

Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Sunday Of Regional Saints

June 22, 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

+++ This Tuesday is the simple feast of the Nativity of St. John the Baptist. In anticipation, the Divine Liturgy will be celebrated Monday evening at 7: 30 PM. Please come and join us in prayer and praise.

+++ 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.

+++ We are in the Apostles' Fast and we remind our faithful to sacrifice deliberately and faithfully for the cause of Christ and our parish. As we intensify our spiritual life, so our faith is rewarded with success.

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

+++ 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, \$537.00; Candles, \$45.00; Pentecost, \$5.00, for a total of \$587.00. 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, Anna Zacharyczuk, Eleanor Korba, Marilyn Korba and Pani Buletza.

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

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

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

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

+++ Work is about to begin on the exterior of our building with the soffit being replaced completely so that new gutters and down spouts may be installed. Plans are being made to have the dome refurbished and reinstalled on the roof.

LORD



TEACH
US

When Worry Plagues Us

Cast all your care upon him, for he cares for you 1 Peter 5: 7.

Let not your heart be troubled; you believe in God believe also in me John 14: 1.

And let the peace of God rule in your hearts, to which you are also called in one body; and be thankful Colossians 3: 15.

You will keep him in perfect peace, whose mind is stayed on you, because he trusts in you Isaiah 26: 3.

Dismiss all anxiety from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then God's own peace which is beyond all understanding, will stand guard over your hearts and minds in Christ Jesus Philippians 4: 6, 7.

I will lie down in peace and sleep, because you, O Lord alone make me dwell in safety Psalms 4: 8.

But my God will supply all your needs according to his riches in glory by Jesus Christ Philippians 4: 19.

To be carnally minded is death, but to be spiritually minded is life and peace Romans 8: 6.

WISDOM! BE ATTENTIVE

The stone was sealed by the Jews, soldiers guarded Your most pure body! And You, O Saviour, arose on the third day granting life to the world. The heavenly powers acclaimed You, O Giver of Life: Glory to Your Resurrection, O Christ! Glory to Your majesty. Glory to Your plan of salvation. You alone love mankind Troparion, Resurrection Tone One.

You, being God, arose in glory from the grave, raising the world with You. Mankind praises You as God; Death reigns no more. Adam sings with exultation, O Lord; Eve freed from bondage cries joyfully: O Christ, it is You Who gives Resurrection to all! Kontakion, Resurrection Tone One.

May Your kindness O Lord, be upon us who have put our hope in You! Prokimenon, Resurrection Tone One.

Let us sing a hymn of praise to the Lord; He freely was crucified. He suffered and was buried for us; He arose from the dead. Let us all say: O Christ, confirm Your Church in the Orthodox faith. Give us Your peace. You are gracious and You love mankind Vesper Hymn, Tone One.


The prophecy of Isaiah has been fulfilled in you, o Virgin! You have given birth, and after birth you remained the same. The Lord born of you is God; He has renewed all creation. Do not reject the supplications we offer to you, O Mother of God. You have carried the compassionate Lord; have pity on those who come to You. Intercede for the salvation of our souls Vesper Hymn, Tone One.

Let creation rejoice; let the heavens be glad. Let all people cheerfully clap their hands. Christ our Saviour has nailed our sins to His Cross. He has crushed death by His death. He has granted life to us by raising Adam; he alone loves mankind Vesper Hymn, Tone One.

Let us sing a hymn of praise to the Word. He is co-eternal with His Father. He was born of the Virgin in a wondrous way. He freely accepted crucifixion and death for us. He arose in glory. Let us all say: Glory to You, O Lord, Life-giver and Saviour of our souls! Vesper Hymn, Tone One.

THE PRIESTHOOD HEBREW AND CHRISTIAN

OLD TESTAMENT PRIESTS

 The Hebrew word for "priest" is *kohen*. He is the Levite who stood as intercessor for the people before God. Old Testament priests offered up gifts and sacrifices to the Lord on behalf of the people, that they might be reconciled to Him.

The Lord directed Moses to construct the tabernacle (Ex 25:1—27:21). Then He established a permanent, hereditary priesthood, beginning with Moses' brother Aaron and continuing through Aaron's sons (Ex 28:1). The priests were sanctified, or consecrated, with holy oil (Ex 30:22–30). Their holy garments of finely woven and richly decorated material were for the honor and glory of God (Ex 28:2–39).

After Aaron's death, "the Lord separated the tribe of Levi [Aaron's tribe] to bear the ark of the covenant of the Lord, to stand before the Lord, to minister to Him, and to bless in His name" (Dt 10:8). Besides the various sacrifices, the priests blessed the people (Nm 6:23–25), maintained the tabernacle (later, the temple) and its grounds (Nm 18:1–7), received tithes and offerings (Nm 18:8–32), supervised purification procedures (Lv 13:1–14:57), acted as judges (Dt 17:8–13) and taught the Law (Dt 33:8–11). Only male Levites administered the liturgical rites.

NEW TESTAMENT PRIESTS


From the Christian perspective, the authority of the levitical priesthood ended when Christ willingly offered Himself up to the Father as a perfect sacrifice on the cross, typified by the curtain being torn asunder in the temple (Mt 27:51).

Orthodox Christians believe the priesthood of the Church is Christ's priesthood, with the Eucharist as the first-fruit offering. Concerning the Eucharist, St. John Chrysostom notes, "It is not men who sanctify this offering. It is the Same One who sanctified the first one [the Last Supper] who also sanctifies this one . . . Christ even now is present, and even now acts." In the Divine Liturgy, the celebrant prays, "Thou Thyself art the One who offers and is offered, who accepts and is distributed." The Church retains the male priesthood because the Man Christ Jesus, the Son of God, officiates at every Eucharistic service in and through His bishops, priests and deacons. The clergy do not serve in the place of Christ; rather, Christ Himself serves in them.

St. John Chrysostom marvels at how the "fearful and awe-inspiring symbols" of the levitical priesthood are now "outshone by a splendor greater still" (see 2Co 3:10), namely the new covenant priesthood. He writes:

When you see the Lord sacrificed and lying before you, and the priest standing over the sacrifice and praying, and all who partake being instilled with that precious blood, can you think that you are still among men and still standing on earth? Are you not at once transported to heaven? . . . He who sits above with the Father is at that moment held in our hands, and gives Himself to those who wish to clasp and embrace Him . . . how great is the honor which the grace of the Spirit has bestowed on priests.

While the ordained priesthood serves on behalf of all, every believer—baptized and anointed—is a member of God's royal priesthood. This priestly calling of all believers is foretold in Exodus 19:6: "You shall be to Me a royal priesthood and a holy nation" (see also Is 61:6), and finds its fulfillment in the Church, the new Israel: "You are . . . a royal priesthood, a holy nation" (1Pt 2:9; see also 2:5; Rev 1:5, 6). Thus, all Christians are called to offer all of creation back to God, with praise and thanksgiving. And in this work, man and creation become evermore reconciled with God.



Is Jesus Exclusive?

*Jesus said...I am the way, the truth and the life.
No one comes to the Father except through me
John 14: 6.*

So many times those not embraced by the love and grace of Christ outside the Orthodox Church are offended when they hear Jesus is exclusively the only way to heaven. They like their own way and attempt salvation by their own means. But the genuine believer knows Jesus is not exclusive. He died on the cross and rose from the grave and established the vehicle of salvation, our blessed Church so that *anyone* could come and approach him for salvation in eternal life!

What a profound and great understanding and insight. Orthodox Christianity is not an exclusive club limited to an elite few who fit the perfect profile and expectation. Everyone is welcome regardless of color, class or clout.

In spite of this wonderful truthful reality, Christ's claim to be the only way to our heavenly Father continues to offend. We here in America are caught up in the so-called democratic process where we think the only solution to political problems is also the solution to the destiny of our soul. If the majority likes something and votes for it, we are content because it expresses the mind and voice of the people, thinking erroneously that the "voice of the people is the voice of God." This is not the mind of the Creator nor the expression of the Orthodox Church.

Yet Jesus the only way, the only option that works. All are guilty before God and are sinners and cannot help ourselves. Our sin has to be dealt with and our separation which is a result of sin must be reconciled on God's terms, not our own convenient interpretations and misunderstandings. To us has been entrusted the truth of heaven which we must make alive. No other offers what Jesus provides in his victory over sin and death, regardless how lofty and appealing it might sound.

The gospel and its truth is offensive to some, but it is the wonderful truth that God loves us enough to enter our world and take care of our biggest life problem: SIN. And as long as sin is the problem, the world, the entire world, all of the world, needs Jesus Christ. If we embrace the good news that Jesus is a non-exclusive Saviour and share it with others, how gloriously will our God be exalted and the world brought to perfection.

Second Sunday After Pentecost

Regional All Saints Commemoration

It is an enlightening truth when we discover that real life comes only when we count everything as secondary, even tertiary, to serving God. Unfortunately, many persons live all their lives without knowing that precious truth. The local, regional saints whom we honor and remember certainly knew the grace heaven offered them was to be immediately appropriated and invested, living and proclaiming God's will be done in every circumstance of living.

There are others who discover it when life collapses and they do not know where else to turn but God. Some are driven to recognition of this truth when ill for protracted periods. After all, lying on their backs, recovering from illness, they have no where else to look but to heaven above, the throne of our Lord, our God and Creator whom circumstances finally force them to confront and encounter in all his loving and magnanimous mercy.

A famous persons who was in a recent plane crash said that now he looks at all of life in a different manner, having discovered life is more than fame and money and influential power. It is making one's life count for something by serving God and one's fellow human beings. This was the motivation of all of the local American saints, canonized in recent years as the Church matures and recognizes the inspiring work of the Holy Spirit among us.

How many times have we known someone or read about someone who went through a terrible illness or some other crisis and came out a much different and better person? It has happened in our circumstances as well. A woman who was overwhelmed by the continually repeated conditions of her life wrote in desperation initially to her former parish priest. Writing about all she learned from the pain of her experiences, she admitted, "Now I am closer to where you are." She finally was placed in continuing circumstances which proved the value of a spiritual life, the importance of putting God and the Kingdom of God first in one's life.

It was genuine faith which inspired all the souls recognized by the Church in manifesting their inspired wisdom of life. After all, very practically, when everything else fails, who else is there to truly count on but our heavenly Father? Who else

understands? Who else is always with us to show the way, to accompany us along the hard trials of life?

Those who work with people rather than with things soon learn that those who have life tumble in on them are usually more open to the mysterious workings of the Spirit and more willing to serve heaven's inspiration.

As we honor and remember the virtue of saintly life, we can think of souls, currently being shaped into sanctity by God's grace like the woman whose husband stealthily left in the middle of the night with their only child, a son. He picked up another woman and they made their way to a distant state. It was fifteen years before they were located and the child was never returned to his mother. What did all this do for her? At first it devastated her as we might expect. She went through mental and physical illness, sheer hell. But she also learned to trust God more, to put God at the very center of her daily living. She no longer existed; because she began to live. In time she became one of the most loving, thoughtful and helpful persons one might ever hope to meet. She lost her former self in service to God and others. And in losing herself for God's sake, she found new life, new strength, new purpose, finding fulfillment and happiness through the succeeding years because Christ became necessarily paramount in her discipleship.

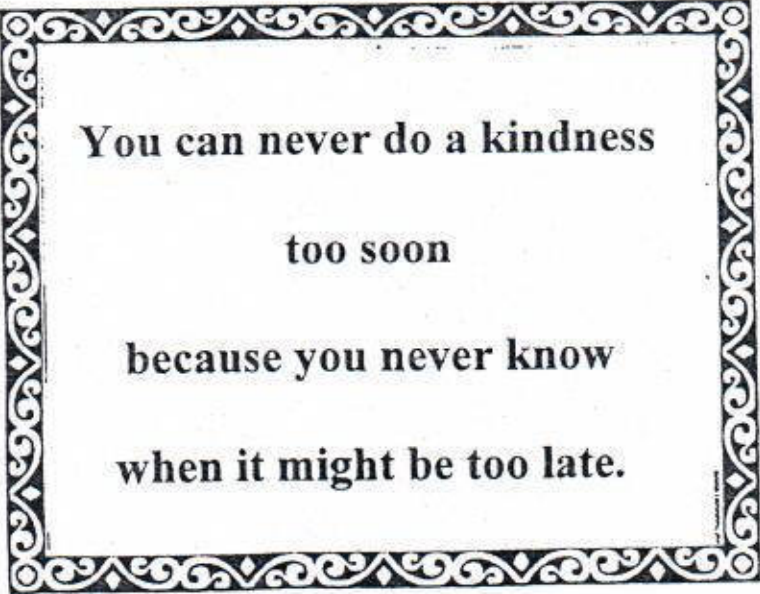
Like Christ who continually described himself as initially a loser so that He might become a winner, the saints of the Church lost as much of the value of the world as grace permitted that they assumed the virtue necessary to identify them with heavenly citizenship. After the robust Peter identifies him as the Christ, Jesus says He will undergo suffering, rejection and then be killed, becoming by worldly standards, the ultimate loser. But our heavenly Father raises him from the dead and He would become the ultimate winner for all mankind. Christ is total victor over sin and death!

It is for this reason our blessed Church celebrates this feast day, to remind us that our circumstances, in our American condition, forcefully have full assurance that in losing our lives for the cause of our heavenly Father is the most certain way to become winners ourselves. In God's economy, in God's scheme of things, no one who gives their life for the cause of Christ will ever be a loser, but always emerge a winner, rewarded with glorification of sainthood.

Today as we celebrate the inspiration of this feast, we permit to roll around in our brain, in the depth of our soul the truth that he is no fool who invests what he cannot keep to gain what he cannot lose. That ultimately is another way of saying what our Lord continually taught about losing our lives to gain real life. Ultimately, what can we

keep? Not our money, not our material goods, not the time spent profligately doing foolish things. We can only keep what we have won by losing our lives for the sake of Christ: our inner peace, our assurance of salvation, our identifiable friendship with the Lord of heaven manifested boldly in our Eucharistic life, our good name listed among the servants of our God.

Today's feast stands in contrast to the lost values of the world. It shouts vociferously above the engaging noise and din of our pagan civilization that the dedicated Christian is not a fool because he invests in eternity what he cannot keep anyway: his life, his time, his talents, his treasure, to gain what he knows by God's grace he cannot lose: abundant life here and now and eternal life in heavenly mansions, joining the growing number of saints who live and reign with Christ, the ultimate Victor who assures us of eternal triumph with the saints.



**You can never do a kindness
too soon
because you never know
when it might be too late.**

News Alert

I am the voice of one crying in the wilderness

John 1: 23.

One of our missionary priests was forced to leave the Congo because of the civil war that erupted there a few years ago. He reported that as the fighting spread, people in the remote area where he lived knew that soldiers were approaching because of the message of the drums they were beating. Down the trails and along the riverbanks came the chilling drumbeat that warned of imminent danger. Just about all were fleeing in advance of the inevitable misery which would occur there.

The drums of the Congo are also used to alert tribes when there has been a death, to announce a birth, or to call a meeting. They serve as a general news alert and a messenger follows up with additional detailed information.

In God's providence, St. John the Baptist served a similar role. His calls to repentance, his baptisms in the Jordan River, and his seathing condemnations of the hypocritical religious leaders of Israel were early warning signals of important events to follow (Matthew 3). The biggest news story of the ministry and teaching of Jesus the Messiah, concluding with his crucifixion, burial and Resurrection, was about to burst forth onto the Jewish scene. That is why he is called the precursor, the pre-announcer.

All of us have the opportunity to deliver a news alert to the people with whom we come in contact every day. Our manner of speaking and our moral standards can help prepare the way to share the gospel message. We can follow up our general testimony with a specific message of the gospel expressed by our daily living.

Our consistent daily aspiration should be to ask the Lord to help us tell of his love for mankind, a love for the sin-sick and the broken, and the spiritually blind, to help them see by the way we live that we have the wholeness of being that only Christ our Saviour can impart.

Renewing God's House

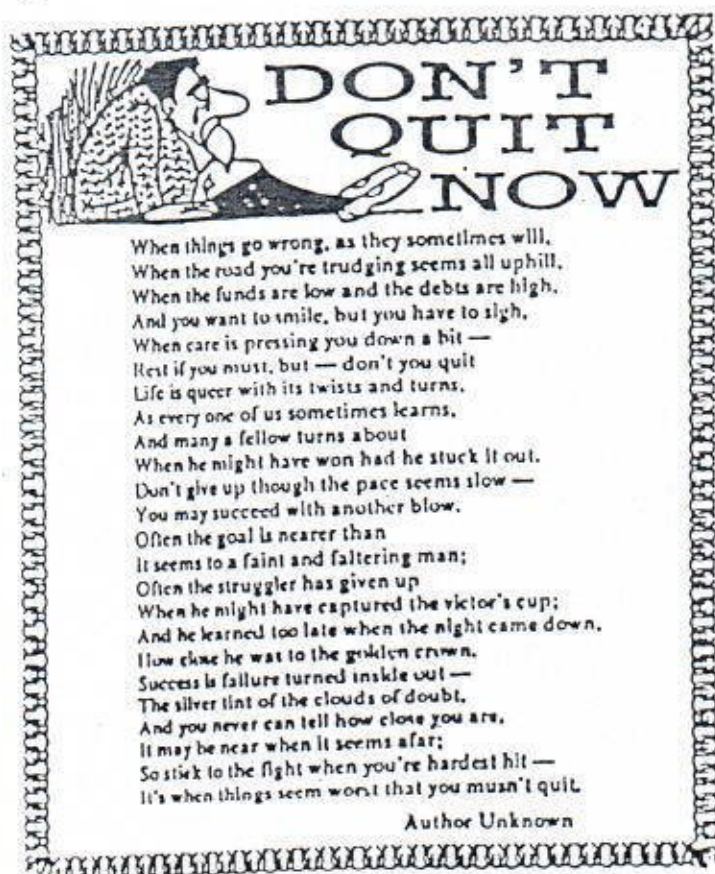


VERY GENUINE LOVE STORY IS A great love story; and every great love story creates new life. Real love is always fruitful. It's never barren. Marriage is a love story. The love of husbands and wives bears fruit most obviously in the lives of their children but also in many forms of Christian service...and also in the witness that their love provides to other people.

So, too with the Orthodox priesthood which is a love story. Priests are called to be fruitful, but in a realistically different and profoundly important way. They nourish the Church with their lives and living vocation. They create a witness of radical service and a legacy of spiritual children and apostolic works.

That is why we need to focus not only in the vocation crisis we are experiencing, but also for an about turn in the life of our parish and church. We have entered a new millennium. Will it reflect a new way of life, an elevated and exalted way of living for Christ? Does it represent for us an opportunity to approach Christ from an altogether new perspective and direction? Do we feel the need within us to become new men and new women, new parents and new families, to put away the conflicts and dualities of the past and to give ourselves absolutely and totally to God?

If we can genuinely model that to our young people, then the "vocation" crisis will take care of itself! Because we as parents and believers will have learned and begun living our Christian vocation and that of priests and religious life will naturally flow from it.



THE APOSTLES

E M B Z B N X J N G J D Q L E U X K
 M M X Z Z A N E M R E H S I F B M W
 D I C R F O L L O W E R S P M K Z C
 B U I L M E A R K D P E L U B E F W
 U D E I X N Q B C I P C H O S E N Q
 X M S U P L J C L S B C R F E S G B
 A W S Q N G O I T C A K S X V B I G
 Q F E R I Q H Y X I R M W K L X I D
 W G L R M P E O K P T H O M E S Z P
 Q L E U D Z O W F L H Q R H W H M N
 J H H R A N Z K C E O K N C T A Z S
 S R T W E P A I J S L J Z H T P T N
 K B S A O T G E A V O U Y T O M M B
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 O O M N D S B P U J E E F M A H J K
 A O A T A U Q R Z D W R P M Y M F H
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 J O A B E L I E V E R S T V F J I P

FOLLOWERS

DISCIPLES

TWELVE

BELIEVERS

MEN

CHOSEN

PETER

ANDREW

MATTHEW

THOMAS

PHILIP

JAMES

BARTHOLOMEW

JOHN

SIMON

JUDE

JUDAS

PAUL

FISHERMEN

JAMES THE LESS



CELEBRATING FAITH

**The door
Of faith
is always
open to us.**



Family members learn more
of Christian faith by
observing each other's
strengths or weaknesses
than by formal instruction.
Their shared wisdom and
experience often constitutes
a compelling
Christian witness.

Jesus Sets Us Free

You shall know the truth and the truth shall make you free

John 8: 32.


Perhaps no one since the apostle Paul has written more graphically about the experience of spiritual bondage than the ancient Fathers of the Church. Although blessed with extraordinary intelligence, many in their younger years wallowed in deep depravity. Of course, they were surrounded by a pagan culture which so heavily and adversely influenced them. But gradually the salutary grace of the risen Lord infected them, almost like a contagion and transformed them into remarkable disciples and believers.

Among these most notably in the west is the north African, Augustine (AD 354 – 430). Looking back, he gave this account of his struggle: “I was bound by the iron chain of my own will. I was rather an unwilling sufferer than a willing actor. And yet it was through me that habit had become an armed enemy against me, because I had willingly come to be what I unwillingly found myself to be.”

How many of us have undergone a similarly disconcerting struggle. We wanted deliverance from sin we found ourselves unable to shake off the chains of habit. Then as we turn in sincerity and seriousness to Christ Jesus through the sacramental Mystery of Reconciliation, in faith, we are liberated and can repeat and make a prayer of our own: “Long my imprisoned spirit lay fast bound in sin and nature’s night, but your eyes diffused a quickening ray and upon awakening, the dungeon flames abright! Our chains falloff, our heart is free; I rise again, go forth and follow in Christ’s path.”

The love of God impels us, and the grace of the Holy Spirit inspires us to seek after hope we will be granted the deepest wish and need of our soul. Separation from God can be overcome. The shackles of sin can be broken. Bondage, sorrow, the night of sin can lead us to freedom, gladness and light. If we approach him as our Creator, as God, as Saviour and Redeemer, this “...truth shall make you free” John 8: 32.

SACRIFICE

 In the Book of Leviticus and detailed further in Deuteronomy 12–26, the Lord commands Moses to institute a comprehensive system of ritual sacrifices to be offered by the priests on behalf of the people of God, thus giving the Hebrews a means to be reconciled with God and to restore harmony amongst themselves, relationships disrupted by sin. The word “sacrifice” means to make holy or sacred. These sacrifices and offerings—offered first at the tabernacle and later in the temple—were basically of two types: animal (cattle, sheep, goats, doves) and vegetable (wheat, barley, olive oil, wine, cereal, frankincense). The offerings were types prefiguring a greater reality to be fulfilled in the coming Incarnation of Christ.

THE OLD COVENANT


In the Old Testament animal sacrifices, the blood shed and poured out represented the life-force of the animal offered to God (Gn 9:4; Lv 17:11; Dt 12:23). The animal was more than simply a substitute for the worshiper. There was also identification between the animal sacrificed and the one on whose behalf it was offered, explaining the emphasis in the Old Testament on the blood of the sacrifice (Ex 12:13; 24:4–8; 29:15–21; 30:1–10; Lv 14:24, 25; Nm 19:1–4). These sacrifices point to the blood of Christ in the New Testament: “My blood of the new covenant, which is shed for many for the remission of sins” (Mt 26:28; see also Acts 20:28; Rom 5:8–10; Col 1:19, 20; Heb 9:11–14; 1Pt 1:17–19; 1Jn 1:7; Rev 1:4–6; 7:13–15).

On the Day of Atonement, the preeminent Old Testament sacrifice was made. It was to atone for all the sins the nation of Israel had committed that year (Lv 16:2–34). The ceremony included (1) animal sacrifices as offerings for sins, and (2) the placing of “all the transgressions of the children of Israel . . . on the head of the living kid”—the scapegoat—which was then driven off into the wilderness (Lv 16:21). This event prefigures the once-for-all self-sacrifice of Christ, our great High Priest (Heb 4:14–5:10; 10:19–22), who takes upon Himself all the sins of all humanity (Is 53:11, 12; Jn 1:29; 2Co 5:21; 1Pt 2:24), tramples down death by His voluntary Death on the cross, and thereby reconciles us to God (Is 53:5; Gal 3:13, 14; Col 1:13, 14; Tts 2:13, 14; 1Pt 3:18).

THE NEW COVENANT

Christ’s once-for-all offering of Himself is for all people for all time, and supersedes the Mosaic sacrificial system. Accordingly, the mystery of the eucharistic service, accomplished within the Divine Liturgy of the Church, is done “in remembrance” of Christ’s sacrifice (Lk 22:19) and is a “reasonable and bloodless sacrifice” to be understood as our sacrifice-offering to God—“a mercy of peace, a sacrifice of praise.” In the Divine Liturgy, instead of an animal or grain offering, we offer the Body and Blood of Christ to God. In a mystery known only to God, we thereby participate in the very Body and Blood of Christ offered once for all. And in this substantial union between Christ—the One sacrificed—and the worshiper, we come to more fully understand how we are united to Christ in our baptism and nurtured in our union with Christ by the eucharistic offering. The Church prays, “Thine own of Thine own we offer unto Thee, on behalf of all and for all.”

Offering sacrifices never exempted the Hebrews from the duty to live prayerfully and morally (Pr 15:8, 9). Moreover, Old Testament prophets stood against empty ritual and vain sacrifice (1Kg 15:22; Pss 49:7–15; 50:15–17; Is 1:1–20; Hos 6:6; Am 5:9–27; Mic 6:1–8). Hence, the Mosaic sacrificial system not only prefigures Christ’s own sacrifice, but also points to the pouring out of ourselves in self-sacrificial service as detailed in Romans 12:1 and 1 Peter 2:5.



Prayer For Vocations

O Lord Jesus Christ, strength of those who leave all things and follow You, raise up, we beseech You, the vocations which your Church needs. Help our young, our youth to understand the happiness which comes to the priest as he carries on the work of Christ and brings God Himself to man. Inspire them with a burning desire to share in this priesthood. Call other young women to our sisterhoods, where in the holy life of religious communities they may imitate Your virtues carry on the educational, charitable and apostolic works of Your Church and travel the open road to eternal happiness. Give us dear Lord, zealous and apostolic priests, dedicated and self sacrificing sisters. Bless us abundantly with workers who will generously spend themselves for the restoration of all things in You, for to You is due all glory and honor and worship, Father, Son and Holy Spirit, now and ever, and forever. Amen.

Did You Know That ...

...going through life is a lot like a football game; you will be forgiven your fumbles as long as you recover them?

...the only alternative to being a faithful sheep or lamb of Christ's flock is to be a goat, always on the outside looking in?

...most of us would be in a great deal more trouble than we are if our prayers were answered as we like?

...to really enjoy our Orthodox Christian faith, one must be committed to it and live it daily?

...most of us have a natural talent for acting stupid at one time or another?

...care may kill some, but "don't care" kills far more?

...there would be more geniuses in the world if people retained as much of what they read as of what they eat?

...miracle drugs are nothing new; Moses had two tablets that could cure the world's ills if they are heeded?

...no one has ever found the hour that was lost?

...the man that takes time to explain all his mistakes has little time for anything else?

...nothing is harder for some people to see than the obvious?

...to be aware that you are ignorant is a great first step toward attaining knowledge?

...some people try to kill time by living it up?

...the greatest waste in the world is between what we are and what we have the potential in Christ to become?

...many times we may not be able to find help, but there is never a time we cannot give it?

VESPER VERSES ACCORDING TO THE EIGHT TONES

TONE 1

1. Receive our evening prayers, O Holy Lord.
Grant us remission of our sins.
You alone have revealed the resurrection to
the world.
2. All you nations encircle Sion;
Dance merrily round about her.
Give glory to the Lord risen from the dead.
He is our God.
He has delivered us from our sins.
3. Come all you nations,
Let us sing a hymn of praise to Christ.
Let us worship Him.
Let us glorify his resurrection.
He is our God :
He has delivered the world from the deceit of
the enemy.
4. Rejoice you heavens;
Sound the trumpet you foundations of the
earth.
Mountains, shout your mirth aloud.
Emmanuel has nailed our sins to the cross.
The Giver of Life has destroyed Death by
death.
He has raised Adam
For he alone loves mankind.
5. Let us sing a hymn of praise to the Lord;
He freely was crucified.

He suffered and was buried for us;
He rose from the dead.
Let us all say :
O Christ, confirm your Church in the true faith.
Give us your peace.
You are gracious and You love mankind.

6. Let us, although we are unworthy,
stand at your life-giving tomb, O Christ, our
God.

Let us give glory to your loving kindness.
Although sinless, you were crucified and died.
You granted resurrection to the world.
You alone love mankind.

7. Let us sing a hymn of praise to the Word.
He is co-eternal with his Father.
He was born of the Virgin in a wondrous way.
He freely accepted crucifixion and death for us.
He rose in glory.
Let us all say : Glory be to You, O Lord,
Life-giver and Savior of our souls!

8. Glory be to the Father ✙, and to the Son, and
to the Holy Spirit, now and ever and
forever. Amen.

Let us sing a hymn of praise to the Virgin.
She is the glory of the whole world.
Formed by human seed, she became the mother
of the Lord.
She is the gate of heaven, beauty of the
faithful.

She was seen as heavenly; the tabernacle of
the Divinity.

She tore down the wall between God and men.
She brought peace and opened the Kingdom
of Heaven.

Let us hold fast to her, the anchor of faith.

Let us receive as our stronghold the Lord
Who was born of her.

Be of good cheer, have confidence, people of
God.

He will fight our enemies for us;

He is all-powerful.

At the Apostichon

1. By your suffering we have been saved from
suffering, O Christ!

By your resurrection we have escaped corrup-
tion.

O Lord, glory be to you!

2. Let creation rejoice; let the heavens be glad.

Let all people cheerfully clap their hands.

Christ our Savior has nailed our sins to his
cross.

He has crushed Death by his death.

He has granted life to us by raising Adam;

He alone loves mankind.

3. O Creator, King of heaven and earth,

You alone love mankind.

You freely accepted crucifixion.

When the Abyss received you, it moaned.

When the souls of the just met You, they
rejoiced.

Adam awoke and rose when he saw You.

What a wonder!

The Life of all freely tasted death.

He enlightened those who cry out :

O Lord, risen from the dead, glory be to You!

4. The faithful women who carried spices
Weeping hastened to your tomb.
They could not find your body.
They learned from the angel great and wondrous news.
They told the disciples :
“ The Lord is risen granting great mercy to
the world. ”

5. Glory be to the Father ✙, and to the Son, and
to the Holy
Spirit, now and ever and forever. Amen.

The prophecy of Isaiah has been fulfilled in
you, O Virgin!

You have given birth, and after birth you
remained the same.

The Lord born of you is God;

He has renewed all creation.

Do not reject the supplications we offer to
you, O Mother of God.

You have carried the Compassionate Lord;

Have pity on those who come to you.

Intercede for the salvation of our souls.

"YOUR SAINTS, O LORD, WILL REJOICE WITH GLADNESS . . ."

Depicted on today's Church Bulletin are the Apostle JUDE and our Holy Father PAISIUS THE GREAT, who are commemorated on the same day according to our Ecclesiastical Calendar. The admirable qualities of both saintly men should be placed before us for consideration today.

Jude, who is also referred to as Thaddeus, is not as well-known as some of his fellow Apostles. Still, his accomplishments in spreading the Gospel of Jesus Christ are well documented. In addition to preaching in the usual areas of Judea, Samaria and Galilee, St. Jude carried the Lord's message as far as the remote regions of Armenia! It was in Armenia that Jude is reputed to have healed King Abgar of the dreaded disease of leprosy, causing him to become a Christian. Soon after this miracle, the Holy Apostle Jude suffered martyrdom in the town of Arand at the hands of government officials, who refused to believe that his concern was with the Kingdom of Heaven and not with their own domain.

Paisius lived several centuries later. Egyptian by birth, Paisius the Great chose to follow Christ at an early age. His life was one of severe asceticism. His feats of fasting are legendary; it is said that once Paisius went for a period of 70 days without eating! He became famous as well for his prophetic ability and miraculous deeds. It is no wonder that the honored title of "GREAT" is ascribed to him by the Church.

Paisius fell asleep in the Lord in 400 A.D. His remains were buried in a monastery in Pelussium.

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