

SEVENTH SUNDAY AFTER PENTECOST
SUNDAY OF THE HOLY FATHERS



Icon of the Glorious Prophet Elias -- July 20th

July 15, 2012
SIXTH SUNDAY AFTER PENTECOST

SUNDAY OF THE FATHERS OF THE SIX ECUMENICAL COUNCILS; THE HOLY GRAND-PRINCE VLADIMIR THE GREAT, EQUAL TO THE APOSTLES; THE HOLY MARTYRS CYRICUS AND JULITTA, HIS MOTHER

TONE 6

SCHEDULE OF SERVICES FOR THE WEEK OF JULY 16 – JULY 22

SUNDAY, JULY 22 – *THE HOLY MYRRH-BEARER AND EQUAL TO THE APOSTLES MARY MAGDALENE; RETURN OF THE RELICS OF THE HOLY HIEROMARTYR PHOCAS OF SYNOPE*

9:30 AM – Divine Liturgy

For All Parishioners

DON'T BE A FISH OUT OF WATER



St. John Chrysostom, the superb homilist who was called the “Golden-mouthed”, was especially concerned for the spiritual and moral development of his flock and, as a result, he was especially interested in teaching them how to pray. As trees cannot live without water, so man’s soul cannot live without prayerful contact with God, he taught. If we deprive ourselves of prayer, we will become like a fish out of water because as water is life for a fish, so is prayer for us.

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.

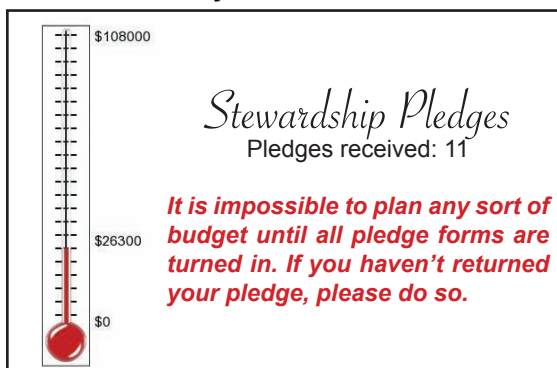
Please Note:

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.

God’s Extended Hand

If you cannot assist in this work of the Gospel by coming to help feed the hungry, there are other ways of fulfilling God’s commission. You could prepare food that can be served. There is always a need for clothing (especially for the men,) soap, shampoo, etc... Financial contributions are also gratefully accepted.

*Fellowship of Orthodox Christian United to Serve



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.

SACRIFICE AND SANCTITY

To stoop to souls as the Son of God did, to adapt oneself to them, to put oneself on their level and within their reach; and to do this not as one who comes from the same region as they, but as one that comes from the serene heights of prayer, from heaven, from God—*He descended from Heaven*; and secondly, to become incarnate, to take visible shape, to transform words into example, and if possible into so transcending an example as to attract the souls of others—*He was Incarnate*. All this is much. But it is not yet enough.

He who would exercise his power of redeeming to the utmost limit, as Christ did, must not shrink from that which awaits all saviours: the cross – *suffering and crucifixion*. Souls are won by words, they are won by example; but above all they are won by sacrifice. “When I am weak,” wrote St Paul, “then I am strong.” In this conflict it is those that fall who are victorious; the salvation of the world belongs to the crucified.

Suffering means, in the first place, to embrace the sacrifice which is necessary in order to destroy anything in oneself that may obstruct the work of Redemption. A negative task, but an essential and indispensable one.

It costs a lot to make a Christian, a true Christian. To be perfect as our heavenly Father is perfect is no small thing. And I may not aspire to anything less. I must not rest until “Christ is formed in me,” as St Paul and the Gospel require. My vocation as a Christian means that I must become “another Christ,” a living continuation of Jesus our Saviour; to that I am called by my baptism. But to this transformation into Jesus Christ, to this “*Divinization*,” as one might call it, my lower nature offers a thousand obstacles. Paul said: “I live, now not I, but Christ liveth in me.” But I am far from being able to say the same; the “I” is very strong in me, it lives

vigorously and asks only to live an even fuller life. The slightest sacrifice costs me a lot: to do somebody a favour, to give up some food that I like, to give up a dance, or to resist excessive curiosity in looking at a passer-by, to correct untidy habits, to devote myself diligently to my work, such things for me are an affair of state.

At the consecration in the Mass (*Divine Liturgy*) the bread is an inert matter, and when the irresistible words are pronounced: “This is my body,” there is nothing left of the bread; it is all instantaneously changed into Jesus Christ.

But my nature is not inert, it is a living reality. And it cannot be changed in an instant, because every particle of “me” offers resistance. It feels that it is wrong, that it ought to offer itself to so desirable a transformation; but courage is lacking. Moreover, the atmosphere that surrounds us is not propitious to renunciation. Nothing invites us to a life of detachment; and if events demand sacrifice, the majority turn a deaf ear, and only accept it with grumblings and complaints at the privations they are forced to undergo.

Statistics show that in the year 1931 the total receipts of the places of entertainment in Paris—theatres, casinos, cinemas, concerts amounted to 709 millions, or 200 francs per head of the total population, that is to say 400 or 500 francs for every adult.

That a collector should be willing to pay 100,000 francs for the MS. of a famous play may perhaps be understood. But to pay 4,583,886 francs for a ring is a little excessive, even for a music-hall artiste. If a film actor dies, the papers immediately proclaim delightedly to the world that he leaves eight motor-cars, twelve dogs, fifty pairs of socks and two thousand shirts! And I have read somewhere that in the United States women spend thirty million dollars daily

on beauty products; an American woman thus spends three times more on her beauty than on her food.

These facts hardly astonish us. But those who have nothing, or whose fortune is gradually on the wane, cannot help throwing a glance of envy at people who can "amuse" themselves in this way.

Even the very thought or the reminder of sacrifice is repugnant. Not only do people not want the Cross, they do not even want to hear it talked about. The writer of these lines had written a modest work whose title recalled the Cross: a Catholic lady-in the eyes of the world an excellent Catholic said: "Why did you give the book such a title? How will you ever get people to read it? They want something more attractive."

And that reminds me of a dialogue heard at the Missionary Exhibition in 1931, in a chapel under which there was a crypt of the martyrs. A lady asked her husband:

"What is down there?"—"The crypt of the martyrs."—"Oh, no! I don't want to see anything horrible like that."

And yet in mundane affairs people do not mind making sacrifices. A woman can display immense courage and energy to save her

husband from the camps of the Soviet;¹ and yet for Christ's sake it would seem that we are incapable of making the smallest renunciation!

Think of the young fellow who lost his eyes during the war, but made up his mind that it should make no difference to him. He continued to ride a bicycle and a horse; he took up the study of law, became a barrister, studied his briefs, pleaded in court; he took up politics, studied the newspapers, devoted himself to the questions of the day, became a member of the Charnbre des Deputes-and when interviewed was able to say: "If I have lost ninety per cent of my capacity for happiness, my capacity for work has remained the same." If he could make that generous effort merely to retain his place among men, can we not show a little energy on behalf of Christ?

Beethoven, the great musician who was later to be afflicted with deafness, said: "Sacrifice all the follies of life to your art." In his diary he wrote, in the year 1796: "In spite of my bodily weakness my genius will triumph. I am twenty-five years old. This very year the whole man must reveal himself."

And our eighteen, twenty, twenty-five years? What are we going to do with them for Christ?

1 Tatiana Tchernavina : *Echappes du Guepeou* (Payot).

The person who truly loves God:

1) values knowledge of Him more than anything else, and 2) pursues such knowledge eagerly and ceaselessly.

– St. Maximos the Confessor

Do we forgive our neighbors their trespasses? God also forgives us in His mercy. Do we refuse to forgive? God, too, will refuse to forgive us. As we treat our neighbors, so also does God treat us. The forgiveness, then, of your sins or unforgiveness, and hence also your salvation or destruction, depend on you yourself, man. For without forgiveness of sins there is no salvation. You can see for yourself how terrible it is.

– Saint Tikhon

Psalm 37

Don't be upset by evildoers
or envious of those who do wrong,
for soon they will wither like grass
and fade like the green in the fields.
Trust in the Lord, and do good;
settle in the land, and feed on faithfulness.
Then you will delight yourself in the Lord,
and he will give you your heart's desire.
Commit your way to the Lord;
trust in him, and he will act.
He will make your vindication shine forth like light,
the justice of your cause like the noonday sun.
Be still before the Lord;
wait patiently till he comes.
Don't be upset by those whose way
succeeds because of their wicked plans.
Stop being angry, put aside rage,
and don't be upset — it leads to evil.
For evildoers will be cut off,
but those hoping in the Lord will inherit the land.
Soon the wicked will be no more;
you will look for his place, and he won't be there.
But the meek will inherit the land
and delight themselves in abundant peace.
The wicked plots against the righteous
and grinds his teeth at him;
but the Lord laughs at the wicked,
knowing his day will come.
The wicked have unsheathed their swords,
they have strung their bows
to bring down the poor and needy,
to slaughter those whose way is upright.
But their swords will pierce their own hearts,
and their bows will be broken.
Better the little that the righteous has
than the wealth of all the wicked.
For the arms of the wicked will be broken,
but the Lord upholds the righteous.
The Lord knows what the wholehearted suffer,
but their inheritance lasts forever.
They will not be distressed when times are hard;
when famine comes, they will have plenty.
For the wicked will perish;
The Lord's enemies will be like sheep fat,
ending up as smoke, finished.
The wicked borrows and doesn't repay,
but the righteous is generous and gives.

For those blessed by [the Lord] will inherit the land,
but those cursed by him will be cut off.
The Lord directs a person's steps,
and he delights in his way.
He may stumble, but he won't fall headlong,
for the Lord holds him by the hand.
I have been young; now I am old;
yet not once have I seen the righteous abandoned
or his descendants begging for bread.
All day long he is generous and lends,
and his descendants are blessed.
If you turn from evil and do good,
you will live safely forever.
For the Lord loves justice
and will not abandon his faithful;
they are preserved forever.
But the descendants of the wicked will be cut off.
The righteous will inherit the land
and live in it forever.
The mouth of the righteous articulates wisdom,
his tongue speaks justice.
The Law of his God is in his heart;
his footsteps do not falter.
The wicked keeps his eye on the righteous,
seeking a chance to kill him.
But the Lord will not leave him in his power
or let him be condemned when judged.
Put your hope in the Lord, keep to his way,
and he will raise you up to inherit the land.
When the wicked are cut off, you will see it.
I have seen a wicked man wielding great power,
flourishing like a shade tree in its native soil.
But I passed by again, and he was no longer there;
I looked for him, but he could not be found.
Observe the pure person, consider the upright;
for the peaceful person will have posterity.
But transgressors will all be destroyed;
the posterity of the wicked will be cut off.
The Lord is the one who saves the righteous;
he is their stronghold in time of trouble.
The Lord helps them and rescues them,
rescues them from the wicked and saves them;
because they take refuge in him.

Псалма 37

Не розпалюйся гнівом своїм на злочинців, не май заздрости до беззаконних,
бо вони, як трава, будуть скоро покошені, і мов та зелена билина пов'януть!

Надійся на Господа й добре чини, землю замешкуй та правди дотримуй!

Хай Господь буде розкіш твоя, і Він сповнить тобі твого серця бажання!

На Господа здай дорогу свою, і на Нього надію клади, і Він зробить,

і Він випровадить, немов світло, твою справедливість, а правду твою немов південь.

Жди Господа мовчки й на Нього надійся, не розпалюйся гнівом на того, хто щасливою чинить дорогу свою, на людину, що виконує задуми злі.

Повстримайсь від гніву й покинь персердя, не розпалюйся лютістю, щоб чинити лиш зло,

бо витяті будуть злочинці, а ті, хто вповає на Господа землю впадкують!

А ще трохи й не буде безбожного, і будеш дивитись на місце його і не буде його,

а покірні впадкують землю, і зарозкошують миром великим!

Лихе замишляє безбожний на праведного, і скрегоче на нього своїми зубами,

та Господь посміється із нього, бачить бо Він, що наближується його день!

Безбожні меча добувають та лука свого натягають, щоб звалити нужденного й бідного, щоб порізати людей простої дороги,

та ввійде їхній меч до їхнього власного серця, і поламані будуть їхні луки!

Краще мале справедливого, ніж велике багатство безбожних, і то багатьох,

бо зламані будуть рамена безбожних, а справедливих Господь підпирає!

Знає Господь дні невинних, а їхня спадщина пробуде навіки,

за лихоліття не будуть вони посоромлені, і за днів голоду ситими будуть.

Бо загинуть безбожні, і Господні вороги, як овечий той лій, зникнуть, у димі зникнуть вони!

Позичає безбожний і не віддає, а праведний милість висвідчує та роздає,

бо благословенні від Нього впадкують землю, а прокляті від Нього понищені будуть!

Від Господа кроки людини побожної ставляться міцно, і Він любить дорогу її;

коли ж упаде, то не буде покинена, бо руку її підпирає Господь.

Я був молодий і постарівся, та не бачив я праведного, щоб опущений був, ні нащадків його, щоб хліба просили.

Кожен день виявляє він милість та позичає, і над потомством його благословення.

Ухилайся від злого та добре чини, та й навіки живи!

Бо любить Господь справедливість, і Він богобійних Своїх не покине, вони будуть навіки бережені, а насіння безбожних загине!

Успадкують праведні землю, і повік будуть жити на ній.

Уста праведного кажуть мудрість, язик же його промовляє про право,

Закон Бога його в його серці, кроки його не спіткнуться.

А безбожний чатує на праведного, і пильнує забити його,

та Господь не залишить його в руках того, і несправедливим не вчинить його, коли буде судити його.

Надійся на Господа, та держися дороги Його, і піднесе Він тебе, щоб успадкувати землю, ти бачитимеш, як понижені будуть безбожні.

Я бачив безбожного, що збуджував пострах, що розкоренився, немов саморосле зелене те дерево, та він проминув, й ось немає його, і шукав я його, й не знайшов!

Бережи невинного та дивися на праведного, бо людині спокою належить майбутність, переступники ж разом понищені будуть, майбутність безбожних загине!

А спасіння праведних від Господа, Він їхня твердиня за час лихоліття,

і Господь їм допоможе та їх порятує, визволить їх від безбожних і їх збереже, бо вдавались до Нього вони!



Consistent Togetherness

The success of any athletic team is due not only to the talent of the players and coaches but also to a powerful sense of “togetherness” formed by consistently being with one another. The same is true in the Church. Spending the Lord’s Day in communion with Him and one another will not only strengthen our Parish but it will also bring us closer to the Kingdom where consistent togetherness is what it is all about

A man walks into a monastery and says “I want to be monk.”

The abbot replies “Great! But you realize we are not allowed to talk except every ten years.”

The man replies “Fine.”

Ten years go by and the man goes into the abbot’s office. The abbot asks, “Well my son what have you to say.

The man replies “Bed’s hard.”

The abbot remarks, “Is that it?”

The man says, “Yes”.

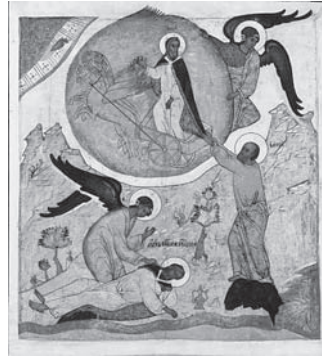
Another ten years go by and the man goes into the abbot’s office and says, “Food stinks!”

The abbot asks, “Is that it?”

And the man says “Yes.”

Another ten years goes by and the man goes into the abbot’s office and says “Water’s cold. I quit!”

And the abbot replies, “Figures! You’ve been complaining ever since you got here!”



Blessing of Automobiles

It is a venerable practice to bless automobiles on or near the feast of St. Elijah, the Great Prophet (July 20) who rose into heaven on a whirlwind accompanied by chariots. There will be a blessing of automobiles immediately following the Divine Liturgy next Sunday July 22nd. Following the final hymn, please go and stand by your car while Fr. James makes his way around the parking lot with the Holy Water.

AN ATTITUDE ABOUT LIFE

Think of life as something God has given us to manage or take care of. Everything comes from God. We may use our talent or ability to achieve material goods, but the talent of ability is a gift from God to begin with.

Once you look at life this way, as a stewardship, it becomes clear that we just give of what we are, as well as what we have. It means cultivating an attitude of generous giving and getting into the habit of thinking of others.

– *From Parish Publishing, LLC*



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

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Freedom from Sin; Life in God

What then shall we say? Shall we persist in sin that grace may abound? Of course not! How can we who died to sin yet live in it? Or are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer

has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as [being] dead to sin and living for God in Christ Jesus.

Therefore, sin must not reign over your mortal bodies so that you obey their desires. And do not present the parts of your bodies to sin as weapons for wickedness, but present yourselves to God as raised from the dead to life and the parts of your bodies to God as weapons for righteousness. For sin is not to have any power over you, since you are not under the law but under grace.

Romans 6: 1-14

Beginning today and in the following months we will provide reflections on the Holy Mysteries.