

EIGHTH SUNDAY AFTER PENTECOST
SEVENTH SUNDAY OF MATTHEW



Icon of Saint Mary Magdalene -- July 22nd

July 22, 2012

EIGHTH SUNDAY AFTER PENTECOST

*THE HOLY MYRRH-BEARER AND EQUAL TO THE APOSTLES MARY MAGDALENE;
RETURN OF THE RELICS OF THE HOLY HIEROMARTYR PHOCAS OF SYNOPE*

TONE 7

SCHEDULE OF SERVICES FOR THE WEEK OF JULY 23 – JULY 29

SUNDAY, JULY 29 – NINTH SUNDAY AFTER PENTECOST; THE HOLY MARTYR CALLINICUS OF GANGRA

9:00 AM – Divine Liturgy

For All Parishioners

PLEASE NOTE TIME CHANGE!

PLEASE NOTE:

Fr. James will be away from July 25th until July 30th in order to assist Bishop Elect Borys Gudziak during his visit to Northern California. Fr. Sabba Shofany will celebrate the Divine Liturgy on July 29th at 9:00 AM. Please NOTE this time change! In case of an emergency please contact either Fr. Robert Pipta at (858) 277-2511, Fr. Sabba Shofany at (619) 410-7868, or Fr. Myron Mykyta at (323) 663-6307.

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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.

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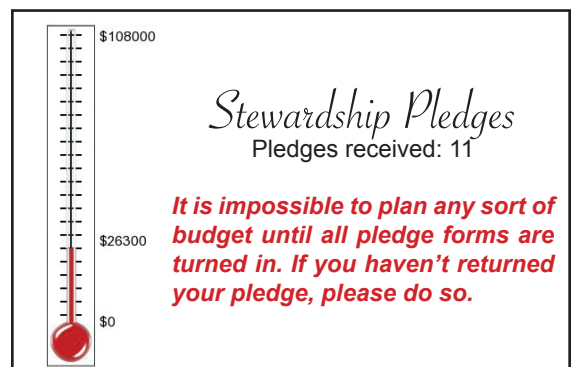
Please Note:

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

Each Wednesday Evening FOCUS* San Diego serves dinner to between 90 to 115 homeless or otherwise needy individuals. 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. God's Extended Hand is located at 1625 Island Ave, San Diego, CA.

*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 CONQUEST

Sacrifice is necessary as a preliminary condition of the apostolate: you cannot be a saviour unless you are “another Christ,” and you cannot be “another Christ” unless you are, to some extent at any rate, crucified as Christ was.

But we must go further, and say: sacrifice is important as being the principal means of winning souls. And first, because of its value as an example.

Of those who do not accept the Gospel, few deny that the Gospel possesses the one true way of salvation; but what many of them seek, and seek in vain, unfortunately, is preachers of the Gospel who begin by living what they demand of others. Garrigou puts the matter very well when he writes:

“The world today awaits a Saint Francis of Assisi as an apostle of peace. But St Francis had first renounced his mantle and his robe. Who among us has stripped himself?”

It is not enough at the present day to “talk”—if indeed it ever was enough. We must show the world how the Gospel is “lived.” Orators, speakers, are not lacking; indeed there is a glut of them. It is not so much people who are ready to mount the platform that we need, as people who are ready to mount the cross.

In a magnificent conference (the 39th, towards the end) Lacordaire, speaking of the triumph of the Gospel in the early days of Christianity, writes:

“What force had the kingdom of souls at its disposal against the empire armed with its legions? The early Christians had only

the same force that Jesus Christ had. They had only to confess His name, and then die, die today, die tomorrow, die always. They had, that is, to conquer servitude by the pacific use of the freedom of the soul; they had to conquer force, not by force, but by virtue. They had been told: If for three centuries you can say aloud: I believe in God the Father almighty, creator of heaven and earth, and in Jesus Christ His only Son, Our Lord, who was born of the Virgin Mary, died and rose again—if you can say all this aloud for three centuries, and die every day after having said it, then in three centuries you shall be the masters, that is, you shall be free.”

P. Glaty shows that the law has remained the same for the present day: it is sacrifice that will save the world:

“A small number of intelligent and determined workers, today more than at any other period, could influence the course of the whole world. But even this small devoted band is not to be found. Everyone is wrapped up in his own pleasures, in his own business. People cannot, will not, change their lives and devote them to the work of saving the world Nowadays everybody is carried away by the strong tide of youth. They listen; for a moment they seem to hesitate. But the torrent of life carries them away, and they are borne off on the sterile tide of empty days. They go on thus to the end, and they have not known God, nor their soul, nor the kingdom of God; and then they die. O my God, among the immense number of those that are called how few are your chosen ones!”¹

1 *Comment. sur l'Évangile de Saint Matth.,* II. 163.

But we find these chosen ones sometimes. On the back of the mortuary card of Jacques Souty, a young student of Termier's at the Ecole des Mines, who died like a saint at the age of twenty-one, the following sentence was printed: "The most important thing in life is to be never satisfied, either with oneself or with one's portion of knowledge, and to seek always to strive and to rise."

So many people are so easily satisfied! Their hearts are not opened to great things. An average personality, average happiness, average ideals are enough for them. They are content to be one of the herd.

What Our Lord demands of His Apostles is: to beware of being ordinary, to be a contrast to the masses, not through vanity but for the sake of their apostolate, and to love the cross in the midst of a world that denied the cross. "Follow me," He says, "and I will make you fishers of men." Follow Me, leave the ordinary, the commonplace, leave comfort and egoism; be willing to suffer, be willing not to be like others, to cut yourself off from everything that is not Me; only on this condition can the work of the apostle be done. Follow Me; on this condition, and on this condition alone, "I will make you fishers of men."² And to St Peter in particular He said: "Henceforth thou shalt catch men," that is, when he had accepted the necessary detachment from all things of earth.

And what was the response of the Apostles? They knew what had been their Master's lot. They would have to brave *the fatigue of Jesus, tired from the journey; thirst, as Jesus* suffered at Jacob's well;

2 Matt. iv, 19.

hunger—" afterwards He was hungry." If this was the lot of their Master, could they hope for greater comfort?

And in this sense they understood their mission. They were fond of their nets; they gave up their nets; They were fond of their country; they left their own country—*went forth and preached everywhere*. They were like the African who, being asked by a European what was his country, answered: "My country is the whole earth." And it needs perhaps as much self-denial to open one's heart to embrace all, as to shut one's heart in privation; to be willing to conquer the earth when one is a stay-at-home, as to give up some little thing to which one is attached.

The sacrifices of the body are not the most painful; there are the sacrifices of the soul, renunciation of self-love, readiness to submit to unjust or foolish judgements, suspicions, ridicule and the open or covert opposition of those whom one is trying to arouse to enthusiasm.

"I am not come to bring peace but the sword," said Jesus. And that is what He meant. In the same sense He said: "Behold I send you as sheep in the midst of wolves;" and "You shall be hated for my name's sake." "Christ is not come to be ministered unto but to minister, and to give his life a redemption for many." "Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die it bringeth forth much fruit."

It is childish to think that you can work for the advancement of the kingdom of God

without encountering vigorous resistance. The brute in man always kicks against the message of Christ. Before the invitation of the spirit, the “sensual man,” as St Paul calls him,³ shies and protests.

In the early days of Christianity when the faithful wanted to spread the reign of detachment, chastity and charity, men quickly sent for tigers and panthers to tear them to pieces in the amphitheaters, or else for a company of soldiers to cut off their heads. St Paul tells us of the torments he had to undergo because he had dared to preach the Gospel of Christ.⁴ And there is not a single corner of the earth where the kingdom of our Saviour has been founded without meeting resistance.

These texts and these facts are pregnant with meaning. To think that you can work for the salvation of the world without, directly or indirectly, partaking in the sacrifice of the Saviour of the world, is imagination pure and simple.

Our Lord was quite frank with His Apostles when He sent them forth on their mission: “Can you drink of the chalice which I shall drink?” He asked them; and only when they had answered that they could, did He confide to them the task of saving their brethren.

Our Lord asks me too: “Can you drink of the chalice? Can you bear your part in your Master’s sufferings?” What answer are we going to give? Shall we desert? Or shall we, like the Apostles, answer generously: “Yes, Lord, we can.”

3 I Cor. ii, 14.

4 2 Cor. xi, 23.

Sacrifice wins by force of example; and we have seen that Christ demanded it of those whom He made His first Apostles. But there is a deeper reason which goes down to the roots of dogma. This reason has been explained elsewhere;⁵ it will be enough to recall it here in a few words.

After original sin, by which the human race lost its divine life, Christ came to buy it back for us; but not as a benefactor who pays for us from without; He made us one with Him. He would be the one possessor of the divine life; but with Him we should be united as the members are united to the Head.

Now what method did Christ choose in order to ensure the salvation of the world? He taught men by His example and by His words, and that is why we too must exercise the apostolate by a faithful life and by courageous words. He prayed for souls; and that is why we must apostolize our brethren by praying for them. But the chief saving instrument is the Cross; and that is why, if we understand our mission as saviours of souls with Christ the Saviour, we must accept the cross and even seek it.

Christ might have saved the world without us. But He did not choose to do so. He deigned to will that we should “make up what is wanting of the sufferings of Christ.” Can anything be wanting to a sacrifice which is of infinite value? In itself, no. But in fact, Our Lord leaves us our part of the work to accomplish. The reason why He has made us one with Him is in order that we

5 See *In Christ Jesus* and *Christ in our brethren*. (Burns, Oates & Washbourne.)

may be able to pay our share. It is the whole Christ that must save the world; since I am one with Christ, since I am a living member of the whole Christ, I have a mission, a function to fulfil.

That is the essential word: a mission. Everyone who is baptized, if he understands the part he has to play, is a missionary. He may not be called upon to go to the heathens of Africa or Asia; his apostolate may be destined only to affect his near neighbors. But he must understand that wherever he may happen to be, there he has a function to perform: he has not only to save himself, but he has also to sanctify and save his brethren. And for that he needs example, certainly, like his Master; he needs words too; and certainly prayer. But above all, he needs the cross, sacrifice.

It remains to see now what this sacrifice may be.

– From *Radiating Christ* by Fr. Raoul Plus



Sunday offering for July 8

Amount	Number
\$10.00	3
\$12.00	1 (loose)
\$20.00	2
\$25.00	1
\$40.00	1
\$50.00	2
\$75.00	1
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\$422.00	11 Parishioners

Parishioner Total: \$422.00

Average / parish household (39): \$10.82

Weekly Stewardship Goal: \$2125.00

Shortfall: (\$1703.00)

Sunday offering for July 15

Amount	Number
\$10.00	1
\$30.00	1 (loose)
\$35.00	1
\$40.00	1
\$50.00	1
\$60.00	1
\$80.00	1
\$100.00	2
\$200.00	1
\$300.00	1
\$400.00	1
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\$1,405.00	12 Parishioners

Parishioner Total: \$1405.00

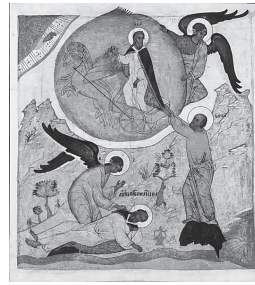
Average / parish household (39): \$36.03

Weekly Stewardship Goal: \$2125.00

Shortfall: (\$720.00)

The 10 Commandments of Driving

- I. Always begin a trip with prayer, making the Sign of the Cross and entrusting yourself to the Lord.
- II. Never drink and drive.
- III. Never try to shorten the time of a trip. If you started out late, you will arrive late. Do not speed.
- IV. Apologize to a driver whom you have interfered with, even when you did not intend to. After all, when we are walking, and bump someone, we apologize without thinking. So why should there be a different ethic behind the wheel?
- V. Always yield way to someone who is in a great hurry, or is driving aggressively. If you do not yield, he will still pass you, but the situation will be more dangerous.
- VI. Give a wave of thanks to a driver who makes way for you.
- VII. Drive in such a way that you won't fear seeing a police car. Remember that God is watching, even if the police are not.
- VIII. Stay as far away as possible from cars that have dents or show signs of accidents. But be careful not to judge, or you may share in their misfortune.
- IX. Never speed up when another driver tries to pass you, or to get into your lane. Do not treat your neighbor in a way you do not want to be treated.
- X. After every trip, thank God for its safe completion. Be thankful after any trip, and not just a successful one. After all, almost always it could have been worse!



Blessing of Automobiles

O Lord our God, Who makes the clouds Thy chariot and Who walks on the wings of the wind, Who has sent to Thy servant, the Prophet Elias, a chariot of fire, Who has guided man to invent this (car, truck, motorcycle, etc.) which is as fast as the wind. We thank Thee for Thou hast provided Thy servants with this vehicle to serve their various needs. Therefore, O Master, pour out now upon it Thy heavenly blessings; assign to it a guardian angel to preserve it from all evil. And as Thou didst grant faith and grace by Thy deacon Philip to the man from Ethiopia who was sitting in his chariot and reading holy Scripture, show the way of salvation to Thy servants. So that helped by Thy grace and always intent on doing good works, they may after all the trials of their pilgrimage on earth, attain to everlasting joys, through the intercessions of our Most-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the precious and life-giving Cross; through the prayers of the holy Angels; of St. Nicholas the Wonderworker and of all the Saints: For Thou art the Provider and Sanctifier of all things and to Thee do we ascribe glory, and to Thy Only-begotten Son, and Thy All-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.



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

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Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com

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

Baptism

As Christ, its giver, is called by many and diverse names, so also is His gift. Because of the great joy we experience either in regard to it ... or because of its many forms of benefit, we have many names for it as well. We call it gift, grace, baptism, illumination, anointing, robe of incorruption, washing of rebirth, seal, everything honorable. It is gift because it is conferred on those who bring nothing of their own; grace since it is given even to the guilty; baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; illumination because it radiates light; robe since it covers our shame; bath because it washes; and seal as it is our safe-

guard and sign of God's Lordship. In this the heavens rejoice together, this the angels glorify because it is like their great radiance. This is an image of the blessedness to come. We desire to sing forth its praises, but we are unable to do so worthily.

Since we are twofold, I mean body and soul, and our nature is visible yet also invisible, the purification is also twofold, through water and Spirit. The one is received in a way that can be seen and is bodily, as the other joins with it spiritually and in a way that cannot be seen. And the one is symbolic while the other is true and purifies the depths.

St. Gregory the Theologian