow faith, they do not consider responding eagerly, "I will make an honest effort...."

The truly alert Christian should look for openings in any conversation with others to slip in a word for Jesus Christ. They should be able to say their own experience and relationship with the Lord is motivation enough for them to bring it to the attention of others. They should be able to point out that even with a busy daily life, time can always be found to do what Christ needs done, to invest in the very salvation of their own soul. Those not concerned about their own salvation will not express legitimate interest in other souls either.

Extemporaneous preaching by the style of our life, by the way we relate to others is vital and necessary. If we are only takers, not sharers or givers, what good is our baptismal grace doing for us?



One seminarian some years ago was given a special subject in his Homiletics course to preach on the spot. He was told to speak about Zachaeus. The young theologian revealed his need for more intensive training in extemporaneous speaking by the following short homily. He said, "Zachaeus was a small man, but not as small as I feel right now. Secondly, Zacheaus was up a tree, just like I am now. Thirdly, Zachaeus made haste to come down and I propose to do the same thing. Amen."

And he sat down, of course. We ought prepare ourselves for various sets of circumstances when we can interject just the right and appropriate word for the Lord and his values in our topsy-turvy world.

Speak to us, O Lord, until our hearts are melted,  
to share in your compassion for the myriad lost;  
until our souls throb with burning intercession  
that all shall know your name, whatever the cost.

The realistic and devoted disciple of Christ is often misunderstood when he speaks out for Christ, never forgetting he cannot be the 'salt of the earth' without smarting someone! Better to smart them than miss an opportunity of a lifetime in saving a soul.



# Did You Know That ...

**...there is nothing like the deep waters of trial to test your spiritual stature?**

**...our feelings change, our emotions vary, but the promises of God are always the same?**

**...prayer is not just an easy way of getting what we want, but rather the avenue of holiness by which we receive and become what God wants?**

**...children who are well brought up in the home are seldom brought up in court?**

**...a righteous Father must punish his unrighteous children?**

**...angels are everywhere depicted in the Word of God?**

**...you should not look down on your troubles but instead look up because it is the lifted face that sees the shining of the Son?**

**...no other person will give you as much trouble as you yourself?**

**...God cannot use you as a lighthouse somewhere else if he cannot use you as a candle where you are?**

**...the grief and gloom of time are refined by heavenly grace into the golden rewards of eternity?**

**...Scripture is the divine mirror reflecting to us the Living Word, Christ?**

**...no man who seriously follows Christ can go astray?**

**...if you put what you have into God's hand, you can anticipate a miracle?**

**...a heartfelt belief in Christ's imminent coming is the Church's secret spring of holiness?**

**...God's chastisement is an exercise to prepare you for something better ahead?**

**...salvation is not try, but trust; it is not do, but done; it not feeling but faith?**

**...only by being on the level of man can we climb to the heights with God?**

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## WE ARE OBLIGED TO BE "CAREGIVERS"

**T**here is a moving human moment during the Crucifixion of our Lord that is sometimes overshadowed by the spiritual implications of what is happening on the cross and its impact on mankind. Christ has been abandoned by nearly all of His followers and friends. Only the Apostle John faithfully remains at the foot of the cross, comforting the Blessed Mother. Looking down upon them, Christ utters these words to Mary: "Woman, behold your son." To John, He likewise says: "Behold your mother." We are told that ". . . from that hour the disciple took her to his own home." (John 19:27)

It should come as no surprise to us that Jesus had such compassion and concern for the needs of His Mother. After all, His entire ministry was marked with similar acts of kindness and compassion. He healed the sick. He raised the dead. He comforted those who were suffering. He felt the pain of those around Him and responded to their needs. Young or old . . . Jew or Gentile . . . it didn't make any difference to Christ. Not once in the Gospels do we find our Lord refusing a plea for help.

In like manner, we are all called upon to be "caregivers" in some way. We may do it by virtue of our given profession: priests, teachers, nurses and doctors constantly use their training to give much needed assistance to others. Every one of us, however, must, in our own way, deal with the needs of those around us in our immediate circle of life. Husbands . . . wives . . . parents . . . children . . . friends . . . whatever we may be to someone else . . . there are basic Christian obligations we must fulfill. Yes, a life of a Christian is a life of caring. Christ would not want it any other way!

*Icon written in Greece by Miltiadis*

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