



Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Fourth Sunday after Pentecost

July 1, 2012

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 SS. Peter & Paul. The customary greeting is "Christ Is Among Us!" to which we respond "He Is and Shall Be!"

+++ 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.

+++ The annual blessing of vehicles of travel will take place on Sunday, July 22 following the celebration of the Divine Liturgy. Please be with us on that day.

+++ 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: Tithes Offering, [REDACTED]; Candles, \$[REDACTED]; Holy Day, \$[REDACTED]; Bulletin, \$[REDACTED]; Coupons, [REDACTED], for a total of [REDACTED]. We express our profound gratitude to the parishioners 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! The attendance was 44 adults and 13 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: Father Lucas, Pani Lucas, Eleni Pallas, Anna Zacharyczuk, Debra Szmaida, Paul Szmaida, Marilyn Korba, and Pani Buleza.

+++ 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 [REDACTED] 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 [REDACTED] 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 remember only those who are present for the entire Divine Liturgy should come forward to receive Communion. The entire Liturgy means "Amen" to "Amen."**

+++ **Please pray the Lord our God grant us an enrichment of our spiritual lives for his glory.**

+++ **We need a volunteer to be in charge of arranging trips to the Lancaster Co., Pa. Theater for our parishioners. Please see Father immediately.**

+++ **May all glory, adoration and worship be accorded our God in the Holy Trinity by all the faithful of our parish with one mind, one soul and one heart each day of the week!**

Our LORD

called both Prime Apostles to heavenly service in the gospel narratives. In the event your curiosity has been aroused, you may do some research and find out altogether more about them from God's Revelation to us:

Peter/Simon Peter	(Apostle)
MT 4.18-19	Jesus sees him at Sea of Gallilee and calls him to follow
8.14-15	Jesus heals Peter's mother-in-law (LK 4.38)
10.1-2	Jesus gives him authority to be a healer
14.28-32	Walks on the water towards Jesus
16.17-19	Jesus blesses him and says he is the rock upon which the church will be built
16.23	Jesus rebukes him (MK 8.33)
17.1-2	Witnesses Christ's transfiguration (MK 9.2; LK 9.28)
17.24	The tax collectors at Capernaum question him about whether Jesus pays taxes
26.33-34	Jesus tells him 'you will deny me three times'
26.36-40	Goes with Jesus to Gethsemane; falls asleep while he is on watch (MK 14.33-37)
26.58	Follows Jesus to the house of the high priest, Calaphas (MK 14.54; LK 22.54; JN 18.15)
26.69-75	Denies three times that he knows Jesus (MK 14.66-72; LK 22.56-62; JN 18.17, 25-27)
MK 3.18	Jesus gives him the surname Peter
5.37	Accompanies Jesus to the ruler's house where a girl has died (LK 8.51)
16.7	The figure by the tomb of Jesus sends him a message
JN 1.44	Bethsaida, the city of Andrew and Peter
21.7-19	Jesus appears to him
ACTS 1.14	Prays with the Apostles in Jerusalem
1.15-20	Speaks to the brethren about Judas
3.1-10	Heals a cripple at the Temple
4.3-22	Is arrested and taken before the rulers and elders in Jerusalem
5.15-16	His power of healing induces people to bring the sick
8.14	Preaches in Samaria with John
9.32-43	Heals Aeneas at Lydda and Tabitha at Joppa
10.17-48	Visits Cornelius the centurion at Caesarea
11.2-18	Explains why Gentiles had received the word of God
12.3-11	Is arrested and imprisoned by Herod Agrippa; is released by an angel
GAL 2.7-8	Paul speaks of Peter's mission

- Paul/Saul (Apostle)**
- ACTS 7.58** Is witness to the stoning of Stephen
- 8.1-3** Consents to the death of Stephen; attacks the church in Jerusalem
- 9.1-6** Continues to persecute the disciples; Jesus appears to him on the road to Damascus
- 9.8-9** He becomes blind for three days
- 9.17-19** Ananias meets him and restores his sight; Saul is baptized
- 9.23-25** Hears of a plot by the Jews to kill him and escapes
- 9.26-30** Joins the disciples and preaches in Jerusalem; is sent to Tarsus
- 11.25-26** Barnabas finds him in Tarsus and they go to Antioch
- 11.29-30** Goes to Judaea with Barnabas to take relief to famine victims
- 12.25** Returns from Jerusalem bringing John with him
- 13.1-3** With the prophets and teachers at Antioch; the Lord sets apart Saul and Barnabas for his work
- 13.4-12** Sails to Cyprus from Seleucia; preaches the gospel throughout the island
- 13.13-41** Sails from Paphos to Perga and travels on to Antioch of Pisidia; delivers a sermon in the synagogue
- 13.50-51** The Jews stir up persecution against him and drive him away; goes to Iconium
- 14.1-7** Preaches in the synagogue at Iconium but is forced to flee to Lystra
- 14.8-18** Heals a cripple at Lystra; the crowd believes he is a god
- 14.19** The Jews persuade the crowd to stone him; he is left for dead
- 14.20** Recovers and goes with Barnabas to Derbe
- 14.21** Returns to Antioch via Lystra and Iconium
- 14.24-26** Passes through Pisidia, Pamphylia and Perga; sails from Attalia to Antioch
- 15.1-4** Is sent to Jerusalem to discuss the question of circumcision with the elders
- 15.12** Tells the assembly the 'wonders God had done through them'
- 15.22** The church sends Barnabas and Silas back to Antioch with him
- 15.35** Remains in Antioch with Barnabas
- 15.36-41** Disagrees with Barnabas over who to take with them on a missionary journey; chooses Silas and travels through Syria and Cilicia
- 16.1-3** Comes to Derbe and Lystra; chooses Timothy to travel with him on a mission
- 16.6-10** They travel through Phrygia and Galatia to Troas; has a vision telling him to help people in Macedonia
- 16.11-15** Sails from Troas to Philippi in Macedonia; baptizes Lydia
- 16.16-24** Relieves a slave possessed by a spirit; her owners are angry and have him imprisoned



Saints Peter and Paul

- 16.25-26 The prison doors are opened by an earthquake
- 16.35-40 Is freed; goes to Lydia
- 17.2-5 Enters the synagogue in Thessalonica and argues with the Jews over the scriptures; the Jews become angry
- 17.10-15 Goes to Berea but the Jews of Thessalonica stir up the people against him there; sails to Athens
- 17.16-34 Preaches in Athens
- 18.1-5 Goes to Corinth and is joined by Silas and Timothy
- 18.18-19 Sails for Syria; argues with the Jews in the synagogue at Ephesus
- 18.22-23 Goes on to Caesarea and Antioch, then to Galatia and Phrygia to strengthen the churches
- 19.1-7 Baptizes the disciples at Ephesus
- 19.8-12 Argues in the synagogue and heals the sick
- 19.21 Decides to go to Jerusalem and Rome via Macedonia and Achaea
- 19.29-41 The riot at Ephesus
- 20.1-12 Departs for Macedonia; spends three months in Greece before returning to Troas; resuscitates Eutychus
- 20.13-17 Sails from Assos to Miletus; says farewell to Ephesus
- 20.18-35 Says farewell to Ephesians
- 21.1-4 Sails to Cos, Rhodes and Patara and on to Tyre; is told not to go to Jerusalem
- 21.11-14 At Caesarea, Agabus warns against going to Jerusalem
- 21.18 Enters Jerusalem and visits James
- 21.30-40 The Jews provoke the crowd to kill him; is arrested
- 22.1-21 Defends his actions and ministry
- 22.25-28 Tells the tribune he is a Roman citizen
- 23.1-10 Meets the council and chief priests; is taken to the barracks for his own safety
- 23.12-15 The Jews plot to kill him
- 23.16-22 His nephew hears of the plot and tells the tribune
- 23.23-31 Is taken by soldiers to governor Felix at Caesarea
- 24.1-8 The high priest, Ananias, and the elders present the governor with their case against him
- 24.10-21 His defence
- 24.25-27 Felix listens to his statement of faith; Paul is left in prison for two years
- 25.1-2 The Jews inform the new governor, Festus, against him
- 25.6-12 Festus goes to Caesarea and hears appeal to Caesar
- 25.13-26.32 Festus tells Paul's case to Agrippa; Agrippa hears Paul's defence
- 27.1-28.1 Departs by ship for Italy to be heard by Caesar; is shipwrecked at Malta
- 28.11 After three months, sails for Rome
- 28.23-31 Preaches at Rome

Fourth Sunday after Pentecost
Matthew 8, 5-13



Q

Soldiers

1. What Roman soldier was converted by Peter?
2. What woman helped command 10,000 soldiers?
3. Which of David's soldiers saved him from being killed by a giant?
4. What drink did soldiers offer Jesus while He was on the cross?
5. Paul was in the custody of what soldier when they encountered a storm at sea?
6. On David's orders, what soldier was sent to the front lines so he would be killed?
7. What brother, serving as a soldier, scolded a younger brother for coming to the battlefield?
8. According to the Israelite law, how long was a newly-married man exempt from being drafted into the army?
9. What king's son and his armor-bearer showed great bravery in attacking an enemy garrison?
10. What soldier was with David at Pasdammim and killed Philistines in a barley field?

1. Cornelius (Acts 10)
2. Deborah (Judg. 4:4-10)
3. Abishai (II Sam. 21:15-17)
4. Vinegar (Luke 23:36)
5. Julius (Acts 27)
6. Uriah (II Sam. 11:14, 15)
7. Ehab (I Sam. 17:20, 28)
8. One year (Deut. 24:5)
9. Jonathan (I Sam. 14:4-13)
10. Elieazar (I Chron. 11:12-14)

SOLDIERS



PROVERBS

Author—Solomon was the principal contributor to this collection.

Date—970–931 BC

Major Theme—“*The fear of the Lord is the beginning of wisdom*” (9:10).

Proverbs is thought to be the foundation for the Beatitudes (Mt 5). In the first nine chapters, the wisdom of God is personified as a companion of God from the beginning and is revealed in the Second Person of the Trinity, Jesus Christ. The personification of wisdom in 8:22–35 is applied to the Theotokos, the Mother of God, in the Church’s Divine Liturgy.

Background—Hebrew proverbs are often written as individual couplets with two lines of equal length. Two common types are (1) the synonymous proverb, which expresses the same basic thought in both lines; and (2) the antithetical proverb, which offers a contrast, such as between wise and foolish or virtuous and evil. The main writings of Solomon reflect the antithetical proverb.

In the “words of the wise” (22:20—24:39), there is a prevalence of two- or three-verse units. The style changes in the end, with the acrostic poem where wisdom is personified as a woman, honoring the wife of noble character.

Outline

I. Wisdom Poems (1:1—9:25)

II. First Solomonic Collection of Sayings
(10:1—22:19)

III. Words of the Wise (22:20—24:39)


IV. Second Solomonic Collection of Sayings
Transcribed under King Hezekiah
(25:1—29:28)

V. A Father’s Words (30:1–15)

VI. Numbered Proverbs (30:16–35)

VII. The Words of a King (31:1–9)

VIII. The Ideal Wife (31:10–30)



ECCLESIASTES

Author—The “Teacher” or “Preacher” has traditionally been identified as Solomon, because only he was the son of David, king of Israel in Jerusalem (1:1, 12), who achieved great fame for his wisdom, wealth, and achievements (12:9–12; 3Kg 10:23, 24).

Date—According to Jewish tradition, Solomon wrote the Song of Songs in his youth, Proverbs in his middle years, and Ecclesiastes in his old age. Following this line of reasoning, he would have written this book about 935 BC.

Major Theme—*Without God, all of life is vanity.*

Background—Early Judaism accepted the book as holy and read it on the third day of the Feast of Tabernacles. The early Church identified Solomon as the author, and some included the book in the list of books to be read in the churches (see St. Athanasius, *Festal Letter* 39; St. Augustine, *Christian Doctrine* Bk. 2:8).

Outline

I. Everything Human Is Vain, for It Is without Profit (1:1–18)

II. There Is No Profit under the Sun (2:1–12:8)

III. Conclusion: Fear God and Keep His Commandments (12:9–14)



SONG OF SONGS

Author—Traditionally, Solomon, who is referred to seven times (1:1, 5; 3:7, 9, 11; 8:11, 12).

Date—About 965–960 BC, according to early Jewish tradition.

Major Theme—*The love between husband and wife.* The Song of Songs is a hymn used by the Jewish people for centuries to celebrate human love at wedding feasts. The theme is symbolic of God's love for His faithful people and their reciprocal love. Christians have tended to emphasize the allegorical interpretation of Christ's love for His Bride, the Church.

Background—Typical of ancient Middle Eastern love poetry, the Song of Songs shares the extensive use of sensuous imagery drawn from nature. The closest parallels appear to be found in Proverbs (5:15–20; 6:24–29; 7:6–23). The description of love in 8:6, 7 seems to confirm that the Song belongs to biblical wisdom literature and that it is wisdom's description of an amorous relationship.

Outline

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|---|---|
| I. Title: Solomon's Song of Songs (1:1) | V. The Fourth Meeting: The Bride's Search for Her Lover (5:2–6:3) |
| II. The First Meeting: Love's Desire (1:2–2:7) | VI. The Fifth Meeting: Union of Spouses (6:4–8:4) |
| III. The Second Meeting: Aspiring Courtship (2:8–3:5) | VII. Strength of Devoted Love (8:5–7) |
| IV. The Third Meeting: Solomon's Wedding Procession (3:6–5:1) | VIII. The Conclusion (8:8–14) |

WISDOM OF SOLOMON

Author—An unknown Jewish believer of the larger Greek community of Alexandria, Egypt.

Date—30–10 BC.

Major Theme—*The greatness of Wisdom.* The Wisdom of Solomon was written to offer edification to a Jewish community during times of political, military, and religious upheaval. Its aim was to encourage the Jews to be faithful to their covenant with God. The work was also intended to attract pagans and apostate Jews back to Judaism.

Background—The content of this rich theological work has prepared for and deeply influenced the Church's teachings on the Incarnation of Christ, as well as its understanding of God, salvation, and the nature of the Church itself. The Wisdom of Solomon is frequently found in the Old Testament readings of the Church lectionary, especially during Holy Week. This inspired writing was used in the early Church to further instruct those most recently baptized. Chronologically, it was the last book written in the Old Testament Canon, and it serves as a bridge to the New Testament in terms of theology and preparation for the Advent of Christ.

Outline

I. Wisdom Bestows Eternal Life (1:1—6:21)
II. The Nature and Power of Wisdom and King Solomon's Pursuit of Her (6:22—10:21)

III. Wisdom Guides God's Chosen People during the Exodus (11:1—19:22)

A PRESCRIPTION FOR SELF-CENTEREDNESS

YEARS AGO, a doctor named Frederick Loomis wrote the following “prescription” to treat man’s preoccupation with events from the irrevocable past:

Moaning over something that cannot change is a confession of futility and of fear The best way to break this vicious, morbid cycle is to stop thinking about yourself and start thinking about other people. You can lighten your own load by doing something for someone else.

By the simple device of doing an outward, unselfish act today, you can make the past recede. The present and the future will again take on their true challenge and perspective.

As a doctor I have written this prescription for “self-centeredness” medicine many, many times and nearly always it has been far more successful than anything I could have ordered from the drugstore.



In Times Of Temptation

“Simon, Simon! Remember that satan has asked for you, to sift you all like wheat. But I have prayed for you that your faith may never fail. You in turn must strengthen your brothers” Luke 22: 31, 32.

Everyone begotten of God conquers the world and the power that has conquered the world is this faith of ours. Who, then, is conqueror of the world? The one who believes that Jesus is the Son of God 1 John 5: 4, 5.

Stay sober and alert. Your opponent the devil is prowling like a roaring lion looking for someone to devour. Resist him, solid in your faith, realizing that the brotherhood of believers is undergoing the same sufferings throughout the world 1 Peter 5 :8, 9.

I do not ask you to take them out of the world, but to guard them from the evil one John 17: 15.

May I boast of nothing but the cross of our Lord Jesus Christ! Through it, the world has been crucified to me and I to the world Galatians 6: 14.

Then the God of peace will quickly crush satan under your feet. May the grace of our Lord Jesus Christ be with you Romans 16:20.

Therefore submit to God and resist the devil and he will take flight James 4: 7.

Who gave himself for our sins to rescue us from the present age, as our God and Father willed Galatians 1: 4.

Yet in all this we are more than conquerors because of him who loved us Romans 8: 37.

The Role of God-Parents or Sponsors

During the frequent persecutions which plagued the early Church, there existed the distinct possibility that Christian parents would meet with violent death and that their newly baptized children would therefore lapse into paganism without their present and Godly influence. The Church therefore found it necessary under such circumstances to obtain security, independent of the parents, that the baptized infants would be brought up in Christian faith, despite the death of or default of parents, either through death, neglect or apostasy. This security and warranty was provided by the sponsors who today are popularly called Godparents.

Those who take or observe vows for the sake of others are called sponsors. Since spiritual life begins with baptism, those who presented a person to be baptized and pronounced the Christian promises in the name of the baptized were regarded by the Church as spiritual parents. Hence they are called Godparents, Godfather and Godmother.

It is absolutely wrong to think that Godparents are merely witnesses to the ceremony of baptism. Their duties do not end with the actual conferring of the august sacramental Mysteries of Baptism and Chrismation. The Godparents must remain as spiritual parents to the sponsored child, watching over him as opportunity will permit, seeing that he is taught and trained in the Christian way, and finally that he is brought to the other sacramental Mysteries in proper time and place. The relationship of Godparents to the child should always be such that the latter may confidently look upon Godparents as safe teachers and reliable guides, expecting to receive from them a full measure of Christian sympathy and assistance. However, this obligation binds only when parents neglect their duty or die.

SPIRITUAL RELATIONSHIP

Sponsorship creates a spiritual relationship between the sponsors and the one sponsored. Some theologians consider the baptismal sponsors as quasi ministers of the sacramental Mystery, for by their relationship, they assume the grave responsibility of nursing and instructing the newly born Christian in the faith and in Christian practice.

Since the role of a sponsor is an important one and may, due to death or neglect of the parents, become one which is vital for the spiritual welfare of the baptized, the Church legislates carefully in order to provide worthy sponsors. In our day, unfortunately, sponsors are chosen

that he is now a child of God. In some places it is the custom of the Godparents to supply this chrismal for the child. A lighted candle is given to the sponsor as a symbol of living faith.

A SINCERE RECOMMENDATION

It would be greatly beneficial for everyone concerned if the role of the Godparents would be reappraised and restored to its original purpose. First of all, the parents, while selecting prospective Godparents or sponsors for the child, should follow the recommendation of the Church on this matter. Ideally Godparents are practicing Orthodox faithful, genuine in their love of Christ and His Body the Church. They should not live at a distance from their Godchild. This last recommendation is of considerable importance. If the Godparents live at a distance, the communication between them and their Godchild is basely reduced to holyday card exchange and birthday presents. The Godparents cannot exercise their duties if they are not genuinely well known and loved by the child and a vital part of his or her life. There ought to exist a warmth and intimacy between child and sponsors. There are so many people today who do not even remember the names of their Godparents. How many Godparents hardly ever see their Godchild except when perhaps they graduate from high school and then at their wedding?

On the other hand, the Godparents should consider their sponsorship a privilege and an opportunity to help the spiritual growth of a young believer. If Godparents would, in every case, exercise their duty of supporting the parents, of providing a good example themselves for the child to follow, many young men and women would b e spared religious and emotional problems.

Let the potential Godparents be cognizant that to serve as sponsors at a Baptism is not a mere formality or symbolic passing gesture inherited from centuries old tradition. Neither parents nor Godparents should engage in it to pay back past social debts or to further cement their social contacts. Choosing a Godparent should be a most serious responsibility because it should mean those asked to serve in this capacity are not alienated from the Church, are not publicly censured by it, are not separated from it, nor are they lackadaisical in their profession of faith commitment to our Saviour.

This is a real spiritual responsibility, a genuine Christian obligation, today perhaps more relevant and meaningful than ever before. Therefore, those asked to serve as sponsors at a baptism, must obtain from their proper pastor a verification which attests they are practicing Orthodox Christians.

A Family Prayer

FATHER IN HEAVEN,
Keep all those in Your Name
whom You have given to us as husband or wife,
as parents or children, as brothers or sisters,
and to whom we will always be related.

Keep us all in Your heart,
so that we may belong to You in good and bad days
and may go our way with confidence and joy,
growing in faith, filled with hope,
and infectious with our love, united with the entire people of God.

Lay Your hand upon our heart
and guard over us in all that we do.
Let us be close to you so that
you may call us to service in Your kingdom.

We ask especially that Your Church,
encouraged and strengthened by our sacrifice and prayer,
may flourish to new life and that many young people may follow You in
a life dedicated to the Blessed Trinity.

Give priests to your Church;
give her deacons and religious in abundance,
to speak Your word, break Your Body and share Your Blood,
to bring Your Good News to the entire world.

And make us all instruments of Your love,
so that faithful to each other and to You,
we may build a good home for all those You
have entrusted to our loving hearts.

Father, keep everyone of us safely in Jesus' Name.
Amen.

Did You Know That ...

...an open enemy may prove a curse, but a pretended friend is worse?

...he who can accept correction and make amends, if he is not wise, is heading in that direction?

...being ignorant is not so much a shame as being unwilling to learn?

...there is a huge difference between imitating a man's virtues and counterfeiting him?

...those who are feared are hated?

...he who sleeps with dogs will rise with fleas?

...he who refuses wise counsel cannot be helped?

...when we live uprightly and despise calumny, we soon learn dirt may stick to a mud wall, but not to polished marble?

...the arrisome man has no good neighbors?

...we can impart advice, but we cannot give good behavior?

...the person who scatters thorns should not walk barefoot?

...there is no little enemy?

...suspicion may not be a fault, but showing it may be great one?

...he who speaks too much is much mistaken?

...while it is the tongue that offends, it is the soul that receives the cuffing?

...just as we must account for every sinful word, so must we account for every sinful silence?

...in the soul of a discreet man the public thing is private?

...half wits talk a lot, but say very little?

VESPER VERSES ACCORDING TO THE EIGHT TONES

TONE 3

1. O Christ our Savior,
By your cross the might of death has vanished;
The deceit of the devil has been broken;
The human race saved by faith.
Therefore we offer You unceasing praise.
2. O Lord our God,
By your glorious resurrection creation has
been enlightened,
Paradise has been opened.
The universe extols You and offers You
unceasing praise.
3. I glorify the power of the Father;
I extol the power of the Son;
I sing a hymn to the power of the Holy Spirit,
One Divinity, indivisible, uncreated,
Equal in essence and reigning forever.
4. We bow in worship to your cross, O Christ;
We praise and glorify your resurrection.
Through your wounds we were all made well.
5. We sing a hymn to the Savior :
He was crucified for us, He rose on the third
day,
He bestowed great mercy upon us.
6. Christ descended to the Abyss.
In these words he announced the good tidings :
“ Have confidence now, for I have conquered.
I am the resurrection :

I will set you free by breaking the gates of
Death. ”

7. Although unworthy, we stand in your temple,
O Christ our God.
We offer our evening hymns of praise;
We proclaim loudly :
“ O Christ our God, lover of mankind,
You have enlightened mankind by your
resurrection :
Deliver your people,
Save them from the hands of your enemies. ”
8. Glory be to the Father ✝, and to the Son, and
to the Holy Spirit, now and ever and forever.
Amen.

O Lady most honorable,
How can we not stand in wonder :
You gave birth to the Incarnate God;
He was born of the Father before all ages.
You gave him birth and remained a virgin.
He is perfect God and man,
The two natures are joined intact,
Neither losing any of its properties.
Therefore, O Virgin Mother,
intercede with him to save us.
We believe and confess you are the Mother of
God.

At the Apostichon

1. The sun was darkened at your passion,
O Christ;

The light of your resurrection enlightened
creation;

It overwhelmed it with joy

Receive an evening hymn of praise from us :

You alone love mankind.

2. Your life-giving resurrection, O Lord,
Has given light to the universe.
It has renewed our corrupt nature.
You delivered us from Adam's curse.
We cry out : " O Lord Almighty, glory be
to You! "
3. As God, You are without change,
Yet You suffered in the changing flesh.
The earth could not bear to see You on the
Cross;
It trembled in fear and sighed in praise of
your long-suffering.
You descended to the Abyss; you rose on the
third day.
You granted life and great mercy to the world.
4. You accepted death to save our race from
death, O Christ our God!
On the third day You rose from the dead.
You raised with You those who recognized
You as the true God.
You enlightened the world.
O Lord, glory be to You!
5. Glory be to the Father ✚, and to the Son,
and to the Holy Spirit, now and ever and
forever. Amen.

By the good pleasure of the Father,
By the work of the Holy Spirit,
As a Virgin you conceived the Son of God.
He was born of the Father before all ages.
In you, He became man for us.
You gave Him birth without a father;
You nourished Him as a child.
Never cease to intercede with Him
That He save our souls from affliction.

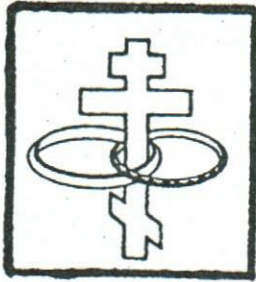


We are pleased to greet those of our faithful communicants who celebrate their birthday this month. Our Lord has offered these souls yet another year of blessed life. The most obvious way He blesses us and participates in our life is by sharing his divine life with us in the Eucharist at the celebration 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 Choti
June 5 Mary Demyan
June 15 Miguel Garcia
June 18 Sophia Choti
June 22 Kyle Pasquino
June 26 Nadya Choti
June 29 Angeliki Tsokris
July 1 Anna Kujac
July 14 Louis Pasquino
July 17 Eleni Pallas
July 30 Katherine 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 9 George & Debra Szmajda

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

THE "BUSINESS CARDS" OF STS. PETER & PAUL

It is a common practice today for people to pass out business cards to those with whom they come in contact. Such cards will typically describe what type of work a person may do as well as their position or title.



Certainly business cards did not exist in the days of the early Church . . . but what if they did? What, for example, might we expect to find on something that Saints Peter and Paul might have handed out? St. Peter might have referred to himself as a fisherman. Indeed, that was his professed vocation before he met Jesus Christ. Perhaps he would have printed on his card that he was a renowned preacher, an inspirational leader or even that he was a bishop of the Church.

St. Paul might have had a variety of things printed on his business card as well. He might have highlighted his writing skills, or maybe the fact that he was a rabbinical scholar, a missionary and a world traveler.

I suspect, however, that both Saints Peter and Paul might have taken a very simple approach to their public image and merely identified themselves as being Apostles. The word "apostle" has a two-fold meaning. It may be used to identify someone who was a follower and companion of Jesus Christ, which certainly Peter was. Yet by definition, an apostle is someone who has been sent away to perform a certain task. One cannot dispute the fact that Saints Peter and Paul were both entrusted with the tremendous responsibility of taking the Gospel of Jesus Christ out to all nations. Neither can anyone argue with the success both men achieved in carrying out the divine mission that they were selected to undertake. For this reason, the Church rightfully honors Saints Peter and Paul together for their Apostolic zeal.