





# Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

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Third Sunday after Pentecost

July 3, 2011

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.

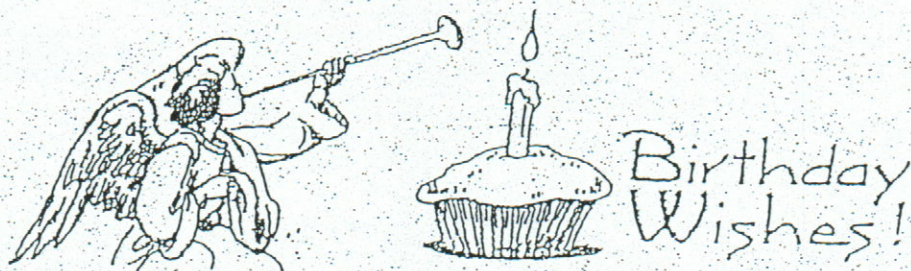
*It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen 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

+++ Today we have festal anointing on the occasion of this past week's solemn feast of the Prime Apostles, Peter & Paul.

+++ Thanks be to Almighty God, a new heating and air conditioning system was installed this past week. A few minor details need to be attended to and will be completed this week. We thank our good and faithful parishioners for their support in having the wherewithal to complete this great undertaking..





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:

**June 4 Alexander L. Choti**

**June 5 Mary D. Demyan**

**June 15 Miguel A. Garcia**

**June 18 Sophia R. Choti**

**June 22 Kyle Pasquino**

**June 26 Nadya A. Choti**

**June 29 Angeliki Tsokris**

**July 11 Helen Karpiak**

**July 14 Louis Pasquino**

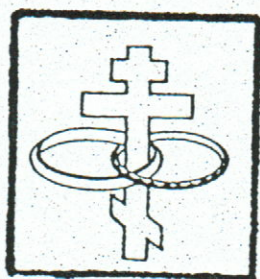
**July 17 Eleni Pallas**

**July 30 Katherine G. 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!**





## WEDDING ANNIVERSARIES

The Byzantine Fathers of the Church were wont to emphasize how ancient and how venerable marriage is in the sight of our God because it was established yet in paradise before the fall of Adam and Eve and brought to blessed perfection by Christ in Cana of Galilee. Its grace survived the sin of our first parents and it remains a sign of the presence of the Holy Trinity in our midst. It is a living symbol of the deep and abiding love between Christ and His Bride, our blessed Church. It is characterized in the liturgical life of the Church as a happy martyrdom. And it is precisely for this reason the sacramental Mystery of Marriage is such a joyous event. On the third Sunday of this month, we honor those of our good parishioners who observe their marriage anniversaries this month. They are specially remembered in the celebration of the Divine Liturgy and subsequently receive an individual and personal blessing of the Lord at its conclusion. Celebrating this month are:

**June 1 William & Helen Karpiak**

**June 9 George & Debra Szmaida**

**June 13 Father Robert E & Pani Marlene Lucas**

We gratefully give thanks to the Blessed Trinity for having guided and strengthened the marriages of these believers, and their cooperation with sacramental grace to remain faithful to one another over the years. Like all who are faithful to Christ, they recognize the presence and necessity of the Holy Spirit not only in the marriage, but in subsequent family life as well. As we praise our God for their witness in our midst, let us also join them with our prayers and thanksgiving before the throne of the Lord. May they continue to praise His Holy Name by their love and devotion to one another for

**Many and Blessed Years**





## Security in Christ

*Lift up your eyes on high and see who has created these: He leads out their army and numbers them, calling them all by name. By this great might and the strength of his power not one of them is missing* Isaiah 40: 26!

*I am sure of this much: that he who has begun the good work in you will carry it through to completion right up to the day of Christ Jesus* Philippians 1:6.

*Do not, then, surrender your confidence; it will have great reward. you need patience to do God's will and receive what he has promised.* Hebrews 10: 35, 36.

*In him who is the source of my strength I have strength for everything* Philippians 4: 13.

Thus we may say with confidence: "The Lord is my helper, I will not be afraid; what can man do to me" Hebrews 13: 6?

*God, my Lord, is my strength, he makes my feet swift as those of hinds and enables me to go upon the heights* Habakkuk 3: 19.

*We have this confidence in God; that he hears us whenever we ask for anything according to his will. And since we know that he hears us whenever we ask, we know that what we have asked him for is ours* 1 John 5: 14, 15.



## A New World

The only permanent basis for a brave new world is upright character. Without such character, treaties will become scraps of paper in a world of conflagration. The only dependable foundation for noble character is our Lord and Saviour Jesus Christ. He is the only sure foundation for individuals, groups, and nations. Let us so live and relate to one another that our parish is found worthy to be a beacon of His love in our community.

## On The Periphery

When our Lord was teaching, there were people on the outer fringes of the crowds gathered around Him. They were interested enough to stop and take notice. Some even pushed themselves through the crowd to get closer. Others, however, just stayed a while, listened, apparently amused, and then went on their way. They were afraid to get close. They didn't want our Lord to notice them. They enjoyed their quiet anonymity. After all, they reasoned within themselves, they were interested enough to stop and at least pay attention. But they didn't want to come closer and perhaps get involved with Christ. They wanted to remain on the periphery, near enough, but just beyond the Lord's reach and touch.

There are still a few souls like this. They comfort themselves that they are parishioners associated with us as Orthodox Christians. They like to think even though they come to the Divine Liturgy just sporadically that they are actual followers of Christ. They are afraid to come each and every Sunday and holy day because it would mean a commitment to the Saviour. They want to get just close enough to him to be able to soothe their conscience that they are his, but not so close that his presence might produce faithfulness in them. They want to get 'safely' far enough away that He might not be able to notice and make demands on them. They do not want to be noticed because they might then be constrained to live a different sort of life.

These people are in danger. They recognize as baptized believers that their privileges in Christ's Church carry with them commensurate responsibilities. But they choose to secure the privileges and ignore the responsibilities our Baptism and Chrismation along with Eucharistic life place on us. They are somewhat too cold to be genuine disciples



of the Lord, but too warm to pagans. Let us intercede for them before the throne of our Saviour Who teaches us,

I know your deeds. I know you are neither hot nor cold. But I wish that you were one or the other, hot or cold. But because you are lukewarm, neither hot nor cold, I will spit you out of my mouth.  
Revelation 3: 1.

### *Only In The Household Of Faith, Our Church*

The blessings and sacramental Mysteries Christ bequeathed to us for our sanctification and salvation are distributed only within the life of His Body, the Church. We do not offer Christ's grace to anyone except those who willingly believe what Christ teaches these Mysteries can spiritually achieve for us. If we truly believe, we associate ourselves with His Church and make a sincere commitment to Him. In other words, unless we are living the life of Christ which can be done only in the Orthodox Church, the Bride and Body of Christ, there is no need to interrupt our mundane earthly life from time to time to pursue sacramental grace. This is so because as committed people of the Lord, we constantly pursue him and his grace which is absolutely necessary for salvation.

From time to time people request having their Confession heard. They do not belong to the parish or any other parish, for that matter. They do not attend the Divine Liturgy regularly on Sundays and holy days. They are in a frame of mind where they have no intention of doing so. But for a variety of reasons such as the Nativity feast day, the Resurrection of our Lord, etc., or because of some conscience problems, they decide to choose this isolated instance once in a while to seek sacramental grace in confession of their sins.

What these people must understand is that we cannot pick and choose when to have an encounter with Christ. We cannot stay away from Christ all year long, or even for just a few months, become guilty in our own minds, go to confession, attend one or two Liturgies and receive the Saviour in the Eucharist, and then finally, repeat the entire scenario once gain by staying away so that in a few months, when the same set of circumstances duplicate themselves in their lives, they come back to repeat the entire cycle once again.



We are initiating each time an encounter with the Lord. It is undoubtedly a two-sided relationship, but because of our one-sidedness, we are too greedy about pursuing the relationship. We push Him out just as soon as we have used and abused Him for our own benefit. After we think we have secured His forgiveness, we do not need Him any longer. There is nothing more we want from Him, so we terminate the relationship.

Do we ever consider He is not happy with being “used” and “abused” and then “discarded?” When we use Christ as the proverbial spirit hits us, and then try to intensify the moment by misusing the sacramental Mysteries, sacrilege occurs. This is a most serious sin, far more serious than not going to confession at all and it cries to heaven for vengeance. We are taking something holy, something sacred, something meant to reconcile us with God on a permanent basis, and instead, twist it to meet our own selfish needs and purposes. We then make a caricature of the sacramental Mysteries, not at all what Christ intended. If you become “religious” and “fervent” before the feast of the Nativity of our Lord or that of the Resurrection and forget about the Church, Christ, and the sacramental Mysteries in between, what you have been doing is immoral and gravely sinful.

In pursuing this kind of spiritual madness, we are doing irreparable spiritual damage to ourselves. We are attempting to manipulate our Lord and misuse His sacramental Mysteries, cheapening the spiritual value of Christ, and of the Church and the means He established for our salvation and spiritual life.

Our Lord is emphatic to His priests what course of action they are to take:

Do not give what is holy to the dogs or toss your pearls to the swine. They will trample them under foot, at best, and perhaps even tear you to shreds Matthew 7: 6.

St. Paul goes to great length to explain to his faithful parishioners how sensitive of soul are they to be in receiving the Body and Blood of the Saviour. He is emphasizing the deep sensitivity of soul necessary for believers. He is talking about serious personal preparation. He is talking about not misusing the sacramental Mysteries which have as their purpose only to sanctify. So he admonishes them,

...to examine yourself 1 Corinthians 11: 31,

so that

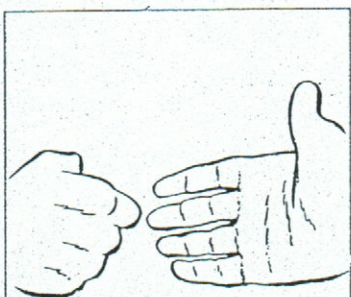


...we would not be falling under judgment this way 1 Corinthians 11: 31.

The very self-same applies to misguided parents who not practice their Orthodox faith, yet in the process of life give birth to a child and want it baptized without any sincere desire to change their spiritual status. They want, as literal non-believers, to have a believer child which is near impossible. Why they wish to impose on the child what they themselves do not accept or believe is a mystery even they cannot provide insight into. They wish to remain "outside" the life of the Church and sneak into it whenever convenient. They become very upset when Father refuses under these circumstances to baptize their child unless they themselves begin living and practicing their faith. They fail to realize they have no religious or spiritual values to impart to the child with which to continue the grace of baptism. They must change their lives and take Christ seriously themselves.

Whoever does not enter the sheepfold through the gate but climbs in some other way is a thief and a marauder John 10: 1.

It is not our hope to discourage reception of the sacramental Mysteries, but to discourage reception for the wrong reasons. Nothing could be worse than doing the right thing for the wrong reason, which in this instance means sinful reasons. No inner transformation takes place, otherwise a faithfulness to Christ would be the result. Admit you were wrong, confess your sins, come the Divine Liturgy on Sundays and holy days and daily live your baptismal faith. We have a right to the sacramental Mysteries only within the life and the Body of the Church.



*An Impossible Act*

People with clenched fists can't shake hands.



*Closing the Distance*

Laughter is the shortest distance between two people.



## Purpose of Amendment

In the sacramental Mystery of Reconciliation, we are taught that forgiveness of sin depends on sorrowful repentance and a firm purpose of amendment; namely, an honest and serious intention to improve one's life with the help of the grace of the Holy Spirit because we cannot do it alone. For some, this will require the elimination of serious sin. For others, it will entail weeding out smaller sins and imperfections with seriousness and sincerity. The purpose of amendment does not constitute an absolute certainty about the future but an honest and serious declaration of the intention to strive prayerfully to avoid sin and advance in virtue and become more and more Christ-like.

Although amendment is contained in the very idea of contrition, we ought to make a distinct, a formal act of amendment to remind us that regret for past sin is not enough. Sorrow must be accompanied by a resolution to avoid those sins in the future so they do not take control of our life.

The purpose of amendment must be firm, an honest resolve here and now to avoid sin in the future. This does not mean that sin will never be repeated, but it does mean that one will seriously strive to avoid it. There is always the possibility that sin can and may be repeated, and even a suspicion that it will may be present, but this is not a lack of sorrow but simply the recognition of the weakness of the human will.

Amendment must also have the power to produce the intended effect. True amendment requires that a person use such means as will assist in avoiding temptation and overcoming sin. This is accomplished through prayer, mortification, avoidance of people, places and activities which afford the opportunity to commit sin or lure one into sin. It is in this area that restitution is vitally important because we must always repair any harm which we have caused through our sinful misconduct. And amendment must include all sins. We cannot harbor a pet or favorite sin. One kind of sin cannot be protected and repeated to enjoy while firmly resolving to avoid another.





## REBECCA The Wife Of Isaac

Just about everyone finds it difficult to understand why God chooses certain people for importance while others are left to fulfill less important roles in life. Very often the choice that God makes contradicts what we would expect, what even seems just to us. We are left with the mystery that God's ways are not at all like ours. We see this profound mystery in the story of Rebecca, Isaac's wife. She had been brought to Isaac by one of Abraham's servants who had been sent to Mesopotamia to secure a wife from among his relatives. She showed herself graciously generous and kind in the way in which she treated Abraham's servant. Since Rebecca was a good woman and also related to Abraham, his emissary when to her home to arrange the marriage for his master's son. When asked whether she approved of this possibility, she quickly acceded. It is written that Isaac fell in love with her. Although she was childless for a while, she eventually bore twin sons, Esau and Jacob. Even in the womb these two sons competed with and battled each other. The first born, Esau, was to be the father of the Edomites while Jacob was to be the father of the Israelites. Rebecca became involved in God's choice with her two sons. God chose Jacob over Esau. Rebecca, likewise loved Jacob more than her elder born son, Esau. According to the judgment of the world, the blessing belonged to Esau, but God instead chose Jacob for a special role and He would let nothing stand in His way. Humanly speaking, however, Rebecca's favoritism for Jacob would have disastrous effects. Jacob would later also show undue favoritism for one of his sons, Joseph. That favoritism would eventually lead to Joseph's being sold into slavery by his brothers. It was only after a long time that his brothers were able to accept the fact that God had chosen Joseph above them and they would just have to live with God's choice if they did not accept it. Even for us it is sometimes difficult to accept the role that God has assigned to us in our life. Yet this is exactly what our God asks us to do, to take what He has bestowed on us, to take and examine our talents and to do our best with our lives. Most of all, He asks us to trust in Him, no matter what. "Your will be done on earth as it is in heaven" Matthew 6: 10!



# **Did You Know That ...**

...there are scores of so-called religious sects who are ready at a moment's notice to reveal the will of God on every possible subject?

...the best qualification for a prophet is to have a good memory?

...it is absurd to say a man cannot, by God's grace, love one woman all the time as it is to say a violinist needs several violins to play the same piece of music?

...the best way to win an argument is to begin by being right?

...it is not progress simply because a cannibal now uses a knife and fork?

...usually it is not what a person has done that has him in trouble, but what he has not done?

...many a man has a reputation for being energetic when he is merely fidgety?

...when we die, we can only take our deeds, good and bad, to the grave with us?

...the nail-pierced hands of our Saviour reveal the love-filled heart of God?

...more adults are wanted and need to participate in the Adult Education Program of our parish?

...the first person who saw the Risen Saviour was a woman?

...we enter the eternal dimension of heaven when we cross the portals of our parish church?

...devoted prayer creates miracles?

...a Russian proverb teaches us that when money speaks, truth is silent?

...knowing someone cares does not stop pain, but makes it easier to bear?

...for us death is gain because it unites us with our Saviour, the Holy Spirit and our heavenly Father?



# VESPER VERSES ACCORDING TO THE EIGHT TONES

## TONE 2

1. Come let us worship the Lord  
Born of the Father before all ages;  
The Word of God, incarnate of the Virgin  
Mary.  
He freely suffered Crucifixion  
Laid to rest in a tomb—now risen from the  
dead  
He has saved me who had been lost.
2. By his cross Christ Our Savior  
Has wiped out the sentence against us.  
He wiped it out, abolished the might of Death.  
Let us bow in adoration before his resurrection.
3. With the Archangels  
Let us sing a hymn to the resurrection of  
Christ.  
He is the Redeemer and Savior of our souls.  
He shall come again with awesome glory and  
great might  
To judge the world He Himself created.
4. O Christ crucified and buried,  
The angel proclaimed you Lord saying to the  
Women :  
“ Come see where the Lord was laid to rest.  
Because He is almighty, He is risen as He  
said. ”  
We worship You who are alone immortal.  
O Christ, giver of life, have mercy on us.



5. By your Cross, O Lord,  
You abolished the curse of the tree.  
By your burial You put to death the might of  
Death.  
By your resurrection You enlightened man-  
kind.  
We cry out to You :  
“ O Christ our God, and Benefactor, glory be  
to You! ”

6. The gates of Death opened to You out of fear,  
O Lord.  
The gate-keepers of the Abyss saw You and  
trembled.  
They trembled again when You crushed its  
gates of bronze and iron bars.  
You delivered us from the shadow and gloom  
of death.  
You broke our bonds.

7. Let us sing a salutary hymn of praise;  
Let us kneel in the house of the Lord and cry  
out :  
“ O Lord, remaining in the bosom of your  
Father,  
You were crucified and rose from the dead.  
Forgive us our sins. ”

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



The shadow of the law passed away when  
grace came,  
For as the bush burned without being  
consumed,  
You gave birth while a virgin and remained  
a virgin.  
In place of the pillar of fire there rose the Sun  
of Justice;  
In place of Moses came Christ our God.  
He is the Savior of our souls.

*At the Apostichon*

1. Your resurrection, O Christ our Savior,  
Has enlightened the universe.  
You have renewed your creation.  
O Lord Almighty, glory be to You!
2. By a tree You wiped out the curse of the tree,  
O Christ!  
By your burial You destroyed the might and  
power of death.  
By your resurrection You enlightened man-  
kind.  
We cry out :  
“ O Christ our God, Giver of life, glory be to  
You! ”
3. You were nailed to the Cross, O Christ!  
The beauty of creation faded away:  
Soldiers showed brutality by piercing your  
side.



The Jewish leaders sought to seal your tomb.  
They did not realize your power.  
In your compassion You accepted burial,  
O Lord.  
You rose on the third day : glory be to You!

4. O Christ our God, Giver of life,  
You freely accepted suffering for us.  
As Almighty You descended to the Abyss.  
You freed those who expected your coming.  
Giving them Paradise as a dwelling place.  
We praise your resurrection.  
We beseech forgiveness of our sins.  
We ask your great mercy.
5. Glory be to the Father ✝, and to the Son, and  
to the Holy Spirit, now and ever and forever.  
Amen.

O wondrous event exceeding every miracle  
that ever happened!  
Who ever heard of a Virgin Mother  
That she would hold the Lord who contains  
the universe?  
This was the will of the One born of You.  
O Woman most pure,  
Never cease to intercede for us who honor you  
Together with the Lord You carried in your  
arms.  
You have the power of a mother :  
Intercede with him to have mercy and save  
our souls.



## DON'T WORRY — BE HAPPY!

**T**here was once a man who was a constant worrier. He worried about his family . . . his job . . . his health. Consequently, he always had a frown on his face. Imagine how surprised everyone was one day to see him walking around town with the biggest smile upon his face. A friend asked him about this sudden change in him. He replied: "I met a man yesterday who told me that if I paid him a \$1,000 a day, he would do all my worrying for me." His friend was rather stunned by that answer, so he asked the man: "How are you going to come up with a \$1,000 a day to pay him?" The man looked at his friend and said: "I don't know. That's HIS worry now!"

Today's Gospel lesson tells us that we can deal with worries and anxieties without paying anyone one penny: simply put everything in the Lord's hands. Christ says it so beautifully: ***"Take no thought for what you will eat or what you will drink or what you will wear. Your heavenly Father knows you need all these things."*** Some may argue that merely sitting back and waiting for good things to happen is a very dangerous approach to life. But that's precisely the point: Christ isn't telling us not to put any effort into our lives. We must work . . . we must labor . . . we must plan . . . we must prepare. Yet we must do all of these things believing that we are not alone - that God will always help us and God will always provide for our needs. Of this we can be certain: our heavenly Father will do this as long as we follow Christ's final bit of advice in today's Gospel: ***"Seek first the kingdom of God and His Righteousness, and all these things will be given you."***