

SECOND SUNDAY AFTER PENTECOST
SECOND SUNDAY OF MATTHEW



Icon of the Call of the Apostles

June 10, 2012
SECOND SUNDAY AFTER PENTECOST
THE HOLY HIEROMARTYR TIMOTHY, BISHOP OF PRUSA
TONE 1

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 11 – JUNE 17

SATURDAY, JUNE 16 – *OUR HOLY FATHER AND WONDERWORKER TYCHON, BISHOP OF AMANTHUS*

6:00 PM – Great Vespers

SUNDAY, JUNE 17 – *2ND SUNDAY AFTER PENTECOST; THE HOLY MARTYRS MANUEL, SABEL AND ISHMAEL OF PERSIA*

9:30 AM – Divine Liturgy

For All Parishioners

REVERENDFUN.COM COPYRIGHT BIBLE GATEWAY



(See Exodus 34) 02-13-2012

**MOSES RETURNS DOWN THE MOUNTAIN WITH THE
TWENTY COMMANDMENTS**

Haven't Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

Please Note:

When you go on vacation, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. The summer months are most difficult due to the decrease in attendance. Your absence on any Sunday does not negate your obligation to support your home parish.

Last Sunday's Bulletin

If you haven't yet picked up last Sunday's bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

Sunday offering for June 3

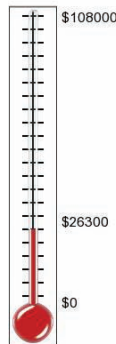
| Amount | Number |
|------------------|------------------------|
| \$10.00 | 3 |
| \$25.00 | 1 |
| \$30.00 | 2 |
| \$40.00 | 2 |
| \$50.00 | 3 |
| \$60.00 | 1 |
| \$100.00 | 3 |
| \$125.00 | 1 |
| \$160.00 | 1 |
| \$196.00 | loose |
| \$200.00 | 2 |
| \$400.00 | 1 |
| \$1896.00 | 20 Parishioners |

Parishioner Total: 1896.00

Average / parish household (39): \$48.62

Weekly Stewardship Goal: \$2125.00

Shortfall: **(\$229.00)**



Stewardship Pledges
Pledges received: 11

It is impossible to plan any sort of budget until all pledge forms are turned in. If you haven't returned your pledge, please do so.



Making the Truth Admirable

To present Christian doctrine in all its positive richness, and even where it demands sacrifices to insist upon the fullness of life which such sacrifices develop, is already a method which will bear much fruit. But we must do more.

We have to make Christian teaching attractive by presenting it in action, by furnishing an example of Christian life which will be not only attractive, but, if possible, even heroic. We have to make the truth admirable.

Words may be effective; but actions have a hundred times their value in power of persuasion. And among actions the most persuasive of all are those which are marked with the stamp of heroism. That is why St John the Baptist won so many disciples. He was, as the Gospel says, “a burning and a shining light,” and for that reason many were “willing to rejoice in his light.” With Our Lord it was the same. He attracted more by His example than by His words; and if He attracted men more than did St John the Baptist, it was because the example which He gave to the world and the wonders which He worked far surpassed those of the Precursor. “I have a greater testimony than that of John; for the works which the Father hath given me to perfect, the works themselves which I do, give testimony of me that the Father hath sent me.”¹

And the works which the Father gave Him to perfect were not only His miracles; there was also the astounding sanctity of

His life. Heroic in poverty and detachment; heroic in His courage before the Pharisees and before His judges; heroic in accepting suffering; heroic in his love for men.

Why is the example of Christ so alluring? Not merely because it is an example, but because it is an example of such extreme devotedness that it compels admiration and, in those who fully appreciate it, engenders an immeasurable love.

To appreciate the poverty of Our Lord it is enough to look at the manger. Joseph and Mary were poor, but at least they had their home at Nazareth. Yet they must needs leave their home, and Jesus is born by the roadside in a cattle-shed. Surely He will be allowed to pass the early years of His infancy in the home of His parents. No. There is Herod, the persecution, the massacre of the Innocents; He must fly into Egypt. Later during His public life He depends upon the chance hospitality accorded Him; He has not a stone whereon to lay His head.

And His courage in facing the Pharisees and His judges! When the sellers desecrate the temple He does not hesitate to take the scourge in hand against them. He lays bare the malice of the faithless and hypocritical Pharisees, and when they rave about the empty observance of the law, He shows how vain is a worship which has no soul. Envy and hatred pursue Him in consequence. But of that He takes no heed. Before His judges He knows that if He states the truth openly it will cost Him His life. Not for a moment does He hesitate.

And with what calm tranquillity He

¹ John V, 36.

accepts suffering! He knows what the salvation of the world will cost Him: He was offered because He willed it. He must die by a cruel crucifixion: He was crucified for us. And the motive of His sacrifice is His love for fallen humanity, for a humanity shorn of all its divine perfections. He who loves gives up his life. Greater love no man hath: In the end, He loved us.

The more capable an apostle is of presenting an heroic embodiment of virtue, the better apostle will he be. Men surrender to whatever surpasses the ordinary. We need something far more than ordinary virtue. Average people as a rule achieve little; to attract the masses and carry them with you, you must stand above the common level. St Ignatius required of his companions that they should be “outstanding” in the service of God; he demanded something far more than a half-hearted service, more than “carpet-slipper” loyalty.

Every apostle must aim at being an outstanding apostle; he must strive to reproduce in himself the qualities of his Master: outstanding detachment, outstanding boldness, outstanding spirit of sacrifice, outstanding charity.

It would be impossible in these days to exaggerate the importance of detachment from the comforts of life, if any influence is to be exerted upon one's fellows. Our age is an age of frenzied love of pleasure; the mass, the herd, only wants self-indulgence. They say: between the past war, during which we were too much restricted, and the conflagrations to come, during which we

shall have perforce to be restricted again, let us open the sluices and let ourselves go: every pleasure, every satisfaction, the body, the flesh, nudism in theory and in practice, erotic publications flourishing, attacks on the marriage laws, the quest of artificial and sophisticated pleasures, casinos, gaming-dens, cinemas, gambling and jobbery, anything, so long as you have money to buy it.

We need a Francis of Assisi. More than ever today, the world needs to learn contempt for all that is transitory, for the false glitter of worldly joys, and to follow only one Master, Christ.

There was Foucauld, but he set up his tent in Africa; he should have set it up in the overpopulated but empty desert of our cities of Europe. The Sahara is too far away. We need an example in the midst of Paris.

There are some young people who have shown that they understand the meaning of true values; they are not afraid to publish their contempt for soft living. For several weeks every year they set off. No soft beds for them; they prefer the hard ground. No delicate foods either; just what an improvised kitchen can manage to produce; and instead of the sham decorations of our theatres and pleasure resorts, the open air, God's sun, the joy of the freshening wind, climbing the heights, singing a song in spite of the rain, the dust or the heat. Down with artificial pleasures! For them, the open air.

Open air for the body. But especially for the soul. The task before the apostle is to recreate the code of Christianity in a pagan

world, and that is a task that calls for heroes. To give life to the inert, to bury the corpses, to arouse enthusiasm, to force the mass to receive the heaven and react to it, all this needs something more than emasculated Christians :

“I realize the immense work that we have to do in ourselves before we can make any impression. The mass is gross, bestial, though there are some fine characters. Above all there is much of the herd instinct, and the quest of pleasure. You need to be strong to make any impression there, and the ordinary good fellow is not the man to succeed. People will have nothing to do with that type. I have often noticed how much unbelievers demand of believers before they will admire or follow them. They will only submit to the influence of the strong. Anything in the nature of affectation, softness or readiness to compromise is already condemned beforehand.”²

There is no need to be afraid of asking too much. What attracts the young especially is the hard task, the difficult exploit. If you want volunteers for easy work, they are not enthusiastic. When faced with the choice of a religious order, souls that have a vocation seem by instinct to adopt those orders which are more fervent and more exacting. Similarly souls will only enroll themselves in the service of a leader or an organization if they see that there are sacrifices to make and hard work to do.

Moreover, today we need charity, a great-hearted charity. One cannot love too much.

Francis of Assisi and Foucauld impressed the world by their poverty, but still more by their charity.

It is not so easy to love—we are speaking here of Christian love, that is, supernatural love. The world can love in a human way; but we have to love in a divine way, that is, we must see in others, however little they may attract our human love, the presence of the Lord and the seal of Christ. Rank, nationality, are legitimate barriers; but beyond these we must learn to recognize what the eyes of the body cannot see and faith only can reveal. We do not understand sufficiently the Communion of Saints. At the present day it is enough to say, in certain quarters, that you love, to fall into disgrace. It is the unpardonable sin.

Admittedly, there are different ways of loving, and we are not advocating that form of humanitarianism which has no consistency or laws, and has nothing in common with the charity of Christ.

Before talking of love as between class and class, and nation and nation, may we not well ask ourselves what sort of love we bear towards our fellow-workers or our brethren in the social circle in which we live our daily lives? One of the best of the books of the day is entitled: “If only we knew how to love.” Alas! we do not.

—from *Radiating Christ* by Fr. Raoul Plus



WHY CONSCIENCE IS IMPORTANT

During the civil rights movement of the 1950s and 1960s, Americans shone the light of the Gospel on a dark history of slavery, segregation, and racial bigotry. The civil rights movement was an essentially religious movement, a call to awaken consciences.

In his famous “Letter from Birmingham Jail” in 1963, Rev. Martin Luther King Jr. boldly said, “The goal of America is freedom.” As a Christian pastor, he argued that to call America to the full measure of that freedom was the specific contribution Christians are obliged to make. He rooted his legal and constitutional arguments about justice in the long Christian tradition: “I would agree with Saint Augustine that ‘An unjust law is no law at all.’... A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law.”

Some unjust laws impose such injustices on individuals and organizations that disobeying the laws may be justified. Every effort must be made to repeal them. When fundamental human goods, such as the right of conscience, are at stake, we may need to witness to the truth by resisting the law and incurring its penalties.

The church does not ask for special treatment, simply the rights of religious freedom for all citizens. Rev. King also explained that the church is neither the master nor the servant of the state, but its conscience, guide, and critic.

Catholics and many other Americans have strongly criticized the recent Department of Health and Human Services (HHS) mandate requiring almost all private health plans to cover contraception, sterilization and abortion-inducing drugs. For the first time in our history, the federal government will force religious institutions to fund and facilitate coverage of a drug or procedure contrary to their moral teaching, and purport to define which religious institutions are “religious enough” to merit an exemption. This is a matter of whether religious people and institutions may be forced by the government to provide such coverage even when it violates our consciences.

What we ask is nothing more than the right to follow our consciences as we live out our teaching. This right is not only about our ability to go to Mass on Sunday or pray the Rosary at home. It is about whether we can make our contribution to the common good of all Americans. Can we do the good works our faith calls us to do, without having to compromise that very same faith? Without religious liberty properly understood, all Americans suffer, deprived of the essential contribution in education, health care, feeding the hungry, civil rights, and social services that religious Americans make every day.

What is at stake is whether America will continue to have a free, creative, and robust civil society—or whether the state alone will determine who gets to contribute to the common good, and how they get to do it.

What can you do to ensure the protection of conscience rights?

- The U.S. Bishops have called us to get informed, pray and advocate. To send your message to HHS and Congress telling them to uphold religious liberty and conscience rights, go to www.usccb.org/conscience today! Thank you for joining the effort to end this unprecedented government coercion.
- The Bishops have called for a **Fortnight for Freedom - June 21-July 4**. Please go to www.fortnight4freedom.org for more information on this important time of prayer and action!



St. Thomas More
Patron of Religious Freedom
Pray for Us

O God our Creator,

from your provident hand we have received
our right to life, liberty, and the pursuit of happiness.
You have called us as your people and given us
the right and the duty to worship you, the only true God,
and your Son, Jesus Christ.

Through the power and working of your Holy Spirit,
you call us to live out our faith in the midst of the world,
bringing the light and the saving truth of the Gospel
to every corner of society.

We ask you to bless us
in our vigilance for the gift of religious liberty.
Give us the strength of mind and heart
to readily defend our freedoms when they are threatened;
give us courage in making our voices heard
on behalf of the rights of your Church
and the freedom of conscience of all people of faith.

Grant, we pray, O heavenly Father,
a clear and united voice to all your sons and daughters
gathered in your Church
in this decisive hour in the history of our nation,
so that, with every trial withstood
and every danger overcome—
for the sake of our children, our grandchildren,
and all who come after us—
this great land will always be “one nation, under God,
indivisible, with liberty and justice for all.”

We ask this through Christ our Lord.

Amen.

Copyright © 2012, United States Conference of Catholic Bishops,
Washington, DC. All rights reserved.
Cover image, istockphoto.com.

WARNING: SENSE OF HUMOR NEEDED! “NO EXCUSE SUNDAY”

Author Unknown

To make it possible for everyone to attend church next Sunday, we are going to have a special "No Excuse Sunday." Cots will be placed in the foyer for those who say, "Sunday is my only day to sleep in." There will be a special section with lounge chairs for those who feel that our seats are too hard. Eye drops will be available for those with tired eyes from watching TV late Saturday night.

We will have steel helmets for those who say, "The roof would cave in if I ever came to church." Blankets will be furnished for those who think the church is too cold and fans for those who say its too hot. Scorecards will be available for those who wish to list the hypocrites present. Relatives and friends will be in attendance for those who can't go to church and cook dinner, too. We will distribute "Stamp Out Stewardship" buttons for those who feel that the church is always asking for money. One section will be devoted to trees and grass for those who like to seek God in nature. Doctors and nurses will be in attendance for those who plan to be sick on Sunday. The sanctuary will be decorated with both Christmas poinsettias and Easter lilies for those who never have seen the church without them. We will provide hearing aids for those who can't hear the preacher and cotton for those who can!





**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

4400 Palm Avenue
La Mesa, CA 91941
Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com

Fr. James' cell phone: (619) 905-5278

The Apostles' Call and Ours

But note both their faith and their obedience. For though they were in the midst of their work (and you know how time consuming a chore fishing is), when they heard His command they did not delay or procrastinate. They did not say, "Let us return home, and talk things over with our family." Instead, "they left everything behind and followed," even as Elisha did when he followed Elijah. For Christ seeks this kind of obedience from us, such that we delay not even for a moment, though something absolutely most necessary should vehemently press in on us.

St. John Chrysostom

The kingdom of heaven has no price tag on it. It is worth as much as you have. For Zachaeus it was worth half of what he owned, because the other half that he had unjustly pock-

eted he promised to restore four-fold. For Peter and Andrew it was worth the nets and vessel they had left behind; for the widow it was worth two copper coins; for another it was worth a cup of cold water. So, as we said, the kingdom of heaven is worth as much as you have.

St. Gregory the Great

Like Peter, Andrew, James and John, we have been called to discipleship. As such, we are given the name of "Christian." But are we conscious what that name stands for, what responsibility comes with it? It is more than just a title or a label. To be a disciple of Christ, to bear the name of Christian, compels us to take on the responsibility – regardless of the difficulty and cost – of living the Gospel every moment of our lives.